

CONSTRUCTION OF CLIMATE OF SOCIAL AFFECTION IN REALIZING THE NOBLE MORALS OF YOUTH

(Phenomenology study in Medan Johor Kota Medan District)

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Abstract: This research aims to find solutions to the problem of the formation of juvenile morals in Medan Johor sub-district, which includes: Construction of a climate of social affection in the formation of the ideal adolescent noble morals. This research uses qualitative research methods with phenomenological approaches. The results of this study analysis showed that the social climate in the formation of adolescent morals in Medan Johor sub-district was categorized as *lack of affection* and did not yet have a climate pattern of social affection in the formation of specific adolescent morals in both families, schools and the general public. Iklim social affection plays a big role in the formation of juvenile morals in Medan Johor Subdistrict. Factors that construct a climate of social affection in the formation of adolescent morals in the form of foundations of values, principles, structures and instruments of climate social affection, have not been fully contained in the process of forming juvenile morals in Medan Johor sub-district. These climate factors of social affection are actually available but have not been optimally empowered in the process of adolescent moral formation. The first factor, the basis of the value of climate social affection is the value of faith in God Almighty. The second factor of the principle of climate of social affection consists of cooperation, competence, willpower, excitement, appreciation, honesty, discipline, empathy, knowledge and ethics of decency. The third factor, the climate structure of social affection consists of believing in God, charitable charity, advising each other in truth and advising each other in patience. While the fourth factor of climate instruments of social affection in the formation of

adolescent morals is the same as the elements in education that have been implemented universally, namely goals, educators, learners, subject matter, learning methods, infrastructure facilities, evaluation and learning atmosphere. The findings obtained in the study became the basis for submitting recommendations to authority holders and stakeholders in the city of Medan and the Government of North Sumatra Province to: All components of society can synergize the power of focus on efforts to build climate construction social affection in the formation of juvenile morals.

Keywords: construction, climate of social affection, moral formation, youth

INTRODUCTION

Starting from this research *grand tour*, it was found that there was a social climate dis-harmony to the process of forming juvenile morals in Medan Johor sub-district. At a glance, the disharmony of the social climate of adolescent moral formation due to the application of spirit and the value of affection is not optimal. Although the implementation of adolescent education, especially in schools, is run at a high cost and state-of-the-art facilities, the suppressor still relies on appreciation for learning outcomes or intelligence alone. Today's adolescents have bound up informal learning systems and cultures that distance them from spirited social values to the family and the inter-individual family and cohesion between individuals. In the context of adolescence, the spirit of family and attachment can only be woven by the spirit and value of affection expressed by the social environment. Schools are also dominated by the planning of policymakers who often less accommodate the needs of adolescents according to the task of developing the chronological age phase. As a result, adolescents bear the brunt of various school problems, such as *bullying*, hunting favourite schools, national exams, curriculum changes, IT-based education, *full day school*, intensive tutoring for college, tutoring or additional learning both private and public, *home schooling*, and online exam learning.¹

An overview of the social climate conditions in the formation of youth morals in Medan Johor sub-district can be seen from the existence of educational facilities that accommodate the need for adolescents to

¹ Result Observation at Sunday 9 July 2017, hit 10:00 a.m. - 4:30 p.m.

develop potential in themselves. However, considering that educational facilities in informal institutions have not been structurally organized, we can lift data identifying educational facilities in formal and non-formal institutions.²

The educational facilities of formal and non-formal institutions that will be presented consist of formal school facilities, worship facilities, sports facilities, dining venues, public entertainment facilities, non-formal educational institutions and public parks. 2016 data released by the village office in Medan Johor sub-district stated that there are; Formal school level of junior high school/high school/vocational school and SLB a total of 63 units; Means of worship in the form of mosques 81 units, *musholla* 33 units, churches 25 units, monasteries 8 units fortified 12 units; Sports facilities consist of a 10-unit soccer field, 11-unit futsal, 13-unit volleyball, 36-unit badminton, 5-unit basketball and 22-unit table tennis; Restaurant / Restaurant category dining category amounted to 88 units and stalls 298 units; Public entertainment facilities, consisting of night club/karaoke 1 unit, billiard 9 units, video games (PS) 45 units, internet cafes/*online* games as many as 86 units; Non-formal educational institutions include community learning activities centre (PKBM) 5 units and 14 unit course institutions, TKQ / TPQ 19 units; Public park 1 unit. Data on the existence of formal and non-formal institution educational facilities in Medan Johor sub-district shows the gap between the availability of facilities and the needs of youth moral formation and synergy between informal, formal and non-formal educational facilities. Furthermore, it can be concluded that educational facilities in Medan Johor sub-district, including culture and mass media activities, have not been organized and managed optimally to construct a friendly social climate in the formation of adolescent morals.³

The moral formation has a linear understanding with universal education because both have a purpose and mission to nurture humans into adults in a directed and systemic manner. Within the framework of Islamic teachings, the formation of morals is the technical operation of Islamic education, whose implementation becomes the obligation of adults. Refer to the Holy Koran; Allah is warning humans to prepare the next generation of strong personalities. The passage is written in The Letter of An-Nisa verse 9: "*And you shall fear Allah, those who leave behind*

² Result Observation at Tuesday 11 July 2017, hit 09.00 a.m. - 6.30 p.m.

³ Document Neighborhoods one-Medan subdistrict Johor 2017.

*them weak children, whom they fear for their welfare. Therefore, let them fear Allah, and let them speak the right words."*⁴

In the social context, understanding the following generation figure with a strong personality by community expectations is *the personality* of young people who can protect themselves from threats and temptations to do actions that damage their lives and environment. The most famous personality structure, put forward by Freud (1923) in the theory of psychoanalysis, identifies three components of personality. The three components of personality are; *Id* is a desire, desire or lust based on the principle of pursuing pleasure to avoid pain; *The ego* is an expression or behaviour fulfilling desire, which works according to the principle of reality that relies on opportunities and obstacles to doing, then the superego is an intrinsic moral standard for relating to the social or external world, contained in it the ideals, values and ethical rules that function to control behaviour according to social norms. The three components of personality are instruments of the individual's safety care system, which resides in him naturally so that its existence has a positive tendency for the defence and continuity of human life. However, at the same time, it can be potentially negative for safety if the individual is unable to control all three components of personality. Based on this phenomenon, we can agree on the word of Allah Almighty in surah al-Hujurat verse 13, which means:⁵ " *Verily The most honoured of you In the sight of God Is (he who is) the most Righteous of you.*"

In his theory *hierarchy of needs*, Maslow also argued that affection culminates first in the individual self, evidence that human nature is good. This good nature is intended for individual initiatives to maintain life, which is characterized by natural bearings trying to meet the most basic needs, namely philological, security and protection, love and belonging, self-esteem and the highest self-actualisation (charitable sincerity). However, Maslow emphasized the prerequisites for achieving self-actualization, one must get enough affection (affection) from an early age. Affection will form an excellent self-confidence to boost the ability of the

⁴ Departemen Agama RI, *Alquran dan Terjemahannya*, (Semarang: Toha Putra, 2010), p. 144.

⁵ See in Lawrence A. Pervin, Danile Cervone, Oliver P. John, *Psikologi Kepribadian, Teori dan Penelitian*, ed-9, terj. A.K. Anwar, (Jakarta: Kencana, 2010), p. 87-88.

individual to meet the needs of his life from the most basic to reach the highest needs.⁶

Indonesia's National education system is fundamentally in its definition of education also carries the mandate to give birth to a generation of noble behavior through the social climate. Law No. 20/2003 on the National Education system outlines that education as a conscious and planned effort to realize the learning atmosphere and learning *process* so that learners actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals as well as the necessary skills of themselves, society, nation and State. This definition ⁷ normatively implies the ideal of the state empowering all educational potential in the social environment to jointly build a social climate imbued with the values and principles of affection in educational operations.

In different terms with Peterson and Deal's same intent, mentioning climate in school culture terms posits 4 (four) factors of school culture development. Factors of the school's cultural development: *First*, focus on the formation of values built in everyday life. *Second*, ways are taken to build commitment and identification to the main values of the school. *Third*, strategies socialize values and increase motivation. *Fourth*, increase the effectiveness and productivity of the school.⁸ But in practice, we see the development of the school climate is not easy to implement, so the average social climate in schools is anomalous to the achievement of educational goals that have been set. If in schools that are managed in a modern manner, the social climate has not been optimal accompanied by the values and principles of affection, the formation of adolescent morals in the family environment and the general public is more intense. Therefore, it can be concluded that the application of affection in the education process is still limited to mere concept talks. It has not been applied in whole and comprehensively into the education process throughout the social environment.

The above paradigm is supported by a hadith of the Prophet (peace be upon him):

⁶ Duane P. Schultz & Sidney E. Schultz, *Sejarah Psikologi Moderen*, terj. Lita Hardian, (Bandung:Nusa Media, 2014), p. 561.

⁷ Undang-Undang nomor 20 tahun 2003 tentang SISDIKNAS, Sistem Pendidikan Nasional.

⁸ Kent, D. Peterson dan Terrence E. Deal, *The Shaping School Culture Fieldbook*, ed.-2, (San Fransisco: Jossey Bass A. Wiley Imprint, 2009), p. 11-12.

عن أبي هريرة رضي الله عنه قال قال النبي صلى الله عليه وسلم كل مولود يولد على الفطرة فأبواه يهودانه أو ينصرانه أو يمجسانه كمثل البهيمة تنتج البهيمة هل ترى فيها جدعاء؟⁹

He told us, Adam, told us Ibn Abu Dza'bi of Az-Zuhriy of Abu Salamah bin Abdurrahman of Abu Hurayrah R.A., said; The Prophet said: Every child is born in a state of fitrah. Then it is his parents who will make the child Jewish, Christian or Magi like a farm animal that gives birth to livestock perfectly. Do you see any defects in him?

Discussing the damage of morals that continues to increase and expand as it is today, it is strategic if educational efforts begin to erode policies related to the formation of noble morals of adolescents by finding the ideal construction of a climate of social affection in three environments, namely families, schools and the general public. The findings on the construction of a climate of social affection in the formation of the noble morals of adolescence are very urgent, considering that adolescents are the largest part of the next generation to continue the struggle to maintain and connect the existence of mankind and the universe. The assumption of the magnitude of the role of climate social affection in the formation of adolescent noble morals is an interesting problem that encourages researchers to study and find the construction of a climate of social affection in the formation of juvenile morals in Medan Johor sub-district of Medan city.

CONCEPT OF CLIMATE INSTRUCTION OF SOCIAL AFFECTION

Until now, the concept of climate *construction of social affection* has not become a standard term in both social communities, education, sociology and psychology. Therefore, to get an understanding of the concept, it is worth exploring first the etymological notion of a word for word. Construction is the adoptive word of the English treasury "*construction*," which belongs to the noun group. *The New Webster's Dictionary* suggests the meaning of the word; "*a thing constructed the arrangement and interrelation of words in a sentence*". In apparently as a verb, i.e. construct, this word contains meaning; "*to put together, build to arrange mentally*".¹⁰ According to the Dictionary of Psychology, the term construct has 3 (three) meanings. First, a concept that presents a relationship between

⁹ Abū 'Abd Allāh Muḥammad Bin Ismā'il, *al-Jāmi' al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar min'Umūri Rasūl Allāh wa-Sunanīhi Wa Ayyāmihī*, Cet.I, (Dār Tsawq al-Najāh, 1422 H), p. 379.

¹⁰ Sherman Turnpike, *The New Webster's Dictionary*, (Danbury: Lexicon Publications, 1997), p. 85.

events or processes that can be verified or empirically proven. Empirical conception is based on observable facts or data and presents real and measurable variables. Second, a scientific model. Third, a tool.¹¹

Furthermore, the word affection in Indonesian means compassion. This word has a similar meaning to the word *rahima* in Arabic. The English call it "*affect; affection*", which means; "*fondness and tender feelings*". Then¹² *affect; affection* in Indonesian pronunciation is pronounced with "afek; Affection." Etymological understanding of affection in English treasures became the basis for the development of several other language understandings in an equivalent meaning, namely the nature of compassion. But the Indonesian Dictionary distinguishes between the meaning of afek with affection. Affect is identified as a spontaneous and momentary emotional response, that is, "A change in feelings due to responses outside one's consciousness (especially when the response comes suddenly and lasts not long like anger)". While affection leads to two understandings; "1) Compassion; 2) Subtle feelings and emotions".¹³

Abdullah Nashih Ulwan expressed the terminology of compassion as tenderness of heart and sensitivity of feelings of affection towards others. The Dictionary of Psychology defines affect; Affection¹⁴ (*affect; affection*) is more detailed, into two meanings, namely: 1) Affection, love, very strong feelings: a broad class of mental processes, including feelings, emotions, moods and temperament. 2) Pleasure and displeasure. Affection is usually expressed in the act of protection and care against something beloved. This understanding is accompanied by the note that historically, affection is distinguished from cognition (*cognition; recognition*) and volition (*volition; will*). The difference in understanding between affection and cognition and volition in the description of the Dictionary of Psychology more or less clarify the position of affection as a life energy that gives encouragement to the performance¹⁵ of other psychological abilities such as emotions, recognition function and a person's willingness to act and behave save and defend themselves.

¹¹ Chaplin, J.P., *Kamus*, p. 106.

¹² Turnpike, *The New*, p. 8.

¹³ Tim, *Kamus Besar*, p. 10.

¹⁴ Abdullah Nashih Ulwan, *Pendidikan Anak Dalam Islam; Pendidikan Sosial Anak*, Cet. III, (Bandung: Remaja Rosda Karya, 1996), p. 11.

¹⁵ Chaplin, *Kamus*, h. 13

Cronbach, as quoted by Dirgagunarsa, suggests affection is a human need to get a good response or warm treatment from others.¹⁶ Schultz argues that affection is a principle and a feeling to be loved or liked by others.¹⁷ According to Goble, affection is a form of need for love and affection in which there is an element of giving and take.¹⁸

The difficulty of scientists defining affection exactly has been answered by the Qur'an in a complete and thorough description. The understanding of the meaning of affection in the Qur'an goes from an explanation of the position of love from God as the prime cause of human creation. Surah Al-Fatiha, which is called "ummul Quran" (mother of the Qur'an), gives a clear insight into the position of Allah's infinite affection for each of His creations, which is full of goodness in the form of care, protection to all His creatures. The following are listed 7 verses from Q.S. al-Fātiḥah;

Quraish Shihab, in his commentary *al-Mishbah*, describes the meaning of *bism Allāhi Rabb al-'ālamīn* (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) at the beginning of surah al-Fātiḥah by first dividing the sentence into two parts, namely *bism Allāh* (بِسْمِ اللَّهِ) and *al-rahmān al-rahim* (الرَّحْمَنُ الرَّحِيمُ). The phrase *bism Allāh*, which begins with the word *bi* (بِ), has connotations of starting meaning. The scholars of tafsir mainly direct the meaning of *bism Allāh* to two meanings. First, make God the base of the place to depart. This sentence gives direction, if a person starts work in the name of God, then the work will be good, or at least the taster will avoid the temptation of lust, encouragement of ambition or self-interest so that what he does will not cause harm to others, will even bring benefits to his self-taster, society, environment and human beings as a whole. Second, rely on every work that will be done on God's power. The pronunciation of *bism Allāh* is a recognition of the weaknesses and limitations of his speaker before God. However, at the same time, he has strength and confidence because he has backed himself to God and begged the Almighty for help. It was as if he were saying, "by the power of God and His help, this work that I am doing can be accomplished".¹⁹

Deeply understanding the climate of affection can also be aligned with the school climate that has appeared as a comparison. The notion of

¹⁶ Singgih Dirgagunarsa, *Pengantar Psikologi*, (Jakarta: Mutiara, 1989), p. 96.

¹⁷ Sarlito Wirawan Sarwono, *Psikologi Remaja* (Jakarta: Hawk Press, 1991), p. 164.

¹⁸ Goble, F., G., *Mazhab Ketiga: Psikologi Humanistik Abraham Maslow* (Yogyakarta: Canisius, 1987), p.75.

¹⁹ Quraish, *Al-Mishbah*, Vol 1, h. 12-13.

school climate is conceptually published as a set of attributes that give color or character, spirit, ethos, inner atmosphere of each school. It is undeniable that every individual naturally needs an atmosphere of affection to develop themselves to achieve optimal personal development. The assumption of the importance of climate affection in the formation of noble morals can be associated with the research results conducted by Fraser & Fisher in 1986. One way to improve the quality of education in the school environment is through improving the school climate. Both researchers proved that students could achieve better learning achievement if they feel they are in a preferred school climate. Likewise, teachers can display maximum performance if they feel in a preferred environment.²⁰

Way, Reddy and Rhodes also found a close link between the school climate, especially in high school and the ability of students to adjust to the academic side.²¹ So the term climate in this study is interpreted as material and psychological physical elements that build an internal and external mood or inner attitude (*affective*) of a person in a social environment. From the operational aspect, the school climate is defined in the framework of climate in the school environment related to the principal's leadership, pre-facilities, curriculum and learning environment in the classroom. Hoyt and Miskel, as having been quoted by Daryanto stated the school climate as the teacher's perception of the school's public work environment.²²

Although different in designation, the extraction of some understanding of the evolving school climate tends to lead to similarities of meaning with school culture, so that the preparation of understanding the climate of affection is easier to conclude, it is also necessary to highlight the definition of school culture that has been issued previously by education experts. Based on the results of various studies, it was found that school culture makes a significant contribution to student

²⁰ I Wayan Githa, "Kontribusi Iklim Sekolah, Konsep Diri dan Motivasi Berprestasi terhadap Prestasi Belajar Perawatan Kesehatan Masyarakat". Jurnal Pendidikan dan Pengajaran Ikip Negeri Singaraja, No. 4 Th. XXXVIII. October 2005.

²¹ Niobe Way & Reddy, Ranjini - Rhodes, Jean; "Student's Perception of School Climate During the Middle School Years: Association with Trajectories of Psychological and Behavioral Adjustment". E Journal of Community Psychology, December 2007, vol 40, p. 194-213. Accessed on 16 March 2014.

²² Daryanto and Hery Tarno, *Pengelolaan Budaya dan Iklim Sekolah*, (Yogyakarta: Penerbit Gava Media, 2015), p. 9.

achievement. One of Valentin's research that recognizes the relationship between school culture and student achievement in school is very strong.²³

Good launched school culture as a complex network of actor interactions within the school manifested in traditions and rituals built among teachers, students, parents, and administrators to face various challenges and achieve goals.²⁴ According to Peterson and Deal, there are vital aspects to fostering school culture. First, focus on the formation of values that are built-in in everyday life. Second, ways are taken to build commitment and identification to the school's core values. Third, strategies socialize values and increase motivation. Fourth, increase the effectiveness and productivity of schools.²⁵

Based on the elaboration of the meaning of words in the above social affection climate construction sentence, the operational definition of social affection climate construction has formulated a framework of arrangement, hierarchy or patterns of feelings of affection (affection) in social-environmental networks that can encourage the growth of a teenager's internal affection tendencies coloring the formation of morals.

CLIMATE CONSTRUCTION OF SOCIAL AFFECTION: HUMAN RELATIONS AND AFFECTION.

Aristotle (384 BC) introduces the core of human life as psyche found in an in-depth study of the nature of life. By studying every moment of the actions of human life, such as speaking, remembering, and learning, Aristotle defined the nature of life as the psyche through the following illustration of the *sakaratul maut* event of death;

*"you will understand what life is if you think about the act of dying. When I die, how will I be different from the way I am right now?. In the first moments after death, my body will be scarcely different in physical terms than it was in the last seconds of life, but I will no longer move, no longer sense, nor speak, nor feel, nor care. It is these things that are life. At the moment, the psyche takes flight in the last breath."*²⁶

²³ Jerry Valentin, *A Collaborative Culture for School Improvement: Significance, Definition, and Measurement (Research Summary)*, Middle Level Leadership Centre.

²⁴ Thomas L. Good (ed), *21st Century Education: A Reference Handbook*. (California: SAGE Publications, Inc., 2008), h. 13.

²⁵ Kent, D. Peterson and Terrence E. Deal, *The Shaping School Culture Fieldbook*, ed.-2, (San Francisco: Jossey Bass A. Wiley Imprint, 2009), h. 11-12.

²⁶ Benjamin B. Lahey, *Psychology: an Introduction*, Edition IX, (New York: The McGraw-Hill Companies, 2007), h. 4.

It seems that man's ability to understand himself will forever be incomplete, mainly when referring to the confession of Alexis Carrel, a scientist who laid the foundations of Western Humanities, written in his book *Man the Unknown* (1991); even though we have quite a treasury of research results from scientists, philosophers, writers, and experts in the field of spirituality throughout this period. However, we (humans) are only able to know certain aspects of ourselves. We still will not know humans as a whole, which we know that humans are made up of certain parts, and even this is essentially divided again according to our respective ways. Most of the questions posed by those who study humans remain unanswered.²⁷ In another part, Carrel asserts that humans are mysterious creatures. The study of humans is difficult to understand thoroughly and can never be completed. When one aspect is understood, another aspect will arise that must be discussed.²⁸

The search for every living thing is mainly related to how to save his life, then become a driver of the development of various studies of the branch of science related to all aspects of human life, including political science, economics, social, culture, education, religion, medicine, technology and psychology, and others. Man has devoted strict attention and effort to know himself, even though we have a considerable repertory of the research of scientists, philosophers, writers, and experts in the field of divinity throughout this time. Carrel asserts that humans are mysterious creatures. The study of humans is difficult to understand fully and can never be completed. When one aspect is completed, it is understood that another aspect must be discussed. Djumransjah states that the capacity of the mind possessed by humans makes him a creature who has a purpose (*homo sapiens*), a creature which is good at using tools (*homo faber*) and a creature that believes in destiny and God (*homo religious*).²⁹ Socrates (470-399 BC) described that humans are super sophisticated creatures in him stored answers to various problems of the world.³⁰

The rapid development of science, especially the disciplines of Medicine and Psychology, found objective evidence that the human body naturally has the most advanced mechanisms of action and safety systems,

²⁷ M. Quraish Shihab, *Wawasan Alquran*, h. 277.

²⁸ See, Abuddin Nata, *Filsafat Pendidikan Islam*, (Jakarta: Gaya Media Pratama, 2005), p. 81.

²⁹ H. M. Djumransjah, *Pendidikan Islam, Menggali Tradisi, Mengukuhkan Eksistensi*, cet.1 (Malang: UIN Malang Press, 2007), p. 103.

³⁰ Duane and Sydney Ellen P. Schultz, *Sejarah Psikologi Moderen*, h. 509.

which work automatically to sustain life. In fact, in the human physical system, nine main physiological mechanisms work automatically to support the activities of the body, namely; a) respiratory system (network of pulmonary work and gas exchange); b) cardiovascular system (the working circuit of the heart; blood vessels and blood); c) the muscular system (the series of muscle work); d) digestive system (the working circuit of the digestive tract); e) excretion system (a series of sewage, urine and temperature system work); f) endocrine system (the working circuit of endocrine glands and hormones); g) the reproductive system (the workings of human breeding tools); h) nervous system (the working circuit of nerves, taste and motion); i) skeletal system (a series of structural work and bone function).³¹

In addition to the body system (*physiological*), in each individual, there is also a natural security system for survival (*survive*) derived from the taste. *Natural security system* derived from the taste in the form of reflex motion; The body's automatic movement to stay away from painful stimuli such as spontaneous behavior away from fire due to heat in the skin and *homeostatic mechanisms*; that is, the body's capacity to respond automatically to imbalances that occur in the body.³²

The demands of communicating with other human beings and interacting with the social environment are also the instincts of each individual to meet the needs of each party's life optimally. This communication is in line with Darwin's findings as outlined in his theory of *Natural Selection* regarding the existence of mutual benefit in the interaction between species. The critical point of this theory, stating the diversity of objects, species or varieties of creatures (*biotic* or *abiotic*) on earth, will be selected naturally based on usefulness; the beneficiaries will maintain only species that provide benefits.³³

Darwin's theory is relatively easier to understand when associated with Maslow's findings in his theory of the *Hierarchy of Needs*. Maslow found that human needs must be met in tiers, starting from the most basic to the top, the highest human needs. The level of need consists of 5 (five) things:

³¹ See, Giri Wiarto, *Mengenal Fungsi Tubuh Manusia*, (Yogyakarta: Gosyen Publishing, 2014).

³² B.R. Hergenhahn and Matthew H. Olson, *Theories Of Learning*, terj. Tri Wibowo B.S., ed-7, (Jakarta: Gold, 2008), h. 10.

³³ Charles Darwin, *The Origin Of Species*, h. 52.

First, *physiological needs*, include the needs of the body; eating, drinking, clothing and sexual intercourse. Second, *safety needs* (the need for security) include independence, order, justice, stability. Third, *belongingness and love needs* (the need for a sense of belonging based on affection) such as feelings of being noticed, accepted, understood. Fourth, *esteem needs* are the need to be listened to, responded to, obeyed. Maslow argued that fulfilling the need for self-esteem will lead to feelings of comfort, worth, strength, adequacy, a spirit of feeling valuable and necessary to the world. Fifth, *self-actualization needs* are the desire to utilize all the qualities and abilities of individuals for the good of themselves and their environment, including providing protection, defending, helping others selflessly, building harmony of togetherness and unity with others.³⁴

Individual beliefs are shaped by the knowledge a person has through the experience of interacting with his or her social environment. So while it can be concluded that the key of man to understand himself entirely will depend heavily on his belief (faith) in the God who created (al-Khaliq), if a person finds the true God as the direction of life, then he will get the proper guidance in behaving, acting (behaving well) to save his life. Man in his capacity as a caliph is endowed with special specifications both his performance and his ability to organize, manage and safeguard the whole of nature from damage. Moreover, man is detected to have the potential of power as a caliph in the form of mind (cognitive), feeling (conative), and power capacity (psychomotor) to prosper and prosper himself and all humankind. Man's ordination as caliph (superior beings) is narrated in the Qur'an surah al-Baqarah verses 30-37.

According to al-Rāzī (d. 606 H), this verse shows the ways of the Creation of Adam and, at the same time, God's veneration for him. Although the verse only tells about Adam, the substance of creation is still applicable to all humans.³⁵ Aḥmad Muṣṭafa al-Marāghī (w. 1371 H), postulating that the dialogical event between Allah and the Angel narrated in the above verse is tamsil to make it easier for man to understand God's explanation of the process of adam's occurrence as

³⁴ Duane and Sydney Ellen P. Schultz, *Sejarah Psikologi Moderen*, h. 561.

³⁵ Fakhr al-Dīn al-Rāzī, *Mafātīḥ al-Ghayb*, Juz 2, (Bayrūt: Dār Iḥyā' al-Turrāts al-'Arabī, 1420 H), h. 383.

caliph and his privileges. The angel's question to God was not a form of protest but a request to be given knowledge of Adam.³⁶

Furthermore, in his capacity as a caliph of man described the Qur'an in three different dimensions but still shows his wholeness, namely *al-basyar*, *al-insān* and *al-nās*. First, the man in the dimension of *al-basyar* emphasizes his figure on the biological, physical aspects of man, as a creature in a suit that needs to eat, drink, clothe, shelter, and submit to the laws of nature. Based on the description of the Qur'an, the meaning of *al-basyar* can be expressed through 2 (two) approaches, namely; First, *al-basyar* deals with the creation and origin and process of human events.³⁷ Adam as the first man, created by God directly from the ground, while his descendants developed through the standard patterned process of the fusion of sperm and ovum between the male and female sexes, in a certain period transformed into '*alaqah*, *mudghah*, *izām*, and *lahman* in the posture of a tiny human, then blown by the spirit, then born as a living creature (organism) that has reason and feelings.³⁸ If viewed from the material, human understanding is broken down again into 2 (two) aspects, namely; 1). physical aspects, that humans consist of physical elements that demand the fulfillment of physical needs in the form of materials to support their physical growth, in food, drink, clothing, shelter, and other materials; 2). Man in his material form can suffer damage, subject to physical laws, namely growing, breeding and dying; It also means having pragmatic, materialistic tendencies and sometimes low-key actions. The origin of man did not happen by itself but was created by God. The shows that the existence of man belongs to God and depends on God. Second, *al-basyar* is related to the traits and deeds that humans generally do: eating, drinking, sleeping, making friends, joking, laughing, being married, having children, forgetting, living and dying.³⁹

The vocabulary of *al-basyar*, according to Quraish Shihab, is taken from the root of the word, which originally meant the appearance of something well and beautifully. From the root of the same word was born

³⁶ Aḥmad Muṣṭafa al-Marāḡī, *Tafsīr al-Marāḡī*, Juz 1, (Egypt: Muṣṭafa al-Bābī al-Ḥalabī, 1365 H), h. 78.

³⁷ Understanding this Abstracted Abudin Nata between other from Surah al-Rūm (30) : 20 and al-Ḥijr (15) : 28.

³⁸ Koran explain about process Creation human and flower reach its optimization in evolution, exist at deep; Q.S. al-Ḥajj (22):5; Q.S. an-Naḥl (16):4; Q.S. al-Mu'minūn (23): 14; Q.S. al-Zumar (39): 6; and Q.S. al-Ghāfir (40): 67.

³⁹ Abuddin Nata, *Sosiologi Pendidikan Islam*, Cet. I, (Jakarta: Rajawali Press, 2014), p. 36.

the word *basyarah*, which means skin. Humans are named *basyar* because their skin is visible and different from the skin of other animals. The word *al-basyar* is mentioned in the Qur'an 36 times in the form of *mufrad* (singular) and once *mutasanna* (dual) to designate man from the outer side and the similarity of the prophet Muhammad with humankind as a whole. The prophet Muhammad was commanded to tell humankind that he was the same as any other human being. This is mentioned in Q.S. Al-Kahfi verse 110.⁴⁰

The use of *al-nās* vocabulary in the Qur'an emphasizes the explanation of human social nature, generally classified into ten categories. First, man is a creature who likes to do *nifak* (Q.S. al-Baqarah verses 8-13). Second, man carries out the command to worship Allah (Q.S. al-Baqarah verse 21). Third, the man who commits iniquity will be tormented into the fuel of hellfire along with the jinn (Q.S. al-Baqarah verse 24, and Q.S. al-Tahrim verse 6). Fourth, the man likes to tell others to do good, but he does not do (Q.S. al-Baqarah verse 44). Fifth, the creature receives God's guidance from eating halal and good food (Q.S. al-Baqarah verse 68). Sixth, the man tends to overdo things and make things up that harm themselves; the desire to obtain as much wealth and longevity (Q.S. al-Baqarah verse 96); I like to study witchcraft derived from satan (Q.S. al-Baqarah verse 102); acting without consideration of common sense (Q.S. al-Baqarah verse 142); shirk (Q.S. al-Baqarah verse 165); more concerned with the pleasures of the world (Q.S. al-Baqarah verse 200); he likes to influence other humans to tend to worldly life (Q.S. al-Baqarah verse 204); Most do not give thanks to Allah (Q.S. al-Baqarah verse 234); Alms accompanied by hurtful words (Q.S. al-Baqarah verse 264); miser (Q.S. al-Nisā' verse 37); He likes to commit intentional transgressions (Q.S. al-Mā'idah verse 49) and is easily influenced by satan, (Q.S. al-Nās verse 5). Seventh, man tends to do positive things (Q.S. al-Baqarah verse 207). Eighth, have the instinct to like the opposite sex, the desire to have offspring, many possessions, horse mounts (vehicles) (Q.S. Āli 'Imrān verse 14). Ninth, be able to understand the lessons of God through signals or parables in his life (Q.S. al-Ḥasyr verse 21). Tenth, creatures are heterogeneous and have an instinct for society. Consisting of men and women, tribes and nations synergize and build communities to meet their

⁴⁰ M. Quraish Shihab, *Wawasan Alquran: Tafsir Maudhu'i Atas Pelbagai Persoalan Umat*, Cet. V, (Bandung: Mizan, 1997), p. 279.

various needs, competing in goodness to become the most divine human being.⁴¹

The specifications of man in the dimensions of *al-basyar*, *al-insān* and *al-nās*, are different sides but must be operationalized in a unified and complete manner to maintain his nature as the noblest and decent being. The dynamics of the compaction and compaction of the three dimensions will cause humans to face various challenges, tests, and trials both from internal and external. This situation is due to the dynamics of balancing fulfillment between individual and social needs, related to the interest of maintaining honor and glory as its original human status.

CREATING JUVENILE MORALS

If referring to the etymological meaning described by the Islamic encyclopedia, the word moral consists of character or ethics, customs or customs, chivalry, chivalry, virility, religion, and anger (*al-ghaḍab*). The terminological sense of morals is "the inherent state of the human soul, from which deeds are born easily, without going through a process of thought, consideration or research". According to the view of reason and *syara'* (Islamic law), good deeds and praise are called good morals. On the other hand, if the action that arises is not good, it is called bad morals.⁴² In the Arabic Dictionary, morals are characterized as the plural form of the word خلق (*khuluqun*), meaning "ethics, temperament, behavior or character".⁴³ Imam al-Ghazali interprets morality as "a nature ingrained in the soul, from which deeds arise easily and easily without the need for thought and consideration". If the nature embedded in the soul is good, then good deeds will be produced according to reason and *shari'ah*.⁴⁴

More succinctly, Ibn Maskawaih said the notion of morality is "a thing or psychiatric situation that encourages a person to do an act with pleasure without thinking and planning".⁴⁵ The similarity of the above root words hints that morals covered the understanding of the creation of coherence between the will of *Khaliq* (God) and the behavior of beings (humans). In other words, morality can be referred to as a person's

⁴¹ *Ibid.*, p. 40-42.

⁴² Hasan Muarif Ambary et al, *Ensiklopedi Islam*, Cet. IV, (Jakarta: Ichtiar Baru Van Hoeve, 1997), p. 102.

⁴³ Luis Ma'lūf, *Qāmūs al-Munjid*, (Bayrūt: al-Maktabah al-Kathūlikiyah, t.t), h. 194.

⁴⁴ Abū Ḥāmid Muḥammad al-Ghazālī, *Iḥyā' 'Ulūm al-Dīn*, Juz III, (Bayrūt: Dār Iḥyā' al-Polar al-'Ilmiyah, 1989), p. 58.

⁴⁵ Luis Ma'lūf, *Qāmūs al-Munjid*, (Bayrūt: al-Maktabah al-Kathūlikiyah, t.t), p. 194.

behaviour towards others and his environment, which is based on the will of *The Khaliq* (God).⁴⁶

Nasharuddin aligns the notion of moral terminology with the term Psychology attitude, namely as behavior, nature, things about temperament, attitude, ethics and character that has been embedded in the human soul.⁴⁷ The Dictionary of Psychology, in its version, expresses the notion of *attitude* that is "as a predisposition or tendency that is relatively stable and continuous to behave or to react in a certain way to another person, object, institution or problem".⁴⁸ This definition orbits three components that support the formation of attitudes, namely, *Affective component*, consists of a person's emotions and feelings towards a stimulus, which is positive or negative. *The behavioral component* is a person's way of acting in response to a stimulus. *The cognitive component* consists of thinking about a particular object, such as facts, knowledge and beliefs.⁴⁹

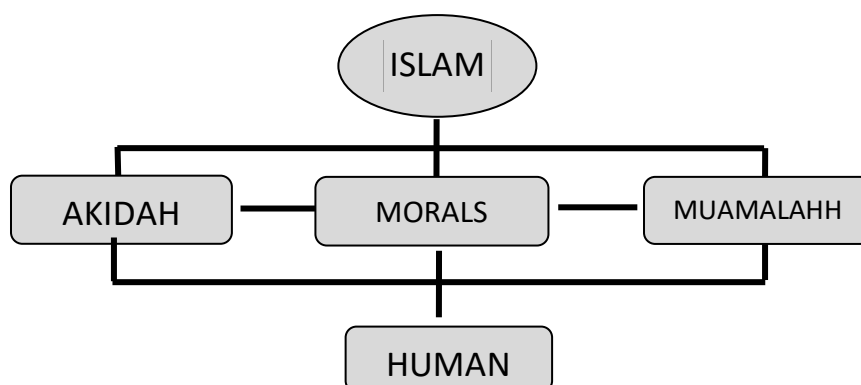


Chart 1: Social Affection Climate Construction in Realizing Noble Morals

The above scheme describes the mechanism of Islam as a system of noble moral formation in humans. Therefore, everyone who chooses to use the Islamic system must have a determination based on the principle of freedom to carry out the mechanisms of safety and welfare of life both individually and socially, consistently and *kaffah* (thoroughly). The phenomenon of adolescence has attracted much attention to psychologists,

⁴⁶ Yunahar, Ilyas, *Kuliah Akhlaq*, cet. VII, (Yogyakarta: Pustaka Pelajar, 2005), p. 1.

⁴⁷ Nasharuddin, *Akhlak Ciri Manusia Paripurna*, Cet. I, (Jakarta: Rajawali Pers, 2015), p. 203.

⁴⁸ Chaplin, *Kamus Lengkap*, p. 43

⁴⁹ Shelley E. Taylor, Letitia Anne and David O. Sears, *Psikologi Sosial*, terj. Tri Wibowo, edisi XII, (Jakarta: Kencana, 2009).

educators, youth activists, and counselors worldwide to develop the concept of whole adolescence. The effort reaped results with psychologists discovering the term *adolescence* at the end of the XIX century.

Adolescence in Elizabeth Hurlock's perspective is defined as a period of massive human physical and mental development or growth, which occurs in early adolescence, approximately the age of 13 years to 16 years, and the late adolescence from the age of 16 or 17 to 18 years, i.e. the age of legal maturity. Piaget posits a broader sense of terminology: "periods of development include emotional, intellectual, social and physical maturity, in order to integrate with adult society".⁵⁰ Sri Rukmini and Sundari called it the transition period from childhood to adulthood. At this time, teenagers experience rapid development of all aspects and functions to enter adulthood.⁵¹ In the *adolescence* phase, a person will experience growth and development, reaching mental, emotional and physical maturity with higher intensity than other phases of age, causing the internal psyche to become very unstable. Therefore, *adolescents* demand appropriate treatment according to the character of their development from the social environment to accompany them to fulfill developmental tasks until they reach normal levels of physiological, psychological and sociological maturity.⁵²

Adolescence by developmental psychologists is characterized through 8 (eight) unique characteristics that are very necessary to note:

First, adolescence is the crucial period; The physical and psychological changes that occur massively in the adolescent period have a long-term impact on attitudes and behaviors. *Second*, adolescence as a transitional period. Osterrieth states, "the psychic structure of adolescents dates back to childhood and many of the traits generally considered to be characteristic of adolescence already exist at the end of childhood".⁵³ In the transition period of adolescent status is not clear as children or adults, so there is the confusion of roles. *Third*, adolescence is a period of change. Massive physical changes causing adolescent emotions are volatile, experiencing confusion and severe turmoil. Changes in adolescents usually include physical changes, patterns of social relationships,

⁵⁰ Elizabeth Hurlock, *Psikologi Perkembangan*, p. 207.

⁵¹ Sri Rumini and Siti Sundari, *Perkembangan Anak dan Remaja* (Jakarta: Rineka Cipta, 2004), p. 53.

⁵² Hurlock, *Psikologi*, p. 206.

⁵³ G. Caplan and S. Lebovici, *Adolescence, Psychosocial Perspectives*, (New York: Basic Books, 1969), p. 11-21.

emotional states, interests and patterns of behavior, and moral values. *Fourth*, adolescence is a troubled age. Adolescents face more problems because most individuals are not trained to solve problems independently, always incomplete adult protection. The inability to solve the problem eventually always leads to a new, more significant problem, which is a source of conflict with the environment.

Fifth, adolescence is a time of searching for identity. Teenagers tend to crave their own identity and begin to want to "be different" with the environment and friends in every way.⁵⁴ *Sixth*, adolescence is an age full of fear. The negative stereotypes of modern society and the role demands imposed on adolescents put more pressure on children who have not yet reached physical and psychological maturity. This situation is the source of great fear. *Seventh*, adolescence as a time of thinking is unrealistic. The more unrealistic his ideals will make him even more disappointed and angry. He will be quickly disappointed if others do something, not in his favor, which he considers as the cause of failure to achieve the goals he has set. *Eighth*, adolescence as the threshold of adulthood. The closer to the actual age of maturity, the teens, will become agitated and restless, leaving the stereotype age of his teens. The anxiety that plagues is expressed by duplicating behaviors related to the status of maturity in society, such as smoking, parties, visiting the streets, wild racing including using narcotics.⁵⁵

As outlined above, the main feature of adolescence is the occurrence of massive changes in all aspects and physical and functional and psychics as a consequence of the individual fulfilling his developmental tasks. Gunarsa stated that the dynamics to fulfill this developmental task often lead to conflicts in the family. Unresolved disagreements and disagreements at home will "force" teenagers to seek calm outside the home. By escaping the atmosphere of "confrontation" at home, teenagers feel "emotional freedom" as they must. In forced and extreme emotional liberation efforts, it can encourage teens to leave home and join peers they consider similar.⁵⁶

⁵⁴ E.H. Erikson, *Childhood and Society*(New York: Norton, 1964), p. 259.

⁵⁵ *Ibid*, p. 207-210.

⁵⁶ Singgih Gunarsa, *Psikologi Perkembangan Anak dan Remaja*, Cet. V, (Jakarta: Gunung Mulia), p. 206.

CLIMATE REALIZATION OF SOCIAL AFFECTION FOR INDIVIDUAL BEHAVIOR.

Man's objective perspective in looking at his reality in the form of physical, physiological and psychic potential will make it easier for everyone to build awareness about God's infinite form of love. God's love can be explored through the blessings driven by the human mind's ability, feelings, and spirit. Therefore, Allah's decision to create man in the capacity and specifications as caliph on earth is a tangible manifestation of great affection for all His creatures.

The infinite form of Allah's love is mentioned in the Qur'an in the term mercy, is a form of *maṣḍar* from the word *raḥima*. In addition to the word mercy, to refer to the "being" of God's love, there is also the words *raḥmān* and *raḥīm* which are both derived from the word *raḥima*, to denote the "nature" of His affection.⁵⁷ Considering that grace is the "form" of Allah's love as a concrete favor given to His creatures, this concept is more widely discussed than the "nature" of Allah's affections *al-raḥmān* and *al-raḥīm*. In Arabic, the word "grace" means the kind of tenderness that stimulates one's instincts to show or give Kindness to others.⁵⁸

In the general sense, Kindness means defense and protection to both oneself and others or loved ones. Furthermore, the notion of "grace" can be taken from the opinion of 'Abd al-Raḥmān Nāṣiral-Sa'dī, which interprets the phrase *raḥmatan li al-'ālamīn* as the love of Allah given to His servant, which must be received, grateful and distributed.⁵⁹ Not much different, Abū al-Qāsim al-Ḥusain bin Muḥammad also issued the same sense of "mercy", namely the love of Allah given to humans to be grateful and utilized to the best of their selves.⁶⁰ Syahrin Harahap accumulates the notion of "mercy" based on two verses of the Qur'an and ahadith Qudsi that is a form of mercy (mercy) that Allah bestows upon man in the form

⁵⁷ Nur. A. Fadhil Lubis, *Islam Agama Rahmat Bagi Alam Semesta, Ulasan Interpretasi Normatif Historis*, Makalah disampaikan pada forum dialog publik (muzakarah), diorganisir oleh MUI kota Medan di hotel Tiara Medan, tanggal 10 Januari 2015.

⁵⁸ Abul Kalam Azad, *The Tarjuman Al-Qura'an*, vol. 1, (New Delhi: Kitab Bhavan, 1991), p. 47.

⁵⁹ 'Abd al-Raḥmān al-Sa'dī, *Tafsīr al-Raḥmān fī Tafsīr Kalām al-Mannān*, Volume 5, (Riyāḍ: Mamlakah Al-'Arabiyyah Al Su'ūdiyyah, 1410 H), p. 268.

⁶⁰ Abū al-Qāsim al-Ḥusain Bin Muḥammad, *al-Mufradāt fī Gharīb The Qur'ān*, (Egypt, Muṣṭafa al-Bābī al-Ḥalabī), h. 91.

of creating, nurturing, making the best and perfect in the universe and benefiting humans in the world and the hereafter.⁶¹

The equivalent of understanding the word "grace" in English has similar meanings with the word mercy. Khazanah English understood *mercy* as *clemency and forbearance; mercy is the disposition to forgive or show compassion; mercy mean a favor or a blessing; mercy further denotes the qualities of kindness, generosity and beneficence. Suffice is to say all of these qualities were present in abundance in the character of the Prophet.*⁶²

The meaning of mercy in the word mercy includes God's compassion in the form of His forgiveness and patience; the nature of forgiveness or showing mercy; giving help or blessing; showing virtue, sympathy, Kindness and generosity. All the attributes are imprinted in the personality of the Prophet. In more detail, Syahrin Harahap describes the meaning of "grace" into two dimensions. First, the owner of mercy, God, is in the position of creator (*Rabb*), and they worshipped (*Ilah*). Allah has the highest position, based on the four epithets mentioned in *Umm Qur'an*, namely *rabb al-'ālamīn* (King of All Things), *al-rahmān* (Loving), *mālikī yawm al-dīn* (Leader of Religious Day), *al-rahīm* (Merciful). These four qualities can be made three only because *al-rahmān* and *al-rahīm* are two phases of the single and the same, namely *rubūbiyah* (Merciful), *rahmān* (Grace), and *'adālah* (Justice). Second, in terms of its application where God applies "grace" in some form. First, His universal and just love is all his creatures. Although man takes precedence, God's grace is always realized for all His creatures. Second, due to the nature of mercy, Allah does not arbitrarily apply punishment and punishment to His servant who makes mistakes but prepared a medium of forgiveness for those who use repentance. Third, the nature of grace is realized by ensuring the absoluteness of every decision and inevitably to its object. No one can make unconstitutional efforts to cover up all kinds of mistakes and irregularities. To that end, Syahrin Harahap criticized the development of an inaccurate understanding of grace in society, where tenderness and compassion that obeys grace is considered not to touch the space of understanding of reality, movements and behavior that is not

⁶¹ Syahrin Harahap, *Jalan Islam Menuju Muslim Paripurna*, Cet. 1, (Jakarta: Kencana, 2016), p.103-104.

⁶² See, Sa'īd bin 'Alī Wahi al-Qaṭṭānī, *A Mercy to The Universe*, (Jeddah: Darussalam, 2007), p. 9.

accommodative to the teachings of God as the creator and owner of the nature of grace.⁶³

According to the sociology platform, the climate of social affection is embodied in the formulation of social processes within every community interaction included in the social sub-environment of education. Sociologists theoretically distinguish social processes into two categories: *associative* and *dissociative*. An *associative* process is a form of relationship between members of society in a harmonious state, which leads to patterns of cooperation. Social harmony in society will give birth to orderly social conditions and form the integration of a society. *Associative* social processes build three social climate patterns as follows:

First, cooperation is based on the awareness of the parties involved about the common purpose and the ability to organize themselves so that a relationship brings mutual benefits. Second, *accommodation*, the attempt to resolve a dispute or conflict by the warring parties, leading to the circumstances or circumstances of the end of a conflict. *Third, assimilation* is a social process characterized by efforts to reduce differences between individuals or social groups followed by efforts to realize the unity of actions, attitudes and mental processes regarding common interests.⁶⁴

The dissociative social process is the social disharmony in a community due to conflicts between members of society. The social dissociative process is triggered by *social disorder*. This situation caused opposition among members of the community. The dissociative social processes are:

First, competition is the struggle between individuals or groups to seek profit through areas of life that attract many people without threats or violence. *Second, contravention* is a hidden attitude of opposition in the form of dislike or doubt for a person's personality or certain cultural elements that turn into hatred but do not lead to opposition. *Third, conflicts* are a social process in which each interacting party seeks to destroy, get rid of, defeat for various reasons such as hatred or hostility.⁶⁵

Associative and *disassociative* social processes are formulated based on actual events and events in the interaction of society at large. The patterns in this process largely determine the formation of the morals of each individual, especially adolescents in the community of educational sub-

⁶³ Syahrin, *Jalan Islam*, p. 104-105.

⁶⁴ The Three Points at above get views at Soerjono Soekamto, *Sosiologi Suatu Pengantar*, edition IV, Cet. XVIII, (Jakarta: Raja Grafindo Persada, 1994), p. 65-96.

⁶⁵ *Ibid*, p. 98-113.

environments, namely family (*informal*), school (*formal*) and community (*non-formal*). Thus, children are likely to experience both social processes in their interactions in the family, school and community depending on the social climate they face.

Some of the above influences are felt to be very significant in forming morals, especially among adolescents. Therefore, the three points mentioned cannot be ignored in the world of education, which aims to change behavior from bad to better. However, the three points are limited to discourse at this level and must be realized in various education methods.

RESEARCH METHODS

The study used a qualitative type with a phenomenology approach. Experts provide many explanations of qualitative research, but theoretically, qualitative research is carried out to build knowledge through understanding and discovery. Qualitative research is based on phenomenology using four empirical truths: 1) sensory empirical truth, 2) logical empirical truth, 3) empirical ethical truth, and 4) transcendental empirical truth.⁶⁶ *First*, sensory empirical truth is obtained based on sensory empirics. *Second*, logical, empirical truth can be lived through the sharpness of thinking in giving meaning to empirical indications. *Third*, the empirical truth of ethics is obtained based on the sharpness of reason in giving ideal meaning to empirical interactions. *Fourth*, transcendental empirical truth is obtained based on human thought, reason and belief in giving meaning to something outside of oneself and its environment.

RESEARCH FINDINGS

The construction of a climate of social affection in the formation of noble morals of youth can be applied in the education system running so far. It is because Islam does not question what system is carried out in the formation of morals. On the contrary, the principle of piety that adheres to the faith in Islam puts Allah at the centre of truth that can infiltrate any system being applied. So that when Islamic belief or faith colors a system, the whole system will lead to the value of truth that Allah has bestowed.

Thus the construction of a climate of social affection in the formation of ideal juvenile morals consists of;

⁶⁶ Sudarwan Danim, *Menjadi Peneliti Kualitatif* (Bandung: Pustaka Setia, 2002), p. 51.

Foundation of values; It is based on the value of faith in God, which contains the principle of martyrdom. The principle of tawhid consistently places God as the only God of refuge. Surah al-Ikhlās explains the meaning of Oneness of Allah as the only place to ask (*as-shamad*), childless and sunbathing, and nothing can match it. The principle of martyrdom must animate the climate of social affection through operational elements of adolescent moral formation. The principle of piety is applied in a climate of social affection through vision, mission and rituals that are in line with the nature of piety in the Islamic faith.

The principle of affection; is an attempt to apply the principles of affection to the social climate in every operational activity of adolescent moral formation. The principles of universal affection are cooperation, competence, willpower, excitement, appreciation, honesty, discipline, empathy, knowledge and ethics of decency. The principle of affection can be developed in the social climate through social inclusion into social interactions ranging from families, schools and surrounding communities.

Structure; In the Qur'an, many express the climate structure of social affection, one of which is contained in Surah al-Ashar verses 1-4. In the surah are proposed four pillars oriented to the climate structure of social affection. 4 (four) pillars are faith, charity, counseling one another in truth and counseling one another in patience. Thus, we see the consistency of Islamic teachings related to faith, sharia and morals. The application of these 4 structures into the climate of social affection in the formation of adolescent morals is made about the conformity and usefulness of materials, methods, learning infrastructure facilities by the level of intelligence, temper, character, talent and other interests and potentials. In addition, it is necessary to consider the essential nature of free and private human beings so that the process of moral transforms must use egalitarian means such as advising each other instead of patronizing, let alone governing arbitrarily.

Instruments; Climate social affection must be supported by instruments of moral formation in line with its principles. Climate instruments of social affection are the properties of affection that infiltrate elements of education, namely goals, educators, learners, subject matter, learning methods, infrastructure facilities, evaluation and atmosphere of social interaction. At the operational level, a climate of social affection in the formation of adolescent morals color the ongoing education system. Regulations in the current education system accommodate the entire

educational environment, namely informal, formal and non-formal. However, intense attention is only directed to formal education, while informal and non-formal education are excellent. Furthermore, education in the family is very instrumental in internalizing the fundamental values and norms of noble morals. If the internalization of morals in the family is in order, it can be ascertained that the child will be present as a noble person.

Similarly, with non-formal education, its role in forming morals is enormous, considering its implementation in the community. Moreover, society has a more expansive and free space to develop noble morals because apart from bureaucratic ties and interventions that often castrate the educational process to achieve its goals.

CONCLUSION

The formulation of the construction of a climate of social affection in the operation of the formation of noble morals of the youth mentioned above should be applied through the education system running today. Technically the construction of climate social affection in the formation of adolescent morals is applied through the operational elements of education, covering all levels and types of educational institutions from the lowest level to the highest held in the social environment, namely families, schools and the general public. The construction of a climate of social affection is essential to be applied in the formation of adolescent morals so that the educational objectives of noble youth can be achieved effectively and efficiently. The construction of a climate of social affection should be realized through adequate social support through efforts to provide opportunities, transparency, and habituation by the phase of learners' chronological, physical and psychological age development, especially adolescents. The social environment can conduct the formation of adolescent morals easily using a climate of social affection, which is realized through activities that contain fundamental educational values by the task of adolescent development, displaying figures that are friendly to adolescents and habits loaded with the value of faith in Allah Almighty. and virtue or charity to others.

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