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## IMPLEMENTING CONTEMPORARY AKHLAK EDUCATION VALUES AT STIT AL HIKMAH TERBING TINGGI

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### ABSTRACTS

**Background:** Islamic education significantly emphasizes the development of akhlak, integrating individuals who complete this education into society. **Purpose:** This research describes the values of contemporary akhlak (moral) education at STIT Al Hikmah Tebing Tinggi. **Method:** The researchers used a qualitative method with a phenomenological approach in this study. **Result:** Based on the research results, it was concluded that in order for Islamic universities to become a forum for forming students with contemporary akhlak (moral)'s, universities must determine the standards of akhlak (moral) education values that can be implemented. STIT Al Hikmah Tebing Tinggi, in this case, emphasizes religious values, academic honesty values, and tolerance values. The following strategy is needed to implement these values: First, build a cultural paradigm of akhlakul karimah. These conditions can give birth to superior ideas that can create the Islamic higher education that leaders want. Second, when building academic ethics, when establishing social relationships in the community, especially in educational institutions, the student's inability to see an object as a whole is a form of big mistake and a model of arrogance that assumes that only his own point of view is the most correct. If someone internalizes this mindset, they can tend to blame and negate other points of view. During Rahmatallilalamin's mission, this mission can build the values of Islamic civilization, so in this case, the reality that exists in society was designed by Allah for the dynamics of human life. Pluralism is an unavoidable aspect of society's reality. **Conclusion:** To realize diversity in society, students must develop an attitude of tolerance so that they feel like they live together and, more importantly, that it is formed within themselves

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## A. INTRODUCTION

Islamic education significantly emphasizes the development of *akhlak*, integrating individuals who complete this education into society. The primary objective driving the establishment of Islamic higher education in Indonesia is the methodical advancement of Islamic religious sciences and the propagation of Islamic ideals. Even more crucial is the advancement of Islamic da'wah; these two objectives can also produce a cadre of Muslim intellectuals. The pursuit of this objective undoubtedly presents a multitude of obstacles and prospects, one of which is the participation of Islamic universities in competitions on a regional and global level. In contemporary times, the matter of graduate quality is of paramount importance as it serves as an indicator of the caliber of the higher education institution. Consequently, the caliber of college graduates serves as an indicator of universities' managerial success. Consequently, ensuring that society does not abandon Islamic universities is the most critical consideration in this situation (Nasril, 2022).

A matter of public concern that presently affects Islamic universities from a societal standpoint is the caliber of their graduates and the subsequent destinations of those who have completed their tertiary education (Kahar, 2022). Thus, the acceptance of Islamic college graduates into community life establishes the college's benchmark for excellence. As a result, if Islamic tertiary institutions have limited enrollment or graduates have a restricted job market, societal interest in them can diminish. The character and disposition of university alumni who participate in society come next. The contemporary presence of Islamic universities contributes significantly to societal advancement and progress in the domains of education, research, and community service. The objective is to construct Islamic civilization by educating society through the dissemination of knowledge, the development of Islamic values and customs, and the generation of innovative scientific discoveries (Dacholfany, 2017). As a result, Islamic universities are expected to coordinate and deliver community service initiatives that enhance societal welfare and progress. Islamic universities contribute to society's vibrancy in addition to their scholarly endeavors.

Referring to Abraham Maslow's self-actualization theory, which includes the concept of being valued, it is stated that humans have great potential for goodness in life; it only remains to be honed and processed consistently (Fauzi, 2019). The behaviors exhibited are no prosocial behavior, no sympathy and empathy for others, and low intrapersonal and interpersonal intelligence (Bayot et al., 2021). The difference is that the primary source of positive parenting lies in the "caregiver" itself. Caregivers who are mature in their cognitive, personality, affective, religious-spiritual, and social aspects will also produce mature children from various aspects (Kurnianingsih et al., 2022). Human beings are driven by the desire to produce a superior generation, one that consistently abides by Allah's prohibitions and carries out His commands. Allah specifically requests that they avoid passing on a lazy generation. Islam offers an elucidation of the notion of *akhlak* that places emphasis on the development of conduct within the soul, thereby motivating it to execute deeds without necessitating deliberation or thought. From the perspective of Islamic education, the term "*akhlak* (moral)" refers to an endeavor to instruct young individuals in the ability to discern prudent judgments and apply them in their daily lives, thereby enabling them to contribute positively to their surroundings. This implies that *akhlak* (moral) education

influences an individual's character through character development; the outcomes are evident in the individual's tangible conduct, including virtuous conduct, regard for the rights of others, diligent effort, and sincerity (Hamid, 2013). Rasulullah SAW recognized and implemented the notion that his role as an apostle was to impart knowledge and mold individuals' *akhlak* (moral) values. Consequently, the Muslim generation must be characterized by a spirit that is scientific and technologically oriented, cooperative, patriotic, and noble, as well as *akhlak* (moral) and tolerant, and invested with unwavering devotion to God Almighty. Thus, *akhlak* (moral) education emphasizes the following attitudes in this instance:

1. Thinking rationally and responsibly.
2. Having a commendable mental attitude.
3. Being sensitive to social life
4. Having an optimistic mentality.
5. Having emotional intelligence.
6. Having a loving, compassionate, responsible, trustworthy and independent character.

*Akhlak* development begins with the individual in infancy, with the goal of molding them into virtuous beings who admonish others, abide by Allah SWT's prohibitions, and observe commands. The behaviors exhibited are no prosocial behavior, no sympathy and empathy for others, and low intrapersonal and interpersonal intelligence (Bayot et al., 2021) Students should develop the ability to apply *akhlak* (moral) principles in their daily lives. In other words, the parenting quality of a "primary caregiver, determines the continuity and moral existence of a child after undergoing a long parenting process (Rahmatullah & Suyatno, 2020) A hadith attributed to the Prophet Muhammad states that children are born with the attributes of reason, passion (physical), heart, and spirit. Humans can become more humane and capable of realizing their full potential as mature religious beings. This fitrah essentially consists of being truthful, performing virtuous deeds, and being accountable. Children's *akhlak* (moral) development begins during their formative years, as this is a period of exceptional physical and spiritual progress. During their formative years, cultivating children's *akhlak* (moral) values is expected to provide them with a strong foundation of character. Students' growth is the main objective, intertwined with factors like personal convictions, academic pursuits, life inspiration, journeys, and experiential knowledge, particularly the child's past, parenting styles, and surroundings. Furthermore, it is imperative to instill in children four success-oriented qualities: empathy, which entails loving others as oneself; endurance, which entails maintaining resoluteness while drawing inspiration from life's lessons and expressing gratitude in all situations; and faith, which entails having faith in Allah SWT.

When it comes to the learning about religion, millennials who are immersed in technology and social networks are often religiously committed and enthusiastic to explore their emotional and spiritual selves, but teachers are clearly positioned to grapple with the unfortunate situation that they are digital immigrants, making it difficult for them to equip millennial students with critical skills for information that is

prevalent on the internet, especially on social media. (Bauman et al, 2014). Higher education is the ideal educational institution for producing segments of society that become agents of change. Higher education implementation encompasses academic and learning processes. Formal education intricately links the notion of learning to behavioral transformations through experiential learning and environmental interaction (Arifin, 2012). Education, on the other hand, involves a deliberate effort to impart knowledge and understanding, with regulations governing its implementation. Learning, in a more precise sense, is a structured framework that facilitates the execution of internal learning processes via intentionally designed student learning processes (Djamarah, 2010). Academic service is essentially based on the concept of service, and can be defined as providing all necessities through service provision. When considering the integration of education and quality management as a means to enhance quality, it becomes imperative to prioritize customer satisfaction. Because, at its core, customers are both objects and subjects in the maintenance of an educational institution specifically. In order to enhance an organization's marketing efforts, it is critical to place customers first by fulfilling their desired requirements (Haryono, 2013). Therefore, it is the responsibility of educational institutions that offer services to ensure that clients are not dissatisfied or decide to transfer to an alternative educational establishment. Therefore, service providers produce a product and deliver it to customers.

Academic services are defined as the provision of services to students that encompass a variety of academic activities, including the registration process, final exam sessions, score reports, and exams. Therefore, academic services and rights are closely intertwined, with services offering advantages to students, especially those dependent on time and location and resulting from desired changes. While the service process does not inherently involve a tangible outcome, it does offer convenience and a series of activities to facilitate the execution of a predetermined plan. Thus, through academic services, the university provides students with the procedures necessary to complete the academic process. This indicates that the outcomes presented are pertinent to public services within specific domains. The public service operates according to a prescribed sequence of methods, procedures, and systems with the objective of satisfying the rights and interests of the general public (Moenir, 2016).

The influence and relationship of Islamic moral values to the students' behavior. (Nuriman, and Fauzan, 2017). There is only one study focusing on millennials and Islamic character building; yet, this study was merely a conceptual paper with secondary empirical data mainly drawn from the existing literature. Since it was not conducted by collecting first-hand empirical data from the field, the previous researcher's statement needs to be verified through data collection and analysis from the field. (Sutarna, 2018). An expanding number of private and public educational institutions undoubtedly employ a variety of strategies to pique students' interest in particular establishments. This interest is undoubtedly intertwined with the caliber of the higher education institution, as educational consumers can naturally base their decisions on service and quality when presented with multiple options. Irrespective of

the transitions that educational clients have experienced, their decisions are undoubtedly guided by their own requirements and the aspiration to progress in life by applying the skills and knowledge they have acquired from the institution. The degree to which student expectations and the services rendered differ from actuality is determined by the service quality offered by the educational institution. In order to fulfill students' expectations, the ultimate goal is to establish an educational institution that excels in the quality of service it delivers.

The achievement of this objective is predominantly dictated by the regulatory framework and cultural milieu of Islamic higher education. Consequently, Islamic higher education leaders are tasked with governing and determining the campus's progress and quality. In addition to facilities and infrastructure, curriculum, campus human resources, and the preparedness of the tertiary institution to transform its alumni into social change agents are all components of its management. In this situation, universities must effectively manage all available resources and adopt judicious problem-solving strategies. Thus, the aforementioned elements comprise lecturers, administrators, campus infrastructure and facilities, and a curriculum that aligns with scientific advancements and student requirements (Mayasari, 2017). Elevating students to the role of agents of change requires, among other things, instilling a set of values in higher education. This can inspire students and broaden their educational perspective, both of which are integral components of the higher education tridharma's mission to instill values. Therefore, universities must equip lecturers with the mindset and dedication to realize their potential through the implementation of diverse strategies (Sinambela, 2017).

This is a concern for STIT Al Hikmah Tebing Tinggi, which emphasizes the development of student *akhlak* (moral) in its effort to prepare students as agents of change. While *akhlak* (moral) education merely imparts the definition of wrongdoing, character education fosters ingrained practices that uphold good deeds. As a result, students develop an understanding (in the cognitive domain) of the distinction between right and wrong, as well as the capacity to emotionally identify with and consistently embody good values (in the behavioral domain). Therefore, educators must communicate *akhlak* (moral) instruction through democratic, rational, and logical channels. *Akhlak* (moral) education involves purposefully and conscientiously cultivating virtue in alignment with imparted values. This includes qualities of humanity that are objectively good, benefiting society as a whole, not just individual members.

Aside from sharia and Islamic teachings in general, *akhlak* (moral) refers to obligations and responsibilities, whereas *adab* denotes attitudes associated with good behavior. Due to the distinctive and non-conventional nature of Islamic *akhlak* (moral) education values, Islamic higher education is distinguished from conventional higher education. Divergent viewpoints on the nature of truth, an emphasis on eternal religious principles, laws, and rules to strengthen morality, and the rejection of *akhlak* (moral) autonomy as the objective of *akhlak* (moral) education are a few examples. The crux of the matter is the recognition within Islam of divine revelation as both a source and a marker for character education.

## B. METHOD

Qualitative methods and phenomenological approaches were utilized to collect the data utilized to explain the findings in this article (Ambarwati, 2021). The researcher utilized valid research, data collection, and the selection of suitable sources to conduct this study, in addition to precise data measurement. The researcher focused on specific sources or locations that met certain criteria outlined in the research plan. These sources and locations included STIT Al Hikmah Tebing Tinggi, as well as the chairman's leadership in managing the aforementioned higher education institution to ensure its viability and compliance with government regulations. Documentation, interviews, and observation were the methods of data collection utilized in this study (Gunawan, 2017). During data analysis, we reached a conclusion on the research question posed in the research problem by examining a variety of data related to the research object (Sugiyono, 2019).

## C. RESULT AND DISCUSSION

### Contemporary *Akhlak* (Moral) Education Values at STIT Al Hikmah Tebing Tinggi

In its development, Islamic education does not only operate on normative concepts, this is because in social society efforts need to be made to change with insight and implementation of knowledge (Kahar, 2022). Higher education leaders are required to have a culture related to human attitudes and behavior so that the community as alumni Universities understand which good attitudes should or should not be adopted (Harahap, 2005). STIT Al Hikmah Tebing Tinggi builds higher education institutions based on *akhlakul karimah* by emphasizing contemporary *akhlak* (moral) concepts so that students do not see the concept of *akhlak* (moral) in the scope of primary or secondary education. So in this case, STIT Al Hikmah Tebing Tinggi has the concept of *akhlak* (moral) in activities that are in accordance with good attitudes and behavior and are responsible for these attitudes. The *akhlakul karimah* culture that is built is closely related to a comprehensive analysis of socio-historical aspects. This means that building a culture of *akhlak* (moral) and morality as the implementation of STIT Al Hikmah Tebing Tinggi is a scientific activity in the academic world that involves all academic actors. An academic environment with good *akhlak* (moral) seeks to instill social and cultural values in the higher education environment and their specific application in various academic activities. So STIT Al Hikmah Tebing Tinggi indirectly or directly provides guidance and direction in academic freedom. This freedom is relevant to his field of expertise in applying his knowledge with truth.

The contemporary *akhlak* education values implemented at STIT Al Hikmah Tebing Tinggi are moderate religious values. This means that these values relate to an obedient attitude in implementing the teachings of the Islamic religion, being tolerant towards people on campus who are non-Islamic, and living in harmony with followers of other religions, especially the campus environment (Pardede, 2022). The religious value aims to make students aware of the existence of Allah SWT, thus fostering a sense of gratitude and practicing the values of Islamic teachings for students. It provides students with an understanding of how to maintain relationships with fellow human beings as creations of Allah SWT. So, students' attitudes toward responding to social phenomena are largely determined by the values they live by, which guide their

attitudes and behaviors. Thus, the aspects that form the basis of religious values in higher education are as follows:

- a. Spiritual values from a spiritual-religious perspective.
- b. A socio-religious perspective, in this case is required to reflect social attitudes that emphasize the aspects of togetherness and social welfare of society and culture,
- c. From a social ethics perspective, with these spiritual values, the more *akhlak* (moral) social ethics a person has, the higher the quality of spiritual intelligence within a person.

Based on this description, students' religious qualities form good *akhlak* (moral) for themselves regarding the social phenomena they face, thus giving birth to an honest attitude. This attitude toward campus academic activities becomes a route for students to achieve optimal educational values. Social and cultural values shape this attitude, forming an agreement within a community as norms and rules that are collectively obeyed. Students, as academic actors based on idealism as agents of change in social society, must have the character that is forged in higher education. Regarding ethics, it cannot be separated from participating in the important role of Islamic education. This is where education can foster *akhlak* (moral) by developing academic values. Religious values that give birth to an honest attitude in academics are the emphasis of universities, because the products produced by universities are agents of change. Islamic universities, in particular, are a forum for making changes based on Islamic values. This can be seen from the main target of STIT Al Hikmah Tebing Tinggi, which is emphasized in its vision, namely to become a superior and competitive Islamic university at regional and national levels in developing Islamic disciplines and moral-based education by 2030.

The value of honesty is instilled in students in the learning process and in other academic activities. The aim is that this attitude can automatically instill in students the values of *akhlak* (moral) education. Morals basically include all acts of goodness, which include human values and norms at the level of the concept of monotheism. Honesty values and attitudes are closely related to human attitudes and behavior, both attitudes that humans should do or should not do. (Harahap, 2005). Attitudes associated with ethics can be divided into two categories: carrying out activities that are in accordance with good attitudes and behaviors and being responsible for these attitudes. In higher education, it is better known as the concept of academic ethics, which relates to a comprehensive analysis of socio-historical aspects of an academic culture. Academic ethics is a scientific activity in the academic world that applies universally. This means that academic ethics are social and cultural values in higher education culture that have been agreed upon and their specific application in various academic activities. The aim of academic ethics is to help direct and guide academic freedom so that it can be held accountable.

From a social perspective, the existence of universities is a forum for producing academic people who are expected to be able to produce good-quality professional human resources in science. The successful implementation of education is greatly influenced by good academic ethics. To achieve the goals of Islamic higher education, especially in accordance with the vision and mission of education, in an effective and

directed manner, it is necessary to have a harmonious relationship between educators and students through academic ethics. Therefore, as a scientific forum, instilling the values of honesty and *akhlak* (moral) in academics is a must to ensure harmonious relationships between students and lecturers. This is the essence of implementing contemporary *akhlak* (moral) education values in higher education. The role of lecturers is very decisive in instilling *akhlak* (moral) educational values in the learning process; on the other hand, academic education plays a role in building academic culture. So the recruitment of lecturers and educational staff determines the continuity of the learning process in a climate of *akhlak* (moral) education values.

The formation of *akhlak* (moral) in education is the main concern in Islamic education. This is so that students become part of society and have intelligence in various aspects of education. This intelligence includes intellectual intelligence, emotional intelligence, and spiritual intelligence. So, Islamic education really upholds *akhlak* (moral) so that Islamic educational institutions produce students who are universally intelligent, both intellectually, emotionally, and spiritually. Adab is the most crucial aspect in Islamic life as it ensures a positive impact leading to the achievement of educational goals. So students not only get an academic degree, but they also take part in the lecture process according to procedures because it takes a long time to get a good degree (Harahap, 2005). In the midst of this era of globalization, there is a battle of interests between ideologies in higher education. What this means is that there is a contestation between higher education based on academic values and corporate values (pragmatic practice). On the one hand, education plays a role in shaping public life, while on the other hand, it only affirms the role of education in public life.

Therefore, education acts as a vehicle for preparing students for certain forms of social, political, and cultural life. So in this case, education is the center of educational institutions based on idealistic values. Basically, in social life, achieving progress indicates that a person is able to fulfill the needs of a social group so that the person can make a contribution to society. Regardless of a person's intentions, one of the efforts made by society to obtain education is to obtain a degree so as to gain recognition from society regarding their social status. Based on the view of Islam, knowledge of poetry is not enough to provide provisions for living, but the person must be accompanied by a high level of manners and *akhlak* (moral). This is what gives rise to encouragement from some people to take academic degrees in a way that is not in accordance with procedures. This procedure is what destroys social order and academic ethics. It can be said that the degree obtained is based on the goal, namely degree fever. This can be seen during regional elections or the election of council members; if the title is not included, it can give a feeling of confusion because it is feared that the public can think that one of the candidates is not qualified.

To alter a person's perspective, it is not sufficient to merely instruct them on ethics in isolation from the activities of the research process. This implies that research endeavors are not contingent upon academic performance; rather, the primary and pressing concern is devising remedies for setbacks. Thus, researchers conduct activities



not only during academic engagements but also in their absence. However, maintaining academic integrity is crucial for achieving success while avoiding harm to others. The crux of the matter is technical mastery, which has become an absolute necessity with the advancement of thought. The goal of research is to acquire expertise in the scientific domain and the methodologies that underpin it.

By fostering sincere attitudes and instilling religious values in students, it is possible to cultivate attitudes and thoughts that promote tolerance. Multiculturalism is inextricably linked to tolerance in education, signifying that the purpose is to foster unity among individuals rather than egotism. This value of tolerance can provide students with a *akhlak* (moral) education. God established pluralism as a social reality to accommodate the complexities of human existence. Diversity is therefore not merely a fact that is numerous, plural, or pluralistic; rather, it is significantly embodied in an attitude of mutual recognition, regard, and care. Since pluralism is a reality within society, society cannot avoid its existence. Pluralism permeates every aspect of existence as diversity internalizes religious, ethnic, tribal, and racial distinctions from the most fundamental to the most fundamental echelons of society.

As of now, there remains a lack of recognition within the realm of religious comprehension regarding interaction patterns that are abysmal in nature when compared to diverse aspects of human interaction in society (Abdurrahmansyah, 2005). The Islamic syllabi and learning materials reflect this unequal tendency by emphasizing the terminology of worship in vertical relationships rather than human relationship patterns. Indeed, this recurring trend can deprive students of social sensitivity, rendering them incapable of cultivating compassion or comprehending the dire circumstances of their religiously diverse fellow human beings.

In this verse, the Muslims define wisdom education as the process of comprehending problems or events that occur and arriving at a conclusion that enables them to apply that understanding to the lives of their constituents or themselves. By achieving this comprehension, one can be able to determine the intent behind the transpiring events. The teachings of the Prophet Muhammad and the hadith of Allah SWT influenced the occurrence. Following this guidance can imbue individuals from diverse communities with sagacious and morally upright thoughts. The objective is to produce a generation that possesses the capacity to lead, both for oneself and the greater community, with the intention of guiding individuals to embrace faith in Allah SWT. As a result, Islam encompasses more than mere identification; it also dictates conduct and structure in daily life, with the intention of serving Allah SWT (Qutb, 2000). As a consequence of the actualization of education in diversity, the scholarly process in higher education offers advantages to the broader community. Universities must therefore be capable of achieving a harmonious equilibrium between affective and psychomotor cognitive development in order to produce exemplars who live in accordance with Islamic teachings and values.

Students internalize these values as *akhlak* (moral), thereby equipping themselves to confront a multitude of contemporary challenges. By actively engaging in society, students embody a religious reality in their daily lives and represent a heterogeneous collection of communities. Fundamentally, Islam emphasizes the transformation of values in order to mold human attitudes, with a particular focus on

functional attitudes. Islamic education must actively realize this abstract value in transforming the society it confronts socially. Students must develop contemporary *akhlak* (moral) values as they encounter the social realities of Islam. Such an approach fosters critical thinking and innovation among students. The implementation of inclusive education holds the potential to address numerous challenges encountered in Islamic education as it addresses diversity. By fostering attitudes of tolerance and enabling students to actively participate in religious society while confronting universal social realities, inclusive education can effectively resolve a range of issues. Practically speaking, conventional methodological concepts should no longer be the focus of the current Islamic education system. Seeking a novel methodology that aligns with contemporary circumstances or contextual realities in order to address a multitude of tangible challenges and ensure that the people continue to perceive the value of Islamic education.

STIT Al Hikmah Tebing Tinggi cultivates values integrated into academic and learning processes by fostering students' active participation and incorporating cognitive, affective, and psychomotor dimensions. This is significant because, in order to implement contemporary *akhlak* (moral) values, education incorporates this concept into both the academic system and the campus learning environment. As a result, these values encourage university students to form social attitudes and a worldview rooted in Islam. These values intricately intertwine with civic engagement to attain societal harmony. Islamic education critically contributes to this situation by simultaneously fostering civilization through interaction with the larger community and fortifying Islamic understanding and knowledge in accordance with Islamic doctrine.

On the basis of this explanation, it is possible to deduce that religious principles are heavily emphasized in the implementation of *akhlak* (moral) education values in order to establish a relationship with Allah SWT. As these regulations impede social transformation, inclusive education is required to equip pupils with the skills and knowledge necessary to navigate the modern era and to create individuals capable of preserving civilization. Consequently, Islamic education operates in a dialectical and dynamic fashion in order to address the requirements of Indonesian society, which is characterized by its global and diverse nature. In order for Islamic religious education to mold the *akhlak* (moral) of students into individuals who exhibit solidarity not only within the campus community but also with various aspects of society, This is the result of the students' attitudes, which have ingrained in them a sense of unity in the pursuit of a diverse existence. To ensure the accuracy of these values in *akhlak* (moral) education, the academic process and method of instruction must satisfy the requirements of Islamic universality, which are as follows:

1. Using a religious humanistic approach
2. Critical rational approach
3. Functional approach
4. A cultural approach, namely education is carried out without using the Islamic label, but emphasizes the practice of universal values which are human needs that apply in society (Achmadi, 2005).

Establishing values that foster a *akhlak* (moral) culture in higher education is essential, leading to the development of an Islamic brotherhood culture. This notion influences individuals' lives by establishing a rule for the formation of social piety, this notion influences the lives of individuals. University students, as integral members of society, possess the necessary life skills to confront the complexities of social existence. STIT Al Hikmah establishes itself as a platform that cultivates the following generation to safeguard the ever-evolving traditions of the Muslim community, while also fostering an openness to ideas that lie beyond the confines of Islam. Therefore, the purpose of education is to instill *akhlak* (moral) values through the creation of a campus environment that is specifically *rahmatil lil'alamin*. Therefore, Islam emphasizes that the absence of *akhlakul karimah* culture can result in division due to the loss of confidence from other factions. Establishing an *akhlakul karimah* culture can undoubtedly contribute to a positive perception in society. This is the very definition of leadership: fostering an environment that values *akhlakul karimah*.

### **Implementation of *Akhlak* Education Values at STIT Al Hikmah Tebing Tinggi**

A positive image for society is a natural instinct; this image is an indicator that Islamic universities have good quality. At the level of social life, society, whether intentionally or not, has the same goals and ideologies that are closely related to education. So, at the next level, the culture of *akhlakul karimah* can give birth to the value of tolerance, which is a theological meeting point by comparing ideal concepts that can be applied to society. *Akhlak* (moral) in Islam is not only how to build a life with fellow Muslims but also with all human beings, who are creatures created by Allah SWT. Therefore, it is essential to engage in discussions about education that incorporate *akhlak* (moral) values, ensuring that educators can effectively impart the principles of pluralism and democracy. In realization of this, STIT Al Hikmah Tebing Tinggi emphasizes to the entire community of STIT Al Hikmah Tebing Tinggi the use of the following attitude benchmarks:

1. Respecting and protecting various forms of diversity.
2. Systematically building understanding and awareness for the people of STIT Al Hikmah Tebing Tinggi regarding pluralism in society
3. Providing mediation in expressing the characteristics they have so that they feel togetherness
4. Providing opportunities for the development of the views of STIT Al Hikmah Tebing Tinggi residents in the campus and community environment.

Based on this description, in building a culture of morality, the chairman of STIT, Al Hikmah Tebing Tinggi, builds an understanding of universal values in various religions. The goal is for campus residents to develop a sense of understanding and respect for other people. Intercultural encounters in the development of life in a globalized era need to be a matter of vigilance, especially as the culture of the people of North Sumatra is very diverse, making it a challenge for the world of education to avoid

divisions. So the *akhlak* (moral) culture implemented by the Chair of STIT Al Hikmah Tebing Tinggi is cognitively oriented and leads to a life of rahmatil lil'alaminn civilization. Leaders must have a priority scale for programs that can be implemented in the form of effective relationships, not something static. This can build humane relationships, so interactions between people and people require mutual understanding, mutual love, and mutual respect, which are tools in leadership.

Globalization is an era of ideological struggle, so the role of higher education is in the contestation between higher education based on academic values and corporate values (pragmatic practice). Furthermore, universities shape public life with affirmation from society. This is because Islamic educational institutions are a vehicle for preparing generations for certain forms of social, political, and cultural life. So a culture is built in educational institutions with idealistic values that emphasize humanistic ethical values so that a generation is produced that has a quality culture. On the other hand, if the approach is based on pragmatic, materialistic values, this can give rise to a generation that is limited to mastering basic techniques in the world of work. The impact is the loss of ethical *akhlak* (moral) values and prioritizing pragmatic values, resulting in problems with the presence of alumni of higher education institutions when serving themselves in society. This problem is a warning about the existence of higher education, ideally universities, which are social institutions that form an ethical, democratic society. This is what STIT Al Hikmah Tebing Tinggi is really looking after, under the leadership of the chairman of STIT Al Hikmah Tebing Tinggi, by building a culture of good *akhlak* (moral).

Academically, in the lecture process, knowledge alone is not enough to provide you with life if it is not accompanied by high levels of manners and *akhlak* (moral) (Kahar, 2022). Views have begun to shift in people's lives because degrees are still at the level of emotional appreciation so that they give a sense of self-confidence and an impression of quality in front of society rather than attitudes and *akhlak* (moral). So in this case, in building a culture of *akhlak* (moral), a division of labor approach is needed that is adjusted to personal abilities and skills as well as experience and interests. So its implementation emphasizes a humanist approach, comfort for subordinates, and upholding values. So if the leadership applies these values, a culture of *akhlak* (moral) and morality can be built within the university community so that the vision and mission are well realized and there is no sense of worry by the leadership towards the university community. Based on this explanation, the implementation of contemporary *akhlak* (moral) education values at STIT Al Hikmah Tebing Tinggi is as follows:

### **Building an educational paradigm at STIT Al Hikmah Tebing Tinggi developing the values of Contemporary *Akhlak* (Moral) Education.**

So civilization can be born if university students are awakened to tolerant values. Regarding tolerance in education, it cannot be separated from the concept of multiculturalism or pluralism, so in the process of academic implementation, it does not prioritize ego but unites people. This value of tolerance can build the values of Islamic civilization, so in this case, the reality that exists in society was designed by Allah for the dynamics of human life. The reality that exists in society is that the existence of

pluralism cannot be avoided. To realize diversity in society, students must develop an attitude of tolerance so that they feel like they live together and, more importantly, that it is formed within themselves. This subjective reality continues to be externalized in everyday life. Students also maintain intense communication, act friendly with society, respect opinions, respect each other's weaknesses and strengths, and, finally, become more sensitive to the problems that exist in society. to immediately get a solution.

Basically, an attitude of tolerance towards diversity in the learning process at Islamic universities in particular can foster dialogue within religions and between religious communities in society. Through this concept, it leads to the concept of religious pluralism, where the scope of Muslim humans is not only limited to followers of the Islamic religion but also to everyone who surrenders their heart. The theme of multiculturalism is important for several reasons. First, because this world has a multicultural face. This situation is mainly triggered by the ease of human mobility from one place to another, which is supported by advances in transportation technology. Humans today can cover certain distances at amazing speeds. Distances that previously took months can now be completed in a matter of hours. The intention to move from one place to another is increasing because information technology continues to become more sophisticated. Now, even places that were once considered remote have become globally exposed. This circulation of information arouses the desire to know and even to experience various existing cultural climates (Rontanti, 2021). Second, in the Islamic context, the Koran very clearly emphasizes that diversity is the can of Allah SWT. The Koran firmly states that differences in religion, culture, language, skin color, and language are part of the great can of Allah SWT, and therefore humans are asked to learn to manage them well. However, advances in information technology have encouraged population movement at a speed never before seen in history. This makes the growth pattern of a city's diversity experience very significant changes. The ability of Islamic universities to articulate this concept to the campus community can gradually build Islamic civilization itself.

### **Building Awareness of Academic Ethics**

Basically, research is still a scourge for lecturers in Indonesia when compared to the international scale. Responding to this, the Chair of STIT Al Hikmah Tebing Tinggi concentrated on guiding and training and providing a vehicle for conducting research for lecturers. The aim is for lecturers to have potential, so they can build an ethical academic image. Ethics is something related to social and cultural values that have become an agreement in a community as norms and rules that are obeyed together. This ethics is not always the same in all communities. Students who have become alumni should not be fake students. Of course, the value of honesty in academic ethics is emphasized here. STTI Al Hikmah Tebing Tinggi emphasizes academic ethics in two ways: writing scientific papers and completing studies by following campus regulations. Students, as academic actors based on idealism as agents of change in social society, must have the character that is forged in higher education. If you do not follow academic procedures, it can give rise to intellectual crimes in the form of plagiarism, which is a culture for some groups of people. Likewise, with lecturer research, it is strictly prohibited to commit plagiarism. The cause of this plagiarism is not having the ability to carry out scientific activities or students wanting to graduate quickly without going

through procedures. The solution to this problem must be carried out systematically and comprehensively and requires commitment from various parties to fix it.

Education is, in essence, a forum for cultivating *akhlak* (moral) through the development of academic values. This means that it is in contrast to the concepts of social pragmatism and mere material achievement. So the task of universities is emphasized in this regard because the products produced by universities are agents of change. Therefore, alumni of Islamic universities must become a forum for making changes based on Islamic values. The values of academic ethics must be a guide and applied to every academic person in an idealistic manner amidst the challenges of today's pragmatic life. The values of honesty are the most important; if these values are already familiar to the campus community, the values of quality education can be instilled (Harahap, 2005). Research is a forum for opening up the horizons of thinking using scientific methods that are of their own origin. Academic freedom is a means of exploring the truth and publishing it by subjecting the research results to criticism using scientific concepts as to whether the findings are relevant to be rejected, corrected, or acknowledged and strengthened. Universities, which are producers of academic people, are expected to be able to produce good-quality professional human resources in science. The successful implementation of education is greatly influenced by good academic ethics. To achieve the goals of Islamic higher education, especially in accordance with the vision and mission of education, in an effective and directed manner, it is necessary to have a harmonious relationship between educators and students through academic ethics.

### **Mission of *Rahmatallil'alam***

In essence, building Islamic civilization is under the umbrella of the goal of Islam itself, namely *rahmatallil'alam*. This formation cannot be separated from the implementation of educational values based on academic service ethics. The highest success achieved by Islamic universities is the development of an Islamic civilization. At the level of social life, it has goals and ideologies that are inseparable from the spirit of education. So, the value of tolerance in pluralism which is part of the values of *akhlak* (moral) education is a theological meeting point by comparing ideal concepts that can be applied to society. (Sapirin, 2021) In broad terms, students are expected to be able to understand other religions so as to broaden their intellectual insight so that they do not necessarily reject the presence of different communities but accept them while still adhering to their beliefs. To realize this concept, it is necessary to form an educational concept by forming students who have Islamic *akhlak* (moral). It can be understood here that *akhlak* (moral) in Islam are not only how to build a life with fellow Muslims but also all human beings who are creatures created by Allah SWT.

The realization of this means that university leaders must have communication competence both internally and externally. Communication in the university community must be clear by considering appropriate ways of communicating both directly and indirectly. This is also inseparable from ethics in conveying communication so that the mission and vision are conveyed clearly. At least higher education leadership has the following competencies: 1) communicating politely, 2) maintaining comfort and not pose a threat, 3) being firm, 4) being gentle without offending and 5) empathizing.

Higher education is a forum for educating adult humans, therefore, to improve the quality of higher education, the Chair of STIT Al Hikmah Tebing Tinggi emphasizes

improving the quality of Islamic ethics and civilization. Implementing Islamic values in building the quality of higher education including the learning process and academic services. These two things have a mutually supportive correlation which in essence is producing alumni who have *akhlak* (moral) and contribute to building Islamic civilization in society. To give birth to this generation, of course it cannot be separated from the learning process and academic services for students that cover the entire academic community. Academic services, here is the role of the management of STIT Al Hikmah Tebing Tinggi in serving students so that lecture activities continue until the end, which cannot be separated from discipline and compliance with regulations in implementing these services.

When establishing social relationships in the community, especially in educational institutions, the student's inability to see an object as a whole is a form of big mistake and a model of arrogance that assumes that only his own point of view is the most correct. If this has become ingrained in someone, there can be actions to blame and negate other points of view. This kind of behavior is not correct, the paradigm from this point of view is an exclusive understanding which can ultimately become the source and trigger of conflict. Islamic teachings are still used as guidelines that must be put into practice, on the other hand, students must also understand that in living this life, students do not live in one group but in various kinds. So in this case students must present themselves to respect differences and not doubt the teachings of Islam itself. Experiences and expectations, prejudices, level of education, family background, culture, are elements that must be taken into consideration, their presence is an inseparable part of a student's personality. In Islam, it has been explained that human life is made to be diverse so that they can get to know each other. This is where the quality of higher education can be formed and become a culture that leads campus residents to various academic activities.

#### **D. CONCLUSION**

An Islamic university must establish the *akhlak* (moral) education value standards that can be applied to become a platform for instilling modern *akhlak* (moral) in its students. In this instance, STIT Al Hikmah Tebing Tinggi emphasizes academic integrity, religious values, and tolerance. To effectively execute these values, the following approach is required: Initially, constructing a cultural paradigm for *akhlakul karimah* Conditions can foster the development of innovative concepts that can shape the Islamic higher education system as desired by leaders. Second, in terms of academic ethics, a student's failure to see an object in its entirety when forming social relationships in the community, particularly in academic institutions, is a model of hubris that holds that his own point of view is the only valid one. Individuals who have internalized this can exhibit behaviors that assign blame and refute alternative perspectives. According to Rahmatallilalamin's mission, this endeavor has the potential to foster the values of Islamic civilization; therefore, in this instance, Allah designed the social reality to accommodate the complexities of human existence. Pluralism is an unavoidable and real consequence of the state of affairs in our society. To appreciate the diversity of society, pupils must cultivate a disposition of tolerance that not only makes them feel as though they coexist but is, more significantly, ingrained within them.

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