



Cultivating Character in The Digital Age: Umar Ibn Ahmad Bārājā's Moral Education Framework for Society 5.0

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Article History Abstract

Received March 21, 2024	<i>The era of society 5.0 provides new challenges for Islamic education, especially in moral education. One of the scholars who has great attention to moral education is Umar Ibn Ahmad Bārājā. This study seeks to describe and analyze the thoughts of Umar Ibn Ahmad Bārājā in the books Akhlaq li al-Banin and Akhlak li al-Banat on moral education which is very interesting to be projected in the era of society 5.0. The focus raised is how moral education from the perspective of Umar Ibn Ahmad Bārājā, the values contained in moral education and Umar Ibn Ahmad Bārājā's moral education strategy in the era of Society 5.0. This research is a qualitative study with a research focus on the thoughts of Umar Ibn Ahmad Bārājā in the books Akhlaq li al-Banin and Akhlak li al-Banat. This thought is analyzed by content analysis and then projected in the era of Society 5.0. There are three research findings. First, good morals must begin to be built in education carried out by families that are strengthened by educational institutions. Second, the values instilled are respecting and honoring both parents, teachers, all elders, Honest in speaking, Tawadlu', Patience, Not avoiding each other, Not quarreling, and Not raising your voice when talking or laughing. Third, the use of gender-based names, habits, homework and role modeling.</i>
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INTRODUCTION

Moral education appears with a new face incorporated in Islamic Religious Education and Ethics at the beginning of the Society 5.0 era. In contrast to ethics education in schools, in madrasas it is known as Aqidah akhlak lessons. Ethics education is linked to universal

religious values, while morals are linked to the values contained in Islamic teachings. The era of society 5.0 opens a new space for children's interaction with the outside world without the limits of place and time. Media interaction is not only in the real world, but also occurs in the virtual world with the internet (Danugroho 2024, Susanto, Epriliyana and Utama 2024,



Wajuba P.F, Seno Aji, S.P et al. 2024). If not addressed properly, moral education that comes from the teachings of the Qur'an, Hadith, and turats by the salaf scholars becomes a complicated problem in this era (Ibnu Jama'ah 2012, Muhyiddin 1987, Mutrofin and Madid 2021). The era of society 5.0 opens up spaces for activities that are usually carried out in the real world, such as teaching, conversing, video calls, and even other transactions that previously had to be done directly. The positive side of this era is that students can get many sources of information as a reference, while the negative side, if they cannot sort and choose well, they will fall into misleading information.

Moral education goes hand in hand with the educational process. Moral education changes according to changes in the context of place and time. These changes require strategies in the internalization and implementation of moral education (Abdullah 2006, Aziz 2019, Azizah 2017, Mulyasana 2019, Naibin 2020, Nurul Hidayah and Mu'tasim 2020, Thobroni 2013). This fact can be an indicator that moral education is considered to have eroded (Lickona 2012). This change requires the right way for moral education to be implemented properly.

Internalization and implementation of moral education requires the right way to run well. the implementation of moral education considers the times and social changes that occur today. Moral education is carried out comprehensively and continuously, moral education covers various aspects, such as curriculum, learning methodology, character building, and others (Nurhakim 2011, Waseso 2016). The purpose of moral education is to ensure that moral education is able to form individuals who have moral values and good character, and are able to adapt to the social environment and solve the problems faced. Moral education requires active participation from various elements, both parents and society. This is important to ensure that moral education becomes part of the solution to the problems of humanity and indifference to

morals to form a generation of Muslims who are qualified and have high human values.

LITERATURE REVIEW

Some researchers have conducted studies on the thoughts of Umar ibn Ahmad Bārājā. The existing studies can be divided into three patterns. First, the implementation of moral education values in al-Akhlaq li al-Banin (Izzah dan Hidayat 2013, Khamzah and Jaenuri 2020, Nasution 2021, Surayya 2014). Second, character development of female students through the book of al-Akhlaq li al-Banat (Adim 2016, Sofiyah, Subekti and Santoso 2020). Third, the study of na'at man'ut in the book al-Akhlak lil Banin (Surayya 2014). The character education carried out towards generation Z appears to be merely cognitive knowledge and does not have clear philosophical roots. This moral education is like providing knowledge about the norms that apply generally in society without knowing the sources of value that are used as a foundation. Moral education carried out towards generation Z seems to be limited to cognitive knowledge and does not have clear philosophical roots. This causes moral degradation that concerns the community (Gustiawan, Zailani, Zakaria et al. 2023, Julita 2024, Manik 2024). Moral education should not only provide knowledge about the norms that apply generally in society without knowing the source of value that is used as a foundation. moral education must be based on the context and prevailing religious values.

The morals education needs guidelines and practical examples in understanding it. Moral education emphasizes more on examples that can be seen daily and returned to the source of morals rooted in strong religious values, namely moral values interpreted from the Qur'an, Hadith, and works of scholars. The implementation of moral education seems partial and theoretical, moral education is carried out by each subject teacher which results in an unconnected and partial moral education pattern (Mualif 2022, Muzamil

2019). The implementation of moral education requires interconnection and unity of vision between educators, students, parents, the environment, and education providers. Moral education is ideally carried out from an early age and becomes the spirit of education. At this age, moral education is given in the form of habituation so that special reconstruction is needed so that moral education can be successful.

Moral education is education based on values derived from the teachings of Islam. Moral education is related to the basis and characteristics of Islamic education. The main references of moral education are the Qur'an, Hadith, and the works of scholars. One of the Indonesian scholars who emphasized moral education was Umar Ibn Ahmad Bārajā. This study emphasizes on how is moral education from the perspective of Umar Ibn Ahmad Bārajā?, what values are contained in Umar Ibn Ahmad Bārajā's perspective education in the era of Society 5.0? and how is Umar Ibn Ahmad Bārajā's moral education strategy in the era of Society 5.0?. Moral education can be well understood if it is discussed in the context of education when moral education was formulated by scholars. Likewise, the Qur'an and Hadith can be well understood if they are related to the situation and conditions when the Qur'an and Hadith were during the life of the Prophet Muhammad. This is important to do so that the core and content of the message conveyed can be received in full. Moral education requires a strategy so that it can be realized in an implementable educational process in the era of society 5.0.

Morality is very important in creating individuals who have strong Islamic moral and religious values. Moral education can shape a person in the formation of good character and personality, who is able to act correctly and fairly in accordance with Islamic teachings (Ahmad Ahmoud Al-Harashseh 2021, Ayub, Hamzah and Razak 2018, Lubis 2010). In addition, moral education also helps form a generation that has a high sense of responsibility towards society and the

environment, as well as being able to respect human rights and tolerance for differences (Aziz 2019) Therefore, moral education has a very big role in forming a generation that is qualified and has good morals. The strategic role of moral education requires a strategy in its implementation. The strategy of moral education involves refining and refreshing the moral and ethical values contained in Islamic teachings (Fahmi 2019, Lubis 2010). This aims to ensure that Islamic education remains relevant to the demands of the times and is able to meet the needs of the current generation. Moral education strategies involve identifying and evaluating existing moral values, as well as finding solutions to overcome problems that arise in society. Moral education strategies require a joint effort from all parties, including teachers, parents, communities and governments, to ensure that future generations have good character and morals.

CONCEPTUAL FRAMEWORK

Manners in the context of Islam

The terms morals, ethics, and character refer to a subset of human behavior and the traits that make up their personality. Morals refer to the moral norms and standards accepted by a society or social group of morals and how people should act. It includes thinking about what is right or wrong, how morals are applied in certain situations, and how we should address moral conflicts. Character is the collection of traits and behaviors that define a person's personality (Beekum 2004, Magnis-Suseno S J 2003, Sagala and Gultom 2021). It includes things like honesty, self-control, and responsibility. Character is shaped by life experiences and social environmental influences, and can develop and change over time. Overall, morals, ethics and character are an important part of a person's personality and affect the way they interact with the world around them.

Morals in Indonesian are known as morals. Morals is a concept used in Islam that relates to a person's behavior and attitude in

life. Literally, morals come from English which means standards for good or bad character and behaviour (Cambridge 2024). The term morals or (اخلاق) is the jama' form of the word khuluq (خلق). Khuluq (خلق) means character, character, and habit (Munawwir 2002).

الخلق حال للنفس داعية لها الى افعالها من غير فكر ولا
روية

"Morals are the will of the human soul that gives rise to an action easily out of habit without requiring prior consideration" (Miskawaih 1985).

In this context, morals are defined as a culture or habit of life that is good and recommended in Islam. Good morals include a variety of traits and behaviors, such as honesty, kindness, friendliness, generosity, and many more.

A person's good character is highly valued and considered one of the ways to achieve happiness and success in life. One can build good relationships with others, fulfill social responsibilities, and fulfill Allah's expectations if one has good morals (Mulyasana 2019, Muzamil 2019). Therefore, improving and maintaining morals is of utmost importance for every Muslim. The term morals is known in is a collection of moral norms and standards accepted by a society or social group. Ethics is the philosophical study of morals and how people should act. Morals include matters relating to morals and social norms accepted by a society or group. Ethics has a broader scope, including philosophical thinking about how morals are applied and how we should address moral conflicts (Mahrus 2019, Sari, Rejekiningsih and Muchtarom 2020). Character emphasizes more on individual traits and behaviors. Morals are based on social and cultural norms accepted by a society or group. Ethics is based on philosophical thinking and moral theory (Harrison 2016, McClure and Wilkinson 2023, Standish 2001). Character is shaped by life experiences and social

environmental influences. Ethics influence the way a person thinks and makes moral decisions. Character affects the way one lives life and treats others.

The Strategy of Moral Education

This strategy of moral education is the main key in the success of moral education. Moral education can be carried out with several comprehensive strategies. These strategies include family education, school education, the use of positive models, the use of media literature, spiritual education, and community involvement (Amka 2021, Rumahuru 2021). First, family education plays an important role in shaping children's morals. Children's morals are shaped by giving good names according to gender, such as the names Abdullah, Musthofa, and Hasan for boys, and Fatimah, 'Aisyah, and Zahrah for girls. Fathers and mothers in the family must be role models for children by playing their roles according to their respective portions, so that children get concrete examples and are able to understand good moral values.

Second, school-based education includes a moral education program as part of the curriculum. Teachers can use discussion methods, role-playing (Grosz, Grant, Vredenburg et al. 2019, Junaedi and Syukur 2017), and assignments related to moral values to help students understand morals. School-based education includes moral education programs as part of the curriculum. Teachers can use discussion methods, role playing (Grosz et al. 2019, Junaedi and Syukur 2017), and assignments related to moral values to help students understand morals. One example of an activity that can be used is plantation crop observation. Students are invited to fertilize, water the plants, and clean them from disturbing pests in mutual cooperation. Therefore, this activity will foster an attitude of helping each other and respecting each other.

Third, the use of positive models. The teacher displays figures who have superior achievements with good morals such as the Prophet Muhammad SAW, Abu Bakar As-

Shidiq, Umar bin Khathab, Imam Syafi'i, and other scholars. This is done because children have a tendency to imitate the behavior of others. Fourth, teachers involve the community in moral education. The community involvement can play an important role in moral education (Andersen and Klamm 2018, Hijazeen, Aladul, Aiedeh et al. 2022, Rinenggo and Kusdarini 2021). Community involvement in moral education through programs related to morals, such as community service, carnivals and cultural events. Fifth, the usage of literature and media. Books, movies, and other media can be effective tools to help children understand morals and moral values, for example of stories of Prophet Sulaiman with ants, Prophet Musa, Sunan Kalijaga, and other stories. Sixth, the spiritual education through habituation based on religious values can foster good morals. Spiritual education in this way can help children understand religious teachings and moral values related to religion (Ahmad, Nawab and Shafi 2021, Dhofier 1994). Examples of habituation include reading *basmalah* in doing every good activity and reading *hamdalah* after finishing the activity.

The process of moral education is a long-term process and requires time and patience. This moral education must be carried out thoroughly and continuously starting from the family environment, school, society, and religious teachings. The basis of moral education is the teachings contained in the Quran and Hadith. Some of the basic principles of moral education include obedience to Allah because Allah is the source of all knowledge and truth (Busiri 2020, Suriadi 2019, Sutisna 2020). Moral education must treat every individual with respect and fight for human rights (Husna, Yunus and Gunawan 2019). Moral education must be able to encourage the formation of moral integrity and noble morals, such as honesty, justice, and tolerance so as to produce people with good personalities and quality leaders. Education should be able to provide equal opportunities for men and women to obtain education so as to encourage

cooperation and mutual respect between individuals, without being affected by differences in religion, race or social background.

Morals in Society 5.0.

The morals in the era of Society 5.0 does not get enough attention. The era of society 5.0 is a concept of a future society, characterized by the integration of physical, digital, and biological systems. Society has undergone several stages of evolution, the evolution of human society began in agricultural society, industrial society, and the current information society. Society 5.0 aims to balance economic development and social well-being, focusing on using advanced technologies such as artificial intelligence, the internet of things, and big data to solve global challenges such as poverty, climate change, and population (Nudin 2020, Saputra 2020). This vision prioritizes central human values, sustainability, and the responsible use of technology to improve the quality of life for all. Morals play a very important role in the society 5.0 era and must be considered alongside technological growth and development. It is important to ensure that technological advances are used to improve lives and not to harm others or the environment.

The era of the society 5.0 is an age when technology and digitalization play a huge role in everyday life. In this era, morals play a very important role to ensure that technological advances are used wisely and do not harm others or the environment. Some things that need to be considered in relation to morals in the era of society 5.0, are privacy and information security (Wibowo, Fakhruddin, Rifai et al. 2019). Privacy and information security require technological ethics. Sustainability and the social and environmental impacts of technology must be considered. Technology users must ensure and have social responsibility to ensure that technology is used wisely and does not harm others (Muzamil 2019). Therefore, in the era of society 5.0, cooperation and synergy between

individuals, organizations, and governments are essential to ensure that technology is used wisely and beneficially for everyone.

The age of society 5.0 is characterized by the use of digital technology and the internet to strengthen interactions between people and improve efficiency and quality of life. There are five main characteristics of the era of society 5.0. First, the internet of things (IoT) (Atiah 2020). Second, artificial intelligence (AI): The use of AI technology to assist humans in completing tasks and making decisions more quickly and accurately (Jalalkamali, Moradi and Moradi 2014, Maseleno, Huda, Siregar et al. 2017, Rustiono 2018). Third, the gig economy: The rise of part-time jobs obtained through digital platforms, such as apps for food delivery or transportation services. Fourth, a more connected society: The existence of digital technology allows people to connect with others from around the world easily and quickly. The society 5.0 era has some negative impacts, such as increased dependence on technology and privacy concerns.

RESEARCH METHOD

This paper is a study of the moral education strategies written in the first volumes of Akhlaq li al-Banin and Akhlaq Li al-Banat. The data source in this study is the first volume of Akhlaq li al-banin and the first volume of Akhlaq Li al-Banat. These books are legendary books that have become reference books in the *madrrasah diniyah* or *pesantren* environment. The book was written to be a guideline for learning *akhlaq* for children and adolescents. Furthermore, the author encourages ethical education to be given as early as possible and to be a shared responsibility within the family. Umar ibn Ahmad Bārajā's thinking is unique in that he wrote the book separately for boys and girls.

This study is the result of qualitative research based on texts in the book of morals. The primary data sources in this study are the first volume of the book of Akhlaq li al-Banin and the book of Akhlaq Li al-Banat by Umar

Ibn Ahmad Bārajā, while secondary data sources are obtained from writings in the form of journal articles, classical books, and contemporary books that study moral education. Data collection in this study was carried out by means of document study and observation. The texts were grouped and classified based on the existing discussion. After the texts were collected, they were translated because the book was written in Arabic. The original and translated texts were collected to get the interpretation and understanding of the contents of this book. These books were analyzed using content analysis and hermeneutics to understand and comprehend the intended message (Gadamer 1999, Noddings 1994, Syahrur 2007). Hermeneutics is used to understand the text and context as a whole and in depth. Content analysis and hermeneutic function complement each other. This understanding of the text is then reconstructed and applied in the context of the era of society 5.0.

RESULT AND DISCUSSION

A biography and Thought of Umar ibn Ahmad Bārajā.

Umar Ibn Ahmad Bārajā' or known as 'Umar Bārajā' is a scholar and a popular figure among *madrāsas* and *pesantren*. The books *Al-Akhlāq Lil Banīn* and *Al-Akhlāq Lil Banāt* are monumental works that he contributed to the world of education (Baraja 1359, Baraja 1372). 'Umar Bārajā' had very praiseworthy morals. He was born on 10 Jumadil Akhir 1331 /17 May 1913 in Ampel Maghfur village. He was raised and educated by Shaykh Hasan ibn Muhammad Barājā'. Barājā's ancestors came from Seiwun, Hadramaut, Yemen and his lineage reached Kilab Ibn Murrah, the fifth grandfather of Muhammad (Adim 2016).

Umar Ibn Ahmad Bārajā' practiced Arabic and Islamic Studies with great diligence. As a result, he was able to master both sciences well and correctly. He studied both in person and by letter. He was one of the alumni of *Madrrasah Al-Khairiyah* in Ampel village,

Surabaya, which was founded and taught by al-Habib Al-Imam Muhammad Ibn Achmad Al-Muhdhar in 1895M (Baraja 1359, Maiti 1981). This educational institution adheres to Ahlu al-Sunnah wa al-Jama'ah and follows the Shafi'i madhhab.

Umar Ibn Ahmad Bārajā' made scientific journeys to various regions. He studied with Al-Ustadz Abdul Qodir Ibn Ahmad bil Faqih from Malang, Al-Habib Abdullah Ibn Hasan Maulachela, Al-Habib Hamid Ibn Muhammad As-Sery from Malang, Al-Habib Abdul Qodir Ibn Hadi Assegaf, Al-Habib Ahmad Ibn Alwi Al-Jufri from Pekalongan, Al-Habib Muhammad Ibn Ahmad Assegaf from Surabaya, Al-Habib Ahmad Ibn Ghalib Al-Hamid from Surabaya, Al-Ustadz Muhammad Ibn Husein Ba'bud from Lawang, al-Habib Alwi Ibn Abdullah Assegaf from Solo, Al-Habib Ali Ibn Husein Ibn Syahab, Al-Habib Zein Ibn Abdullah Alkaf from Gresik, Al-Habib Alwi Ibn Muhammad Al-Muhdhar from Bondowoso, and scholars who received teaching assignments in Indonesia, namely Shaykh Robaah Hassunah Al-Kholili from Palestine, Shaykh Muhammad Mursyid from Egypt (Khamzah and Jaenuri 2020).

Umar Ibn Ahmad Bārajā' lectured at Al-Khairiyah Madrasah in Surabaya from 1935-1945. In 1945-1947, he taught at Madrasah Al-Husainiyah. He traveled to Solo and taught at Rabithah al-'Alawiyyah Solo in 1947-1950. Then he taught at al-'Arabiyah al-Islamiyah Gresik in 1950-1951. In 1951-1957 together with Al-habib Zein Ibn Abdullah Al-kaff expanded the educational land so that the Malik Ibrahim Islamic College Foundation was established. At the end of his life, 'Umar Ibn Ahmad Bārajā' testified to his sons and students to always adhere to the teachings of Ahlu al-Sunnah wa al-Jama'ah and the Tariqah 'Alawiyyah which has a chain of transmission to the ahl al-bait of the Prophet and the Companions of the Prophet Muhammad. He died at the age of 77 on Saturday night, Sunday, 16 Rabi' al-Tsani 1411 / November 3, 1990 at 11:10 pm. He was buried in the Islamic cemetery of Pegirian Surabaya (Nasution 2021).

The Morals Education perspective of Umar ibn Ahmad Bārajā

In the perspective of Umar ibn Ahmad Bārajā, moral education is an important education that cannot be underestimated. Moral education is related to how children can interact well with the people around them, emphasizes on the needs of each child in detail. He emphasized that moral education should begin at the moment of education.

يجب ان يتأدب الولد من صغره

"A child must be civilized from childhood"

Parents and educators' attention to children's behavior must be done early and consistently (Baraja 1372). Ethics in the context of Umar ibn Ahmad Bārajā is good manners. Good ethics possessed by children will lead children to become people who understand and have good manners and provide benefits to the nation and state. Ethics becomes the foundation in the implementation of Islamic education in order to form humans who are *'amil wa 'amal bih*.

The emphasis of moral education built by Umar ibn Ahmad Bārajā is a strong foundation in social life. The moral education built by Umar ibn Ahmad Bārajā includes being polite, honest, obedient, loving the Prophet Muhammad, and humble (Baraja 1372). These emphases lead the younger generation to become good individuals and benefit the society. By instilling these values, he hopes to form a generation of Muslims who are noble and have a strong personality. The values of being polite, honest, obedient, loving the Prophet Muhammad, and humble involve good behavior and respect for others, as well as treating them with kindness and respect, reinforcing integrity and trustworthiness, as well as respect for truth and justice, involving obedience to applicable rules and regulations and fulfilling obligations and responsibilities, loving the Prophet Muhammad involves respect and reverence for the Prophet Muhammad as a role model and example of life

for Muslims, and involves an attitude of humility and modesty, as well as respecting and treating others in the same manner, without being affected by status and position.

The moral education: An obstruction or encouragement to improvement. It is impossible to say in general that moral education is an obstacle or a driver of progress. It depends on how the ethics are applied and translated into educational practices. In many cases, moral education can promote values such as hard work, tolerance and equality that can motivate children and be a driver of progress (Arifin 2016, Avivah 2021, Susilawati, Aznam and Paidi 2022). However, if the ethics are applied in a restrictive and inflexible manner, they may limit the child's thinking and potential, thus becoming an obstacle to progress. Therefore, it is important to find a balance in applying moral education.

Moral education can become an obstacle if it is applied in an unbalanced or excessive manner. For example, if ethics limit a child's access to information or restrict the development of their thinking, this can hinder progress. If ethics focus on takfiri and discrimination against other groups, this can make children unable to cooperate with others and limit their potential to learn from others (Alier, Casañ Guerrero, Amo et al. 2021, Ritonga, Ananda, Lanin et al. 2019). Therefore, it is important to apply moral education in a balanced way and find a balance with other values such as tolerance and inclusiveness.

Moral education can be a driver of progress if applied appropriately and in balance. For example, values such as hard work, integrity and responsibility in moral education can motivate children to learn and achieve. Ethics can also promote a sense of tolerance and understanding of others, which can help children learn from others and develop their views. Moral education can also demonstrate the importance of treating others fairly and fighting for human rights, which can help create an inclusive and positive learning environment (Isik 2013). Therefore, implementing moral education in a balanced

way and in coordination with other values can help motivate children and spur progress.

The Values of Moral Education from the Perspective of Umar ibn Ahmad Bārajā

The values of moral education in the perspective of Umar ibn Ahmad Bārajā come from the Qur'an and Hadith. These values have applicatively been exemplified by Muhammad which is contained in the traditions narrated by hadith experts. The values of moral education from the perspective of Umar ibn Ahmad Bārajā include (Baraja 1359) honoring and glorifying parents, teachers, older siblings, and everyone who is older. Both parents have a noble position for their children, for children are obliged to maintain manners when with them, Love younger brothers and everyone who is younger, honest in speech, tawadlu', patience, not avoiding each other, not quarreling, and not raising your voice when talking or laughing.

The moral education values of Umar ibn Ahmad Bārajā's perspective form children who are civilized and polite. These values are applied from childhood by adhering to the attributes of Allah, the Most Holy and the Most High. The divine values applied are the values exemplified and practiced by the Prophet Muhammad. Muhammad is used as an example of a civilized person and an idol (Baraja 1359).

إذا أحببت نبيك محمد صلى الله عليه وآله وسلم

فاتبعه في سيرته واعمل بنصائمه، لتنال محبة الله ورضاه

"If you love your Prophet, then follow him on his journey, and act upon his advice so that you may gain the love and pleasure of Allah. Allah's pleasure."

Umar ibn Ahmad Bārajā explains in detail the manners in the home relating to relationships with father, mother, siblings, brothers, and servants. He emphasizes to children to be honest, obedient, polite, and affectionate. He presents characters with good character traits to provide concrete examples for children to use names and terms that have

good meanings.. The names include Shaleh, Ahmad, Abdullah, Muhammad, Hamid, and Mustafa (Atiah 2020). The use of terms “*smart child*”, use the words excuse me, please when asking for something from a friend, say thank you and pray that Allah will repay his kindness.

Umar ibn Ahmad Bārajā, as a figure of Islamic education, has a unique and interesting view. Umar ibn Ahmad Bārajā's views are very important to be reconstructed so that they can be applied in the era of society 5.0. The reconstruction of moral education in this era must be based on the basic principles of Islamic teachings, such as justice, tolerance, and social responsibility. In Umar ibn Ahmad Bārajā's view, education should help mold children into religious and responsible individuals, and prepare them to face the moral and technological challenges of the society 5.0 era. This can be achieved by consistently incorporating Islamic moral and ethical values in the curriculum and learning process. Reconstruction of moral education is the process of rebuilding the value and moral system in Islamic education that aims to answer the challenges of the times and ensure its relevance in everyday life (Lasmawan 2019, Ma'rufah and Kamal 2019, Wahab and Muntakhib 2021). This is done to ensure that Islamic education continues to provide useful direction and guidance for current and future generations in understanding and applying Islamic principles in their lives.

Reconstruction of moral education is interpreted as a process to renew and adjust the values in moral education to the challenges and needs of today. This involves discussion of how educational ethics can be applied in a balanced and meaningful way in today's educational environment. In the process of reconstructing moral education, it is important to maintain basic values such as justice, hard work, and integrity, while taking into account new challenges such as technology, globalization, and social change (Ismail, Tahlil, Nurussalam et al. 2020, Kasdi 2019, Mishra, Gupta and Shree 2020). Reconstructing educational ethics can focus on increasing inclusivity and

tolerance, and help prepare children to live and work in an increasingly complex and diverse world.

Reconstructing moral education involves critical thinking and takes into account scientific and technological developments as well as social and cultural changes. The aim is to ensure that moral education remains relevant and provides benefits for children and society in general. Some of the principles underlying the reconstruction of moral education include the Qur'an and Hadith (Hidayah 2018, Indyah 2023, Nudin 2020). The reconstruction of moral education emphasizes an integrated approach between theory and practice, so that children can understand and apply Islamic values in their lives in a balanced manner.

The Moral Education Strategy from The Perspective of Umar Ibn Ahmad Bārajā In The Era of Society 5.0

The strategy of moral education from the perspective of Umar Ibn Ahmad Bārajā in the era of society 5.0. carried out in various ways. First, moral education through education in the family through stories of prophets and righteous people (Baraja 1359). The values exemplified by these figures are trained and familiarized to children to have good morals and critical thinking since childhood. Thus, the figures of prophets and righteous people become idols for children. These children will always be grateful to Allah, idolize the Prophet Muhammad Saw, be responsible in the family, adab on the road, and adab at school.

Second, moral education should emphasize respect for property rights and interactions with others (Baraja 1359).

لا تؤذي زميلتك: بآن تضأ يقهها في مكائها

“Do not harm your friends, such as by stalking their place of study”

Moral education needs to emphasize and ensure that children truly understand and

uphold ethical values, both in the real world and in the digital world, such as data privacy, copyright, and social media policies in the era of society 5.0. Education should help children to develop the ability to distinguish between good and bad in the digital world, as well as understand their moral responsibilities as technology users. Therefore, moral education in the view of Umar Ibn Ahmad Bārājā in the era of society 5.0 plays an important role in forming a religious and responsible person who is ready to face moral and technological challenges in the digital era.

The main purpose of moral education is to shape children's character in accordance with Islamic values, so that they can live in accordance with religious guidance. Moral education also aims to help children develop their potential and talents in a balanced manner with character building, instilling Islamic values in children, so that they can apply these values in life (Baraja 1372). This education provides an integral and comprehensive education, covering spiritual, intellectual, emotional, and social aspects. Creating a generation of Muslims who are qualified, have good character and understand Islamic values in depth, and creating a Muslim society that is qualified, has good character and applies Islamic values in their lives.

Third, moral education in the era of society 5.0 must be carried out by integrating Islamic values and principles consistently in the learning process and education curriculum. The moral education is carried out throughout children's lives, both at school and at home (Habibi 2022). First, moral education in this era takes into the following into account: introduction to Islamic Moral and Ethical Values. Islamic moral and ethical values such as honesty, tolerance and social responsibility should be consistently applied and taught in learning (Anam, Nyoman Sudana Degeng, Murtadho et al. 2019, Rinenggo and Kusdarini 2021, Winter, Heath-Kelly, Kaleem et al. 2021). This can be done through religious studies, social and cultural classes, or through extracurricular activities. Second, the

integration of technology and digital media. Education should ensure that children understand and uphold digital ethical values, such as data privacy, copyright and social media policies (Sari et al. 2020, Syarif, Zulkarnain and Sofjan 2017). This can be done through technology and digital media lessons that emphasize ethical aspects. Third, the formation of a quality social culture. Education should help shape a quality social culture that upholds Islamic moral and ethical values (Bullough 2011, Nasrullah, Rohaniyah and Hanani 2021, Zein 2016). This can be done through the development of social skills and career development programs that emphasize the importance of ethics and social responsibility. The utilization of an integrated learning model. Education should use an integrated learning model that integrates Islamic moral and ethical values into the entire learning process (Naim, Aziz and Teguh 2022, Zamroni and Ilyasin 2017). This can be done through the development of learning programs that focus on developing children's social and moral skills. The idea of moral education initiated by Umar Ibn Ahmad Bārājā is expected to shape children into religious, responsible, and ready to face moral and technological challenges. in the era of society 5.0.

Thus, moral education is based on several important aspects. These aspects include the integration of Islamic values into the curriculum, focus on holistic character building, must emphasize the integration of theory and practice, conducive school environment, involvement of teachers and parents, and Application of Islamic Values in Life.

CONCLUSION

The education of good morals must begin to be built in family education which is strengthened by educational institutions. Moral education starts from the family until returning home. Umar Ibn Ahmad Bārājā's thoughts in Akhlaq li al-Banin and Akhlaq li al-

Banat show that moral education pays great attention to politeness, honesty, obedience, humility, and love for the Prophet Muhammad. The values of respecting and honoring both parents, teachers, everyone who is older, being honest in speech, *tawadlu'*, patience, not shunning each other, not quarreling, and not raising your voice when talking or laughing are values that are built and developed in forming children who have noble character. These values, in order to be understood and practiced well, must use the right strategy.

Umar Ibn Ahmad Bārajā's strategy in moral education uses daily life behavior with family-based stories. The strategies used include theory, practice, gender-based and exemplary. He used the names Ahmad, Mustofa, Abdullah, and Shaleh to provide moral education for boys. He also uses female names related to moral education for girls. From this context, Umar ibn Ahmad Bārajā realized the need to provide examples with terms that have good meaning and are in accordance with the situation and conditions of children.

This study is still limited to the thoughts of Umar ibn Ahmad Bārajā in the book *Akhlaq li al-Banin and Akhlak li al-Banat* juz one. This study is still limited to moral education carried out at the age of children so that the methods used are limited to the story model, relationships with family, relationships with neighbors, and relationships with teachers, and relationships with school friends. Moral education in the thought of Umar ibn Ahmad Bārajā provides practical examples of how children have noble character, but has not touched on specific theories and concepts related to the definition and important aspects of moral education and character. This study is an interpretation in the realm of children's education, so it is not suitable for the education of adolescents and adults. The study of his thoughts in the next volumes of books is needed in order to find a more complete strategy related to moral education.

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