Metacognitives And Morals: The Qur'an As A Guide

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Abstract: Education is one of the main mediums that support towards generating a paradigm shift of each individual, excelling in many aspects that include spiritual, emotional and physical aspects. It is undeniable that the Education sector is growing rapidly in increasing access, equity and quality in Education today. Cooperation from all parties will provide a bright opportunity to develop the generation that will lead the country in the future. Efforts to restore the morals of children and guide them to the right path based on the guidance from the Qur'an should start from the beginning of birth until they grow into adulthood. Therefore, this study was conducted to find out what are the components, strategies and processes needed to improve metacognitive skills contained in the Quran and Hadith of the Prophet SAW in controlling every thought and action and ultimately affect the formation of morals. human.

Keywords: Metacognitive, morality, perspective, Quran

Introduction

The most important responsibility in achieving moral integrity is to inculcate the Education of Faith into the hearts of children, it should be cultivated since they are small. Children by nature have a basic knowledge of Imaniyyah and Islamiyyah. This potential must be nurtured so that it can develop well and in accordance with its age. It is common for children to go through learning sessions by assessing existing knowledge without realizing it (Nahar, Sangi, Rosli, Abdullah 2018). This process involves metacognitive skills that are said to play an important role in the new learning process. Children with good metacognitive skills are said to be able to control their learning process (Nurul & Ramlah 2020). However, the development of the world of information technology and the environment of children has divided them into groups known as generations (Rusman, Ismail & Jaafar, 2019; McCrindle, 2018). In 2020, the generation of children is those born in 1996 to 2010 known as Generation Z (Gen Z). Therefore, efforts to produce a great generation need to be expanded to ensure prosperity and maintain a civilized society. It is not a day or two work but requires careful planning, neat and must be based on the revelation of Allah, namely the Quran. It is clear that Education is a major factor in the formation of the human personality.

Literature Review

According to a report from Numbeo 2020 global data, Malaysia is the top five country in the Asian region's crime index. This statistic is increasing every year, what worries us is that this crime involves children as young as 7 years old. It is based on a report from Asst Comm Choo Lily, senior assistant director of the Sexual, Women and Children Investigation Division of Bukit Aman (D11). Looking at the rising crime figures, indirectly it has a huge impact on the construction of human civilization. What generation will be born if the problem of moral decay is getting worse and every year it shows a higher increase?

According to Professor Dr Sidek Baba, the cause of the moral collapse is the lack of love and attention from parents, there is neglect of the balanced aspect of education such as more focused on the cognitive aspect alone. In addition, the unhealthy environment and the influence of peers are a reinforcing factor to the moral collapse in our country. The greatest stress is the influence of input from social media that is freely accessible without proper restrictions and monitoring from parents.

The Education Development Master Plan (2006) has emphasized the importance of morality in its second core. In order to reflect Malaysia's personality and identity, spiritual aspects, habits, attitudes and values need to be strengthened so that the next generation better understands, feels and translates the values of societal norms that are benchmarks for the claimed personality (Rohana et. Al. 2010). If all aspects of knowledge, thought, and attitude are manipulated, the symptoms of moral decay can be reduced. Therefore, there is a need to make the Qur'an as the main source to produce a complete guide as a general reference. The success of the educational process basically not only involves cognitive processes, but also involves metacognitive processes (emotional

and psyche awareness) i.e. behavioral changes in a person and appreciation in real life contexts (Azhar 2006). Basically, human beings can control, monitor, plan and reflect on their morals and actions by increasing the awareness of thinking associated with Metacognitive. Therefore researchers want to know the extent of the importance of Metacognitive influence in human life in the formation of human morality through the claim that metacognitive is among the methods that can be used to control the internal locus of each individual especially adolescents to avoid misconduct and disciplinary problems. Therefore, a detailed study needs to be done scientifically to find out what are the components, strategies and processes needed to improve metacognitive skills through reference to the Quran and Hadith of the Prophet SAW.

Various research highlights are included in this research as basic facts as well as support for the ideas put forward. Something interesting in the development of the literature on metacognitive and moral. Studies on these two components have been done for a long time and continue to germinate in terms of ideas and methods, yet there is still a clear gap about the metacognitive and moral relationship from the perspective of the Qur'an.

According to Prof. Dr. Muhammad Dhiauddin al-Kurdi, the definition of morality should be taken from its original and genuine characteristics and sources. It is in accordance with the basic teachings of Islam taken from Divine revelation, which consists of sirihan and prohibition. It is on this basis that the published definition should be in accordance with its habits and nature. He defined morality as "carrying out all the commands and avoiding all the prohibitions of Allah SWT, and bring the teachings brought by the Prophet SAW" (Mustafahosny.com/article.php)

This definition explains that morality covers the whole of human life, it is clear that every action that arises is based on an excellent internal locus of control because human beings can judge between the prohibitions and commands of Allah SWT.

A well-known Islamic philosopher, Imam al-Ghazali defines morality as a trait that arises from a few simple and spontaneous actions without the need for research and observation. If the nature publishes good and praiseworthy behavior according to the mind and Islamic law, it is called praiseworthy morality. If the nature gives birth to evil deeds according to reason and sharia, it is called bad morals. (al-Ghazali t.th). According to Sheikh Abdul Rahman Hasan Habannakah, morality means the natural nature found in a person or one's own efforts that affect praiseworthy or despicable behavior. (Abdul Rahman Hasan Habannakah 1996)

The definition given by Imam al-Ghazali and Imam Abdul Rahman Hasan refers to the inner nature of human beings. A person of humble nature will accept the rebuke given, will respect every point of view of others. Morality in Islam is associated with the three main elements of human beings, namely the spirit, lust and intellect. Through these three elements man is driven to do good or evil.

In 1976 Flavell introduced the term Metacognition which provoked various views and debates about its definition. It occurs as a result of the differences and diversity of studies conducted by researchers in the field of psychological research. what can be deduced from the understanding of most psychologists is a person's awareness of what is being thought (Gredler 2011). According to Wellman (1985) Metacognition is a form of cognition, which is the occurrence of thought processes at the second or more layers that involve active cognitive control. in other words a person thinks about what one's "cognition about cognition" is thinking and there is a process of control over cognitive activity. Based on some of the above metacognitive meanings, we can conclude that metacognitive is a person who is aware of the cognitive that he has and can control his cognitive function well.

A study from Osman said (2019) entitled The practice of meta-behavior, metacognitive and meta-cognition in the solution of student disciplinary behavior also explained that metacognitive is one of the methods that can be used to control the internal locus of each individual, especially adolescents to avoid misconduct and problems. discipline Therefore To what extent is the importance of Metacognitive influence in human life?

In Mohamad Ghozali's (2015) study titled Islamic Personality and Professionalism in the Workplace: Theoretical Analysis discussing the Issues of inefficiency and integrity in the workplace shows an increasing demand for quality and professionalism. However, professionalism alone is not enough to produce quality output. It must be accompanied by an Islamic personality. The combination of Islamic Personality and professionalism is believed to contribute maximum impact on the quality of work. This article attempts to examine the concept of personality from an Islamic perspective, its relationship to professionalism and their implications in the context of employment.

While Prof. Dato 'Dr. Sidek Baba, on the other hand, explained the role of teenagers in charting the history of the rise of Islam. He posed the question of the extent to which today's teenagers are able to practice and make Islam the basis of life. as well as thoughts, tendencies and identities. Today's education targets a holistic human

being, developing the elements of spirituality, islamiyyah, imaniyyah in oneself. But there needs to be integration in terms of education and knowledge learned.

Most of the studies produced are more focused on solving learning problems and linking metacognitive with character construction such as the study from Khairul Umam (2017) entitled metacognitive ability on mathematics learning to develop national character has explained that one way to solve the problem of social symptoms and moral decay is through Education with an emphasis on the process of metacognition. A metechognitive person is a person who knows, knows and understands about what he or she does, the values of his or her actions and the impact on himself or herself as well as others. Until it became a routine morality in society.

The next study from Choirul Annisa (2019) entitled Neuroscience study: Rationalization of character education in mathematics learning based on metacognitive strategies aims to identify existing characters in mathematics learning and analyze students' metacognitive learning when learning mathematics related to neuroscience theory so that learning in school is acceptable and followed by students based on their thought processes, as well as building the character of the nation. The method used in this study is a literature review by describing, summarizing and constructing ideas from several sources in the form of relevant theories and research results. From the results of this study, it was found that there are several things that support the metacognitive process as a guide to manage learning in the classroom including; (1) emotional control, by creating a happy emotional atmosphere, (2) cognitive control, by choosing methods that support brain performance, and (3) psychomotor control, by involving physical movement in the learning process, (4) metacognitive skills encourage students to doing all learning activities without fear of being blamed by the adults around them.

Discussion

The Qur'an explains in detail the principles related to faith, Sharia and morality. It is textual and theoretical in nature that needs to be applied as a practice in daily life. Mankind today is increasingly greedy in the pursuit of progress. At the same time we have almost forgotten that spiritual development should be empowered in line with the currents of modernity. Looking at the scenario that is happening, teenagers are increasingly engrossed in entertainment without borders, the influence of social media is so great that it raises concerns. The symptoms of moral decay are said to be getting worse and require more aggressive efforts from various parties to curb this matter.

Therefore, Muslims must make the Qur'an as the main guide to life, take lessons from meaningful terms and strive to improve children's metacognitive abilities through it. Most researchers have proven that these metacognitive skills can improve thinking skills and are able to improve student learning performance. Proven, the Qur'an has various branches of knowledge, in fact it is a leader in shaping human thought. The uniqueness of human beings because of their intellect, the Qur'an is the main reference so that the intellect can be developed to the maximum and not deviate from the proper path. There are many verses of the Qur'an that are the best examples and therapies for human beings. God repeats many times in His verses about requiring human beings to be listeners, observers, thinkers, thinkers, researchers, evaluators, take lessons and reflect on every aspect of life.

In addition, Allah came many verses in the form of questions, muraqabat, mu'aqabat, mujahadat, mu'atabat so that people are always in control and take ibrahim from it. This so -called is closely related to the concept of regulation in metacognitive. Although not much research has been done on the relevance of metacognition and the formation of human morality from the perspective of the Qur'an, the fact is that this study will breathe new life into the concept of tazkiyah an-Nafs. It would be a pity if the methods that have been used by Sufis to guide their morals now known as ethics, psychology, psychotherapy, self-control and self-Motivation are looked down upon. Finding the relationship between metacognitive and admirable morality is a very interesting and valuable study if it can find a meeting point from the arguments of dalil naqli, scholarly debates and views from western scholars.

Based on some studies related to morality and metacognitive above, it can be concluded that there is a relationship between metacognitive processes and human morality but not mentioned directly and clearly the extent of the role of metacognitive in the process of moral formation. Researchers see the importance of a study that clearly correlates between metacognitive relationships and also its effect on human morality or maybe in human morality according to the perspective of the Qur'an already contains metacognitive elements. For the author, the importance of this matter is explained so that efforts to help parents, teachers, academics and the Ministry of Education form a future generation that is perfect in various aspects and has a strong identity to face challenging life situations. The external and internal elements need to be united and developed in a balanced way. The minds of educators need to be more open and not just focus on the cognitive aspect alone.

Conclusion

Morality in Islam is universal, whoever translates it into life perfectly it is able to change the perception and stance of others towards Islam. Moral collapse has a huge impact especially on the individuals involved such as loss of identity, lack of self -confidence, having a vague future. This situation opens up space for a person to be materialistic, losing the value of sincerity, patience, tolerance and kindness. In addition, confidence and trust in God, religion and politics will be lost. Similarly, the mind and heart are getting harder to accept the truth and there is a very wide gap between the external and internal aspects, the mind and heart as well as knowledge and belief.

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