

**MORAL EDUCATION CONCEPT OF FUKUZAWA YUKICHI
AND ITS RELEVANCE TO ISLAMIC EDUCATION**



THESIS

**Submitted to Tarbiya and Teaching Faculty
State Islamic University of Sunan Kalijaga Yogyakarta
As Fulfillment of the Requirements for the Degree of
The Sarjana Pendidikan Islam**

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Assalamu'alaikum Wr. Wb

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Here with this letter I hope that the comprehensive exam of this thesis could be conducted as soon as possible. Thank you very much for the attention.

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MOTTO

When You Do Good,
You Will Have Good Result
and When You Do Evil
You Will Rewarded by Evil.

**When a Bad Seed is Sown, a
Bad Plant Will Grow.¹**

¹ Yukichi Fukuzawa, *Daily Lesson*, (University of Tokyo Press: Tokyo, 1985) ,page.53

DEDICATION

***This Thesis is dedicated to
My Beloved
Islamic Education Department
Faculty of Tarbiya and Teaching
Islamic State University of
Sunan Kalijaga Yogyakarta***



الْحَمْدُ لِلَّهِ وَحْدَهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ وَالَاهُ لَا حَوْلَ
وَلَا قُوَّةَ إِلَّا بِاللَّهِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

The author would say praise and gratitude to Allah SWT, who has bestowed Allah's guidance and help. Mercy and blessing hopefully shed greetings to the Prophet Muhammad SAW, who has led men into the path of righteousness and the bright way of life in the world and hereafter.

Preparation of this paper is a brief review of "The concept of moral education by Fukuzawa Yukichi and Its Relevance to Islamic Education". Therefore, with all humility on this occasion author acknowledges with gratitude to:

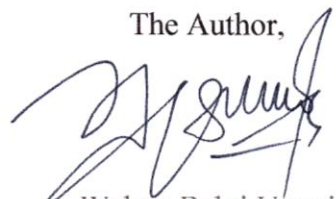
1. The Dean of Tarbiya and Teaching Faculty, State Islamic University of Sunan Kalijaga Yogyakarta.
2. The Chairman of Islamic Education Department of Tarbiya and Teaching Faculty.
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4. Mr. Dr. Muqowim, M.Ag as my thesis advisor, thank you so much has provided me the advices, suggests, supports, and also spirit to finish this thesis. Thank you very much for the time.
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6. For my beloved father and mother with sincerity of heart have been educating and nurturing the author since childhood, and always support the moral and material, and always giving a prayer for the smooth creation of this thesis. Also my beloved sister Widya Ajeng Pemila. There are no words that can represent a sense of gratitude for so much that they have given to the author.
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The author realize that the writing of this thesis is far from perfect, this was due to the limited ability of the writer, above all criticisms and suggestions the authors say thank you.

Yogyakarta, February 27th, 2012

The Author,



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ABSTRACT

Wahyu Bkti Utami. Moral Education Concept of Fukuzawa Yukichi and Its Relevance to Islamic Education. A Thesis. Faculty of Tarbiya and Teaching. State Islamic University of Sunan Kalijaga Yogyakarta, 2012.

The background of this is thesis that in our country there are too many issues about the moral degradation such as corruption, violent, etc which happened especially in our country. It indicates that there must repair in all aspects especially in education. Most of citizen in our country are Muslims, so in this case Islamic Education is very needed to solve that problems. In this condition Fukuzawa Yukichi has the similar moral education concept with the concept of Islamic Education. As we know that Japanese people has similar culture with us, and Japan is the great country that never pass away its personality. So, to develop our knowledge, the author will describe all in this thesis.

This study aims to describe and analyze the concept of moral education by Fukuzawa Yukichi and its relevance according to Islamic Education. This study is a Library Research. The data was collected using the method of documentation, through the written texts of books, journals, magazines, newspapers and others who support the research study. Data analysis was performed by the method of content analysis techniques (content analysis) by use an inductive way of thinking which departs from the facts of specific, concrete events, then pulled toward the generalization of a general nature.

Thinking about moral education was initiated by Yukichi Fukuzawa highly relevant for the implementation of guidelines for improvement of Islamic education. Moral education in relation to the Islamic Education has relevance in several ways, namely: first, the aspect of moral education goals by Fukuzawa and according to Islamic education, and the second, aspects of the educator who became a good moral agent, third, more aspects of the learner is seen as a subject and the moral object, the fourth aspect of the curriculum as a moral foundation based on principles, the fifth aspect of the method as a moral practice.

Fukuzawa Yukichi's moral education concept is very relevant to Islamic education now, because on that time Fukuzawa faced the modernism from the West, and he advised to the people especially for the younger to do not lose in learning of Western culture and always remember about the morality. Fukuzawa has the great spiritualism although he was not a Muslim. Indonesia now is facing the modernization too like Japan on that time and need that spiritualism. Although there are too many increasing in all aspects, but we should remember that we have a rule and morality and don't lose the personality. So, the Islamic Education should pay attention about the moral education because our Prophet Muhammad gave us the example to do kindness.

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CHAPTER I

INTRODUCTION

A. Background Problem

Education is defined as a planned effort to establish an environment and education process so that the student may actively develop his/ her own potential to gain the religious and spiritual level, consciousness, personality, intelligence, behavior and creativity to himself / herself, other citizens and for the nation. The constitution also notes that education in Indonesia is divided into two major parts, formal and non-formal. Formal education is divided again into three levels, primary, secondary and tertiary education.

Education in Indonesia is the responsibility of the Ministry of Education and Culture of Indonesia (*Kementerian Pendidikan dan Kebudayaan*) and the Ministry of Religious Affairs of Indonesia (*Kementerian Agama Republik Indonesia* or *Kemenag*). In Indonesia, all citizens must undertake nine years of compulsory education, six years at elementary level and three in junior high school. Islamic schools are the responsibility of the Ministry of Religious Affairs.

Schools in Indonesia are run either by the government (*negeri*) or private (*swasta*). Some private schools refer to themselves as "national plus schools" meaning that they go beyond minimum government requirements, especially in relation to the use of English or international curriculum in

addition to national curriculum.¹ Therefore, education should take dedication values of Pancasila and 1945 Constitution. Education must go back to the characterization process of national identity, national hard workers, creative, noble and global power.

On the other hand, dedication and sense of Japanese nationalism very high against the state, that is seems to have come into force in Japan long before President Keneddy famous statement, "Do not ask me to state what the state has to give, but ask yourself what you have given to the state." The statement is still relevant in Japan. It would be nice if we understand the words above and want to practice as practiced by our old brother that is Japan.²

In our country the results of education in the past has been bad, because we can see the results now with the rampant corruption, and decadence outstanding. It is also indicates that the nation is weak because of its education.³ There are too many education's problems especially on moral aspect such as students cheating in National exam (from year to year it is still running), in some cases the teachers make the all students pass with dishonest way, even the local government make a relation with school to make the all students pass. It is just the several examples and there are too many examples that happen in education of our country.

¹ http://en.wikipedia.org/wiki/education_in_indonesia. Accessed on November 9th, 2011.

² Widyahartono, Bob. *Belajar dari Jepang (Keberhasilan Sebagai Negara Industri Maju di Asia)*, (Jakarta: Salemba Empat, 2003), page.68.

³ Tim Penelitian Program DPP Fakultas Tarbiyah UIN Sunan Kalijaga. *Potret Ujian Nasional diIndonesia (Antara Harapan dan Realita)*, (Yogyakarta, 2009), page.76

In some cases Japan upholds the culture, patrimony and moral. For example, if there is a proven official corruption cost the country, official concerned have committed suicide because he felt a very heavy moral responsibility. It was mentioned in *Kompas*, Saturday, March 12, 2011 that: "The wealth of Japan partially invested to build earthquake-resistant buildings and infrastructure. Its Officials avoid corruption and if corruption quickly caught up their shame, and then withdrew from his position".⁴

Unlike the situation happened in our country, every corrupt officer go to the foreign countries without responsibility, and the corruptors in prison got five-star hotel facilities, and all sorts of other measures which seemed to show remorse but rather just the opposite. It was the ironic fact and they have been detrimental to the Indonesian nation and contributing to the hardship on the people of their country.

Basically Indonesia is a big and rich country. It has various language, culture and heritage. However, when it is compared with Japan in many aspects, Indonesia is still lagging far behind.⁵ From 1960 to the 1980, Japan has achieved rapid economic progress at all. As the result, now Japan is counted as one of the major country. Responding to this side not a few foreign scholars, in assessing the development of Japan for 120 years, has been praised as a success. They argued that the development of Japan should be

⁴ *Kompas*, Saturday, March 12th, 2011. page. 15 column 1-4

⁵ MetaSekarPujiAstuti_UGM SastraJepang/2009_”Fukuzawa Yukichi/fukuzawa-yukichi-bapak-inovasi-jepang.htm”, accessed on May 30,2011

used as a model for the world. Among the scholars that we note the name of Prof. Ezra Vogel of Harvard University in his book *Japan as Number One*.⁶

Within the passing of the Meiji Restoration (Meiji Ishin) in 1868 and decade thereafter, the Japanese have the world's eyes rolled into the nation's select match the competencies of science and technology. Japan's overall education reform tailored to the Western world. In fact, before the Meiji Restoration, Japan carried out studies based on the system of feudal society, namely education for the samurai, farmers, artisans, merchants, and commoners.

The event was held at the temple with the guidance of Buddhist monks known as the Terakoya (temple schools). Terakoya is similar to pesantren in Indonesia. However, since the Meiji Restoration was raised, like a snowball, the Japanese government continued to "roll" range of discretion to begin actively translated and published various books, among them about science, literature, and philosophy. The young men were sent overseas a lot to learn according to their respective fields, to clear objectives which is to seek knowledge and instill confidence that Japan will be able to "stand as tall, sits at a low" with the progress of the Western world.⁷

From that effort came the modernization of the Japanese education leaders such as Fukuzawa Yukichi Meiji era, about one hundred and fifteen years ago has a lot to learn about Western civilization. The ideas expressed in

⁶ Nagai, Michio, *Pergulatan Jepang dalam Modernisasi Pendidikan*, (Jakarta, 1993), page.vii

⁷ http://eng.hi138.com/?i306376_Review-of-Educational-Ethics-Fukuzawa

his famous book *Gakumon no Susume* which means *An Encouragement of Learning* then translated by Dr. Arifin Bey titled *"Japan: between Feudalism and Modernism"*. On the opening in the book states that:

God did not ordained person in the place above or below someone else. This means that if they were born, they are equal However, if we looked up the atmosphere of a real man, we meet them they are smart and stupid, they are foolish, those of low degree. They are very different atmosphere as if the clouds and mud. The causes of such an atmosphere it was obvious If someone is not studying, he will remain in the dark, and someone who is in darkness is a fool. Therefore, the differences between clever and stupid, in fact is determined by education.⁸

The author was choosing Fukuzawa Yukichi as the object research especially of Fukuzawa's education concept, because Fukuzawa Yukichi is one of the special education magnate. Beside, Fukuzawa Yukichi has similar era with the education magnate from Indonesia that was Ki Hajar Dewantara. Both of them had the same major on education specially contribution of education concept. Although in this thesis there is no description about Ki Hajar Dewantara that found Taman Siswa but it just a reason. The important thing to know that Fukuzawa Yukichi had huge impact for Japan and Ki Hajar Dewantara was too for Indonesia.

Fukuzawa Yukichi was a Japanese author, writer, teacher, translator, entrepreneur and political theorist who founded Keio University. Fukuzawa's most important contribution to the reformation effort, though, came in the form of a newspaper called *Jiji Shinpo* (時事新報, "Current Events"), which he started in 1882, after being prompted by Inoue Kaoru, Ōkuma Shigenobu,

⁸ Yukichi, Fukuzawa. *Gakumon no Susume*, (Jepang: Antara Feodalisme dan Modernisme). (Jakarta:Pantja Simpati,1985), page.23

and Itō Hirobumi to establish a strong influence among the people through publishing. All agreed the government should take the form of a national assembly, and as reforms began, Fukuzawa, whose fame was already unquestionable, began production of *Jiji Shinpo*, which received wide circulation, encouraging the people to enlighten themselves and to adopt a moderate political attitude towards the change that was being engineered within the social and political structures of Japan. He translated many books and journals into Japanese on a wide variety of subjects, including chemistry, the arts, military and society, and published many books (in multiple volumes) and journals himself describing western society, his own philosophy and change, etc.⁹ Finally, in this thesis the author will focus on Fukuzawa Yikichi's moral education concept.

Fukuzawa appears on the 10,000 yen banknote engraved by Oshikiri Katsuzō. Fukuzawa's ideas about individual strength and his knowledge of western political theory, as presented in his writings, were instrumental in motivating the Japanese people to embrace change. He may well have been one of the most influential personalities in the modernization of Japan and one of the most progressive thinkers in Japan. He is regarded as one of the leaders of the Meiji Restoration. Fukuzawa never accepted a government position, and remained a private citizen all of his life. By the time of his death, he was revered as one of the founders of modern Japan. All of his work was written and was released at a critical juncture in the Japanese society and uncertainty

⁹ Yukichi, Fukuzawa. *The Autobiography of Fukuzawa Yukichi*, translated by Eiichi Kiyooka, (Tokyo:The Hokuseido Press,1960), page.307

for the Japanese people about their future after the signing of the Unequal treaties, their realization in the weakness of the Japanese government at the time (Tokugawa Shogunate) and its inability to repel the American and European influence.¹⁰

According to Fukuzawa, morals expressed essential principles of individual moral development and the relationship between fellow members of the community. The limits between freedom and self-serving lies at the point where someone violated or can not enjoy his freedom of others. For example, if someone squandering his or her money on riotous and wasteful, it seems he is free to do so until satisfied. But, so far from the actual view is right or wrong. Because the wasteful behavior as an example for others. Judging from the long run, his behavior will damage the morality of society and this will be a barrier for public education. Therefore, although a weak person that issued its own personality, his crime can not be forgiven. That Fukuzawa Yukichi saw things that we think is trivial, but it is very important to note for the nation's moral education.¹¹

Fukuzawa not just talk, but faithful to his belief, he rejected several offers for the Meiji government took office in government, and he later founded the school that grew into what is now known worldwide as the Keio University in Tokyo.¹² According to William K. Cummings, several factors support the success of Japanese society through education reform ideas are as follows. First, focus on education comes from various kinds of parties.

¹⁰ http://en.wikipedia.org/wiki/Fukuzawa_Yukichi. Accessed on May 30, 2011.

¹¹Yukichi, Fukuzawa, "Gakumon No Susume"....., page. 26

¹² Nagai, Michio, *Pergulatan Jepang dalam Modernisasi Pendidikan*....., page.xii

Second, Japanese schools are not expensive. Third, in Japan there is no discrimination against schools. Fourth, the Japanese school curriculum is very heavy. Fifth is the school as an educational unit. Sixth, the teacher assured will not lose position. Seventh is the Japanese teacher's dedication. Eighth, the Japanese teachers feel obliged to provide education "whole person". Finally is the Japanese teacher to be fair.¹³

While on the other hand, the Japanese are often regarded as a religious nation. It can be seen from the existence of the Japanese belief that work is a form of manifestation of worship. In addition, the Japanese cultural performances by the many religious festivals give a true picture expression of religiosity of the Japanese is very thick. The Japanese loved pilgrimage events and festivals.

Singer argues that Japanese society is society which maturing in terms of culture. It can be seen on the maturity to package its own culture and foreign cultures into a unique culture of Japan. The Japanese showed behaviors by combining several syncretism religious rituals in life for certain purposes. Religion, or more generally religious to be an integral part in the development of the Japanese nation and certainly influence the behavior of society as a whole.¹⁴ According to Fukuzawa Yukichi religious and religion is a source of value to the lives of Japanese society.¹⁵

¹³ [http://endang965.wordpress.com/Fukuzawa Yukichi/Potret Pendidikan Jepang « Guru Haus Ilmu_fukuzawa.htm](http://endang965.wordpress.com/Fukuzawa_Yukichi/Potret_Pendidikan_Jepang_«_Guru_Haus_Ilmu_fukuzawa.htm). 2010. Accessed on May 30, 2011

¹⁴ Sartini, *Kontradiksi dalam Asumsi Religiusitas pada Bangsa Jepang: Telaah Filosofis pergeseran Makna Religi*. Yogyakarta, 2008, page. 147

¹⁵ Yukichi, Fukuzawa. "*Gakumon no Susume*"..., page.225

On the other hand, Islam has encouraged the people to study and take the entire way to get it, as Islamic studies also encourages people to think about the Muslim world as well as religious matters. Thus, viewed from this side of a Muslim child should be formed, according to the needs of his time and now we're at the twenty-first century, so that we become new people who have ideas of new thinking. So, with these ideas we can interact with modern technology and the future. With these ideas, we also expected to know how to use this technology and then use it to benefit the education and welfare of the Muslim community as a whole.¹⁶

Indonesia is a country that has diverse cultures and religions / religious as well as with Japan. Most major religions in Indonesia are adherents of Islam. Educational values are described by Fukuzawa Yukichi in his works have been found in the teachings of Islam brought by the prophet. The fundamental question is why the Japanese people more advanced than Indonesia.

From the above explanation, the author compelled to review on **MORAL EDUCATION CONCEPT OF FUKUZAWA YUKICHI AND ITS RELEVANCE TO ISLAMIC EDUCATION** is a literary or library research to find out how the moral education concept of Fukuzawa Yukichi and its relevance to Islamic education.

¹⁶ Fuhaim Mustafa, Asy Syaikh. *Manhaj Pendidikan Anak Muslim*. (Jakarta:Mustaqiim, 2003), page.319

B. Problem Formulation

Based on the above background, the author is formulating the problems into the discussion in this thesis include:

1. What is the moral education concept of Fukuzawa Yukichi?
2. How is the relevance of moral education concept by Fukuzawa Yukichi with Islamic Education as the effort to solve the problem of moral degradation in Indonesia?

C. Research Objectives and Purpose

The research objective is the formulation of sentences that indicate the presence of something that is obtained after the study is completed. The purposes of this research are:

1. Research Objectives (Theoretical Aspect)
 - a. To find and add insight into the theoretical framework about how the education concept of Fukuzawa Yukichi especially for his education moral concept.
 - b. Analyze the relevance of Fukuzawa Yukichi concept within the framework of practices to apply in practice the Islamic education.
2. Usability of Research

The usefulness of the results of this research is very important, to answer the question what exactly the expected results, and the extent of his contribution to the advancement of science, more specifically, especially for Islamic Education.

a. Theoretical Contribution

- 1) Given this research is expected to contribute ideas and useful information for education practitioners, analysts and observers of Islamic education, especially education, parents, and some of the concerned.
- 2) As input and contribution of ideas to the manager of Islamic education in Indonesia to be considered in planning future development of learning models.

b. Practical Contribution:

The contribution expected to contribute ideas that are useful for education practitioners.

- 1) Being one of the reference students or scientists to discuss more seriously to the study of the development of Islamic educational thought in the present and future.
- 2) Add to library of UIN Sunan Kalijaga Yogyakarta considering the lack of research about Fukuzawa Yukichi on this campus.

D. Literature Review

Based on observations of the author, to date there is no studies or books specifically about "Education Concept of Fukuzawa Yukichi and its Relevance to Islamic Education". Even to seek a review of other libraries to ensure that there had been no similar previous studies, the authors feel only

found few references relating to Fukuzawa Yukichi. In this thesis there are two titles that are related to the study of Fukuzawa Yukichi figures, which are:

1. Thesis written by Lara Nurhaida Education University of Indonesia student, entitled *Thinking about the Modernization of Japan's Yukichi Fukuzawa*, written in 2008. The formulation of such problems in this thesis is about how the state of Japanese society in the 19th century, how the background of the life of Fukuzawa Yukichi, Fukuzawa Yukichi how the views of civilization, how Fukuzawa Yukichi's thinking in education, and how the thinking in government. State of Japanese society in the 19th century far behind with the West because the Japanese government imposed political isolation (*sakoku Jidai*) so that relations with outside countries covered. During the isolation of the Japanese political system has a patterned feudalistic social stratification. The period of isolation ended when the U.S. sent U.S. Commodore Matthew Perry. Japan began opening up to the outside world. Japanese government to make improvements in all areas to modernize Japan and catch up from the west, was born luminaries modernization of Japan, one of which was Fukuzawa Yukichi. Yukichi Fukuzawa is also the modernization of Japan's leaders who have a brilliant idea. The idea that well-known wrote in his book entitled "*Gakumon no Susume*". In the introduction to the book, Fukuzawa Yukichi wrote "As the most powerful way to reach the destination country is through education because God did not put anyone above or below the

others". This is a new confidence for the Japanese who insists that humans are the same position.¹⁷

2. The second study is a thesis written by Dwight Kwok Wai Tat with native title *A Translation of Datsu a Ron: Decoding a Prewar Japanese Nationalistic Theory* on 2009th from University of Toronto. The contents as follows: Fukuzawa Yukichi's Datsu-a Ron is a relic of Japan's modern nationalism. Since its' publication in the year of 1885, arguably, it had been branded as the very seed that led Japan onto the war path in the Pacific War. Yet, this rather short and dense pre-war Japanese nationalistic theory contains complex layers that may easily complicate its readers' comprehensions. The purpose of this thesis is to decode the key words that were used in this theory and dissect the layers of this theory's intentions to the general public for a clear and objective understanding.¹⁸

Based on the results of a search writer on literature review, there are significant differences between previous studies to be conducted by the research of authors. The first thesis by Lara Nurhaida focus on the history of Fukuzawa Yukuchi, and the second thesis by Dwight Kwok Wai Tat was focus on a brand of Fukuzawa Yukichi that called Datsu-A Ron it is about a suggest for persons to fight more and out from their habitation to get a new thinking and a new ideas. This thesis will focus on Fukuzawa's moral concept. So, this thesis is different with the others.

¹⁷ Nurhaida, Lara." *Pemikiran Fukuzawa Yukichi Mengenai Modernisasi Jepang*", *Skripsi*, Universitas Pendidikan Indonesia, 2008

¹⁸ Dwight Kwok Wai Tat," *A Translation of Datsu A Ron: Decoding A Prewar Japanese Nationalistic Theory*". *Thesis*, University of Toronto, 2009

E. Theoretical Framework

1. Islamic Education

In Arabic like states in Qur'an, education called *Tarbiyah* its means "increase/ upgrade" or "make something higher". The interpretation of education according to Qur'an is to make the noble man. The function of education is to increase the human degree and to appear the origin of human virtue in their soul.¹⁹ Seyyed Hossein Nasr said that all human, men and women actually have "the justification of virtue" in their deep heart. Therefore the mission of Islam has the aim to remember the virtue and to save the people. Encouragement to do kindness could increase the human's degree to be a noble man.²⁰

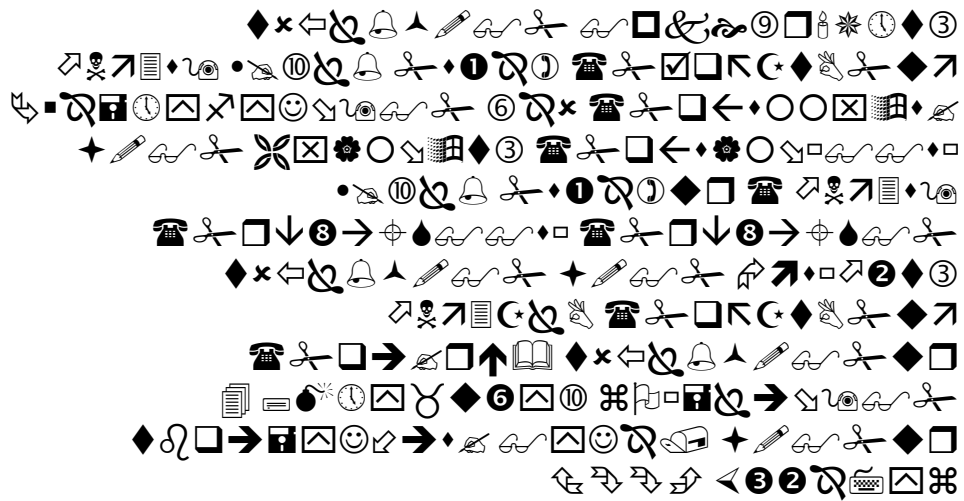
Prophet Muhammad SAW said: "Educate your children they are actually created for their era, and not for your days." So education must be future-oriented and futuristic. While from the standpoint of individuals, education is a developmental process, namely the development of its potential to the maximum and realized in concrete form, in a sense capable of creating something new and useful for future human life, capable of dialoguing with the absolute reality that is God.²¹

¹⁹ Q- Anees, Bambang & Hambali Adang, *Pendidikan Karakter Berbasis Al- Qur'an*, Bandung: Refika Offset, 2008, page.79

²⁰ Nasr, Seyyed Hossein, *The Heart of Islam*, Bandung: Mizan, 2003, hlm.8

²¹ Rosyadi, Khoiron. *Pendidikan Profetik*. Pustaka Pelajar. Yogyakarta: 2004, page.267

In holy Qur'an mentioned that:



“O those who believe! When it is said unto you, "give spaciousness in the assemblies" then Exert, Allah will give spaciousness for you. When it is said, "yourselves", then stand up, Allah will raise the degree of those who believe among you and those who were given science a few degrees. And Allah careful through what you do.”²²

Islamic education in school should give the motivation for the students to develop the science and knowledge, strengthening the faithful, and could be the base on the living every day.²³

Fukuzawa Yukichi said that study is very important because of that we can understand principal from the various problems. The scholar person should have morality and intelligent for their position or social level. Fukuzawa's thought has similar with Islamic lesson that mentioned in holy Qur'an. Although it has different aspect, but it has similarity that study everything is very important for our life. Not only study hard about science but also morality.

²² Al- Qur'an dan terjemahannya Surat Mujadilah ayat 11, (Diponegoro. Bandung:2005),page.543

²³ Prof.Dr.Sutrisno,M.Ag, *Pendidikan Islam yang Menghidupkan*, (Yogyakarta: 2008), page.79

Islamic education is an integral part of the national education system. Therefore, in this era that bring social changes and culture fundamentally encourage the reformation of Islamic Education system that during this time its existence occupied enough strategic. Among the strategic action of Islamic Education in the national education system is located on the important function to get the aims of national education. Weightier to develop the Indonesian people whose have faithful and obedient for the God and have good morality, as the part of the essentials to build people intact.²⁴

2. Japanese Religion

The many separate religions and the range of religious expressions found in Japan constitute a “living museum of religions.” Here one finds prehistoric and indigenous religious roots together with several foreign traditions that have been molded into a distinctive Japanese religious tradition. Often these different dimensions of Japanese religion have been classified according to the individual traditions, such as folk religion, Shinto, Buddhism, religious Taoism, and Confucianism. Indeed, most Western writers have chosen to dissect Japanese religion into its individual components and compartmentalize each element. Although compartmentalization may be much simpler for the writer, the artificial separation of these traditions not only distorts the individual elements but also prevents the reader from gaining a total picture of Japanese religion.

²⁴ Maslikhah, *Quo Vadis Pendidikan Multikultur*, (Temprina Media Grafika, Surabaya: 2007), page.146-147

One way of viewing the whole of Japanese religious history is in terms of unity and plurality. That is, a plurality of religious traditions is found in the overall unity of a common cultural and religious context. A distinctive feature of Japanese religious history is that there exist a number of separate religious traditions, such as Shinto, Buddhism, and Confucianism, and that individual, rather than belonging exclusively to one of them, is consciously affiliated with, or unconsciously participates in, several of them. With the important exceptions of the Jodo Shin sect and the Nichiren tradition, no Japanese tradition has claimed absolute truth to the exclusion of all other tradition. Traditionally, a person participated in all five of the formative tradition at different moments of his life. A Japanese person, found religious fulfillment not in one tradition alone but in the sacred power expressed by all five traditions as whole. In other words, Japanese traditions tend to be mutually syncretistic, rather than mutually exclusive.

Unity and diversity of within Japanese religion is also illustrated by the tension between local traditions and the national unity. In the earliest times there was a tension between loyalty to the clan priest-chief and loyalty to the imperial line. In later times this tension became expressed in the local diversification within both Shinto and Buddhism. The Shinto shrines especially pride themselves on their unique local rites and usages.²⁵

3. Japanese Emperor

²⁵ Earhart, H. Byron, *Japanese Religion: Unity and Diversity*. (Second edition, Dickenson Publishing Company. United States of America: 1974), page.2-3

The most pressing business for the new Meiji regime (1868-1912) was the defeat of rival military forces and the creation of national unity. Civil war, which started in January 1868 and finished in July 1869, began with quick victories but changed to an arduous campaign against a large anti government alliance in northern Honshu. Nevertheless, through skillful use of force and good luck, the imperial army won, but its implacable enemies went down fighting to the bitter end.

The education ministry was established on July 18, 1871 (it absorbed the *Daigaku*). Ten days later the ministry requested that publication control be returned to education officials, which was done on August 4. Ministry bureaucrats lost no time in putting their stamp on censorship regulations, issuing a revised *Shuppan Jorei* (Publication Ordinance) on January 13, 1872. This law reflected the government's dual policy toward publication: 1. Regaled them, 2. Make news paper, magazine, and book publishers part of the government system of social control. Therefore, this law appears as a strange hybrid of law and administrative guidance, from a modern legal viewpoint.²⁶

4. Japanese Education

Japanese commonsense, taught along with Japanese history and culture, is most evident in what is called "moral education". In its current manifestation, a child studies behavior and relationships within the family and community. A 1983 official description of the elementary school

²⁶ Johannes Siemes, *Hermann Roesler and the making of the Meiji State*, (Monumenta Nipponica, Tokyo:1968), page.3

course of study states: Moral education is aimed at realizing a spirit of respect for human dignity in the actual life family, school and community, endeavoring to create culture that rich in individuality and to develop a democratic society and state, training Japanese to be capable of contributing to a peaceful international society, and cultivating their morality as the foundation thereof. Felt community with the gods and emperors of the past do not run counter to Japanese preoccupation with planning for the future.

Futurology is a game Japanese play too, but thanks to resource scarcity and an accompanying sense of risk and dependence, Japanese planners play the game with deadly seriousness. What they feel is the primary and most dependable resource, Japan's well-educated and hardworking population, is the focus of the most intense planning. And children, because they are the future, get top priority in the exercise. Educators are milder people. Some have tied Japanese economic success to exertions made in behalf of education, but few claim that a Japanese child's test scores portend evidence of new Japanese imperial aggression. Or perhaps something other than reasonableness keeps Western observers of Japanese schools from calling out the curricular marines.²⁷

Japan's modern educational system had been originated in the Fundamental Code of Education promulgated by the government in 1872. And like various other systems instituted in those early days, the

²⁷ Merry white, *The Japanese Educational Challenge (a Commitment to Children)*, The Free Press, New York: 1987. Page.16-18

educational system was also patterned after those of the United States and the countries of Europe. The education Code represented a really ambitious plan calling for the establishment of 53,760 primary schools throughout the country to give modern compulsory elementary education to all children aged six to 14 and the creation of 256 middle schools and eight universities on the broad basis thus formed, all for the purpose of opening up the opportunity of education to all the Japanese people and thereby selecting and fostering men of talent. However, the plan turned out abortive without being fully implemented.²⁸

Moral education in Japanese schools has a long history. Half the people say the schools in the Tokugawa period solely provide moral education. The triggers include a modern education system in curriculum education, first by using books from France. But not long after the books authored by the Japanese themselves moral lessons, many of which can provide inspiration to readers.²⁹

6. Islamic Moral Concept

According to William Kilpatrick, one of the causes of a person's inability to behave well, although cognitively he knew it (moral knowing), that is because he is not trained to do good or moral action. For that, parents do not provide enough knowledge of goodness, but must guide the child reached the stage of implementation in the everyday lives of

²⁸ Makoto Aso and Ikuo Amano, *Education And Japan's Modernization*, Ministry of Foreign Affairs, Japan: 1972. Page.1

²⁹ Cummings, William. *Pendidikan dan Kualitas Manusia di Jepang*. Gadjah Mada University Press. Yogyakarta: 1984. Page.56

children. Moral knowing is essential to be taught. Moral knowing is composed of six terms, namely: moral awareness, knowing moral values, perspective taking, moral reasoning, decision making, and self knowledge.

Moral feeling is another aspect that must be inculcated to children who are a source of energy of human beings to act in accordance with moral principles. There are six things that are emotional aspects that should be able to be felt by a person to become a human characteristic, namely coincidence, self esteem / self confidence, empathy, loving the good, self control, and humility.

Moral action is how to make moral knowledge can be translated into concrete action. The act of moral action is the result (come out) of the two components of other characters. To understand what drives someone in a good deed (act morality) then it should be seen three other aspects of the character, the competence desires, and habits.³⁰

The first substance of morality is spirit of discipline. Actually morality is a constant thing and as far as we are not talk about for very long time, morality will be the same, and could not change. Moral measure must be same, tomorrow or today, anything the willingness of personal subject.³¹

Theoretically, morals can be divided into two: a noble character (*akhlak al karimah*) and reprehensible character (*akhlak al maz-mumah*).

³⁰Muslich, Mansur. *Pendidikan Karakter (Menjawab Tantangan Krisis Multidimensional)*, (Jakarta: Bumi Aksara, 2011), page.147

³¹Durkheim Emile, *Pendidikan Moral (Suatu Studi Teori dan Aplikasi Sosiologi Pendidikan)*, (Jakarta: Erlangga, 1990), page.20

Noble character is a character that is in line with the Quran and the Sunna, or rather is an act that violates the rules prescribed in the Quran and Sunna.³²

The Islamic figure whose consider the importance of education moral is Al-Ghazali. By Al Ghazali moral education has two requirements:

- a. Act is always easy to grow as a form of reflection in his soul, with consideration and thought that instead of a pressure or intimidation and coercion from others.
- b. Always act done repeatedly in the same form, as to be a habit.

F. Research Methods

Basically the method of research must describe the type of research, research approach, research subjects (Fukuzawa Yukichi's moral education concept), data source, methods of data collection, and analysis of data used. The method is a main way of working to test hypotheses or assumptions of using techniques or certain tools. As in this study, researchers took the field of literature or literary studies.³³ While the types and workings of the researcher in this study were:

1. Type of Research Library

The research literature is research that data collection is done by collecting data from various literatures. Literature studied is not limited to

³² Atang Abd. Hakim, Jaih Mubarak, *Metodologi Studi Islam*, (Bandung: PT. Remaja Rosdakarya, 2000), page.200

³³ Bohar Suharto, *Menyoalkan Penelitian Dan Penulisan Karya Ilmiah*. (Bandung: Tarsito, 1989), page. 224

books, but can also be documentation materials, magazines, journals, and newspapers. The emphasis of the research literature is to find a variety of theories, laws, propositions, principles, opinions, ideas and anything else that can be used to analyze solve the problem under study.

2. Research Approach

The author is using the historical approach to analyze the data. Historical approach can be used because history is autonomous knowledge, because it has philosophy, problems of itself, and its own explanation. History is knowledge about the human, the time, something about the social meaning, and also about the special thing, only one, and detail. History is a reconstruction too in this context. The explanation about history first is *hermeneutics* and *verstehen* that are interpreted and understood, second explanation about lengthwise time, and the third is explanation about the single phenomenon.³⁴

In this thesis discussed about figure that is Fukuzawa Yukichi, and it also used autobiography of him. Biography is history and it is same with city's history, country or nation's history. Biography or notes about person's life, although it is micro, it can be the part of the history mosaic that more great. From the biography can be understood about subject of history, the era which become the background of biography, and social-politic surrounding it.³⁵

³⁴ Kuntowijoyo, *Penjelasan Sejarah (Historical Explanation)*, (Yogyakarta: Tiara Wacana, 2008), page.2-10.

³⁵ Kuntowijoyo, *Metodologi Sejarah*, (Yogyakarta: Tiara Wacana, 2003), page.203.

3. Data Source

In this thesis the author used the primary data as follows:

- a. Yukichi, Fukuzawa, *Fukuzawa Yukichi on Education*, translated by Eiichi Kiyooka, University of Tokyo Press: Tokyo, 1985.
- b. Yukichi, Fukuzawa, *The Autobiography of Fukuzawa Yukichi*, translated by Eiichi Kiyooka, Tokyo: The Hokkuseido Press, 1960.
- c. Yukichi, Fukuzawa. *Gakumon no Susume*, (*Jepang: Antara Feodalisme dan Modernisme*). Translated by: Arifin Bey. Pantja Simpati. Jakarta: 1985.
- d. Dilworth, D. A and Hirano, U, *An encouragement of learning*, Tokyo, Sophia University, 1969.

The author also used the secondary data that are:

- a. Craig, Albert M, *Civilization and Enlightenment, the Early Thought of Fukuzawa Yukichi*, Harvard University Press: 2009, United States of America.
- b. White, Merry, *The Japanese Educational Challenge (a Commitment to Children)*, The Free Press, New York: 1987.
- c. Nagai, Michio, *Pergulatan Jepang dalam Modernisasi Pendidikan*. Jakarta: 1993.
- d. Norio, Tamaki, *The Spirit of Enterprise in Modern Japan*, Basingstoke, U.K.: Palgrave Macmillan, 2001.

e. Routledge, & Paul, Kegan, *The education of commoners is discussed in a subsequent section 'The Encouragement of Learning', Education in Tokugawa Japan*, London, 1965).

4. Methods of data collection

- a. Reading, studying, researching and collecting books that contain theories or opinions or views of the experts who serve as the theoretical basis of research results and analysis tools.
- b. Reviewing, researching, and gathering the necessary data and documents, such as those found in magazines, newspapers and scientific journals. The goal is to expand research and enrich the research data.
- c. Conducting research studies of others, as the basis for thinking that the research will be very important and urgent.

5. Data Analysis

In analyzing the data that has been collected by authors used method of descriptive-qualitative data analysis. Qualitative data analysis technique is the technique of data analysis in the form of words that describe the actual state of the subjects studied. To obtain the validity of data used triangulation technique is to perform the examination through the other relevant sources. In this study, the authors utilize the means to check the source behind the degree of confidence any information gained

through time and different tools in qualitative research.³⁶ In this context, the author describes the moral education concept of Fukuzawa Yukichi and its relevance of Islamic education, especially in Indonesia.

G. Organization of the Thesis

This is the organization of the literature thesis. On this literature thesis consist of fifth chapters to make easy to understand. The content of the Chapter I is introduction, and it is a general description about this thesis. There are background issues, problem formulation, research objective and purpose, literature review, theoretical framework, and research methods, also the organization of this thesis.

All about Fukuzawa Yukichi's life, the environment of him, his books, his family, his friends who gave him experience and knowledge, also gave him influence will describe in chapter II. This chapter is all about Fukuzawa Yukichi. And the important thing is about Fukuzawa's concept. This is exploring on the chapter II, Autobiography of Fukuzawa Yukichi.

On the chapter III it will define description and analysis of moral education concept of Fukuzawa Yukichi. The author will analyze the concept and explain it clearly to be the main of this thesis. The main ideas also will be appear in chapter fourth, that is more explanation about Fukuzawa Yukichi's moral concept and its relevance To Islamic Education, it will related to the

³⁶ Lexy J. Moleong, *Metodologi Penelitian Kualitatif edisi Revisi*, (Bandung: Rosdakarya, 2005), page. 330.

Islamic Education and it make a relevance for the new ideas. Besides, it could use to solve the problem of moral degradation in Indonesia.

Concluding remarks of this thesis reside in the fifth chapter. The conclusion of moral education concept by Fukuzawa Yukuchi, and the relevance of it to Islamic Education will describe summary. The author will give the clear and simple explanation in this chapter. In this chapter will mention final suggestions and closing words too.

CHAPTER V

CLOSING

A. Conclusions

Based on the discussion of the concept of moral education Fukuzawa Yukichi and Its Relevance According to Islamic Religious Education, it can be concluded:

Fukuzawa find that as rule such conduct is regulated by various systems of moral teachings which have been handed down from past ages. It is fitting, however, that moral teachings should be modified from time to time to keep pace with the progress of civilization, and it is but natural that a highly advanced and ever advancing society, such as we find in the world today, should be provided with a system of morals better suited to its needs than the antiquated teachings already mentioned. Fukuzawa venture think, that it has become necessary to state a new the principles of morals and rules of conduct, individual as well as social.

The values of Fukuzawa's concept that relevance with Islamic education are five first is honesty, Fukuzawa said that each person has an honest mind, which controls his desires, those desires lead to a correct direction and decide when and where the curb. Second contained in Fukuzawa's moral teaching there is affection values. He was taught do not kill person, do not be cruel to animals and kill not even worm without reason, and also children should always be gentle and loving. Fukuzawa also clarify that

quarreling between brothers is strictly prohibited. Third the obedient attitude of kindness can appear the good person in morality. Fourth good manner/personality, Fukuzawa suggest that you must not be obstinate person. It is educate children to have good manner for their life until they grow up. Moral education concept by Fukuzawa just a simple thing, but it is very difficult to do. The child who habitually has good manner, when he/she grow old still has the good character. Fifth patriotism Fukuzawa mentioned that someone who has a sense of patriotism in the community not to worry so disturb welfare body and soul. We need this value to build our country like in Islamic teaching.

Thinking about moral education was initiated by Yukichi Fukuzawa high relevant for the implementation of guidelines for improvement of Islamic education. Moral education in relation to the Islamic Education has relevance in several ways, namely: first, the aspect of moral education goals by Fukuzawa and according to Islamic education, and the second, aspects of the educator who became a good moral agent, the third, more aspects of the learner is seen as a subject and the moral object, the fourth aspect of the curriculum as a moral foundation based on principles, the fifth aspect of the method as a moral practice.

It is very relevance to Islamic education now, because on that time Fukuzawa faced the modernism from the West, and he remembered to the people especially for the younger to do not lose in learning of Western culture and always remember about the morality. Indonesia now is facing the

modernization too like Japan on that time. Although there are too many increasing in all aspects, but we should remember that we have a rule and morality. So, the Islamic Education should pay attention about the moral education because our Prophet Muhammad gave us the example to do kindness.

B. Suggestion

After conducting research and found the conclusions related to the concept of moral education and Its Relevance to Islamic education, the author provides some suggestions that may help in improving the quality of Islamic Education. As for the suggestions such as:

1. Should promote morality and ethics in actions, promote compassion, and peacefully in all aspects of education.
2. Educators in Islamic education should always be a good role model for students and can control his behavior.
3. For the students do not lose yourself to the bad culture, but we should build the great culture according to the kindness moral for the better future.

C. Closing

Thanks to Allah SWT that give the healthy and chance for the author, so the author could finish this thesis on several days. This thesis is far from the perfection, that's why the author needs the suggestions, and some critics to this thesis. The author has a wish for the readers to increase the knowledge and science also not lose the morality as the great spiritualism.

Hopefully this thesis could give the benefit especially for the author and for all readers.

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Jurusan/ Program Studi : Pendidikan Agama Islam

Nama DPL : Drs. H. Sardjuli, M.Pd.

yang telah melaksanakan kegiatan Praktek Pengalaman Lapangan I (PPL I) pada
tanggal 5 Maret s.d 10 Juni 2011 dengan nilai :

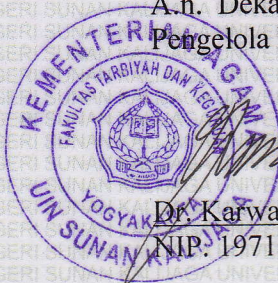
90 (A-)

Sertifikat ini diberikan sebagai bukti lulus PPL I sekaligus sebagai syarat untuk
mengikuti PPL-KKN Integratif Fakultas Tarbiyah dan Keguruan.

Yogyakarta, 15 Juni 2011

A.n. Dekan,

Pengelola PPL-KKN Integratif



Dr. Karwadi, M.Ag

NIP. 19710315199803 1 004



KEMENTERIAN AGAMA
UNIVERSITAS ISLAM NEGERI SUNAN KALIJAGA
FAKULTAS TARBIYAH DAN KEGURUAN

Alamat : Jl. Marsda Adisucipto, Telp. (0274) 513056 Yogyakarta 55281

SERTIFIKAT

Nomor : UIN.02/PPL-KKN/PP.06/7678/2011

Diberikan kepada

Nama : WAHYU BEKTI UTAMI

NIM : 08410152

Jurusan/ Program Studi : Pendidikan Agama Islam

yang telah melaksanakan kegiatan PPL II dan KKN Merapi yang kemudian
dikonversikan kepada kegiatan PPL-KKN Integratif pada tanggal 16 Juli sampai
dengan 2 Oktober 2011 di MTs N Wonosari dan dinyatakan **lulus** dengan nilai:
92,05 (A-).



Yogyakarta, 4 November 2011

Ketua Pengelola PPL-KKN Integratif

Dr. Karwadi, M.Ag

NIP. 19710315 199803 1 004

شهادة

الرقم: UIN.02/L.0/PP.00.9/3.039. b/2011

تشهد إدارة مركز اللغات والثقافات بأن :

الاسم : Wahyu Bekti Utami:

تاريخ الميلاد : ١ سبتمبر ١٩٨٩

قد شاركت في اختبار كفاءة اللغة العربية في ٢٢ ديسمبر ٢٠١١،
وحصلت على درجة :

١٠.٨	فهم المسموع
٩	التركييب النحوية والتعبيرات الكتابية
١١	فهم المقروء
٣١	مجموع الدرجات

المديرة



الدكتورة تاتييك مرية التسنيمه

رقم التوظيف : ١٩٦٢٠٩٠٨١٩٩٠٠١٢٠٠١





KEMENTERIAN AGAMA
UIN SUNAN KALIJAGA YOGYAKARTA
PUSAT BAHASA, BUDAYA & AGAMA
Jl. Marsda Adisucipto Telp. (0274) 550820 Yogyakarta 55281

TEST OF ENGLISH COMPETENCE CERTIFICATE

No : UIN.02/L.5/PP.00.9/3040.c/2011

Herewith the undersigned certifies that:

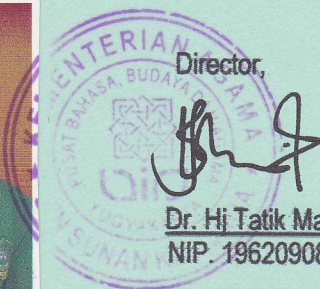
Name : **Wahyu Bekti Utami**

Date of Birth : **September 1, 1989**

Sex : **Female**

took **TOEC (Test of English Competence)** held on **December 30, 2011** by Center for Language and Culture of Sunan Kalijaga State Islamic University Yogyakarta and got the following result:

CONVERTED SCORE	
Listening Comprehension	44
Structure & Written Expression	47
Reading Comprehension	47
Total Score	460



Director,

Dr. Hj Tatik Mariyatut Tasnimah, M.Ag
NIP. 19620908 199001 2 001



PUSAT KOMPUTER DAN SISTEM INFORMASI
UNIVERSITAS ISLAM NEGERI
SUNAN KALIJAGA
Y O G Y A K A R T A

SERTIFIKAT

Diberikan kepada

Nama : WAHYU BEKTI UTAMI

NIM : 08410152

Fakultas : Tarbiyah dan Keguruan

telah berhasil menyelesaikan

UJIAN SERTIFIKASI TEKNOLOGI INFORMASI DAN KOMUNIKASI

dengan predikat

SANGAT MEMUASKAN

Diselenggarakan oleh PKSI UIN Sunan Kalijaga Yogyakarta
pada tanggal:

26 Januari 2012



Kepala PKSI

Dr. Agung Fatwanto, S.Si, M.Kom.
NIP. 19770103 200501 1 003

DAFTAR NILAI

Nama : WAHYU BEKTI UTAMI
NIM : 08410152
Fakultas : Tarbiyah dan Keguruan
Jurusan/Prodi : Pendidikan Agama Islam

No	Materi	Nilai	
		Angka	Huruf
1	Microsoft Word	100	A
2	Microsoft Excel	75	B
3	Microsoft Power Point	100	A
4	Internet	95	A
Total Nilai		92.5	A

Yogyakarta, 26 Januari 2012

Kepala PKS



Dr. Agung Fatwanto, S.Si., M.Kom
NIP. 19770103 200501 1 003

Standar Nilai :

Nilai		Predikat
Angka	Huruf	
86 - 100	A	Sangat Memuaskan
71 - 85	B	Memuaskan
56 - 70	C	Cukup
41 - 55	D	Kurang
0 - 40	E	Sangat Kurang

CURRICULUM VITAE

Name : Wahyu Bekti Utami
Place/ Date of Birth : Gunungkidul, September 1st, 1989
Address : Jl. K. H Agus Salim 172, Ledoksari 05/07, Kepek,
Wonosari, Gunungkidul, Yogyakarta, 55813
Address in Yogyakarta : Jl. Bimokurdo 27, Sapen, Yogyakarta
Contact Person : 085729237721

Family Data

Father : Giyono
Occupation : Government Officer
Address : Jl. K. H Agus Salim 172, Ledoksari 05/07, Kepek,
Wonosari, Gunungkidul, Yogyakarta, 55813
Mother : Rumiati
Occupation : Government Officer
Address : Jl. K. H Agus Salim 172, Ledoksari 05/07, Kepek,
Wonosari, Gunungkidul, Yogyakarta, 55813

Education Data

TK Aisyiyah Bustanul Atfal Siyono IV
SD Negeri Wonosari IV
SMP Negeri I Wonosari
SMA Negeri II Wonosari