



Ethics of Learning in Philosophy Perspective

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ABSTRACT Ethics in learning is an important thing that must exist. Where when we are studying a science then automatically we must be able to master it and understand the science. But it's not enough to just understand because one of the concepts of learning is to make a science a lesson so that we become better than before. The method that the author uses is the literature review method where the goal is to explore existing theories and encode them with other theories from other sources. The aim is to provide additional information to readers and to become material for review in the development of other sciences. Keywords: <i>Blended Learning, Learning Outcomes, Science.</i>			

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INTRODUCTION

Islam is the religion that Allah SWT revealed to Prophet Muhammad SAW. as a guide for Muslims (Hudan Linnas) and as a blessing for the universe (Rahmatan lil 'alamin) which is manifested in the form of Islamic teachings (Aaltola, 2019; Bridge & Bridge, 2019; Pérezts dkk., 2020). One of the rules in Islam is to regulate ethics in everyday life. Ethics is a scientific discipline that governs the good and bad of an act and human behavior.

Lately, many students who, when they are studying, especially studying at school, no longer know manners or ethics towards teachers or educators (Awad dkk., 2022; Zhao, 2019). Sometimes they are indifferent and don't even pay attention to the teaching material that is being presented. Therefore, the writer will conduct a reference test on the ethics of learning in the view or perspective of the philosophy of Science.

Education is a very important thing for human life, humans can have knowledge, morals and even experience through education (Buruk dkk., 2020; Lenters & McDermott, 2019). If the human follows good education and of course with education from a good family then it will produce a good human character, but on the other hand if a human being is educated with bad morals or ethics then it will create a bad human character

which will be a negative influence to the views of the surrounding community. For example, if a child is fortified with religious knowledge and equipped with religious knowledge, then he will become a human being who has character in accordance with religious norms (Martin dkk., 2019; McLaren & Bosio, 2022; Nia dkk., 2019), because he can and is able to limit himself by remembering who his creator is and will always feel watched until he is able control his behavior and ethics.

'As high as the stars in the sky, morality is still high in the human chest.' (Immanuel Kant 1724-1802). The sentence above is a pearl written on the tombstone of Immanuel Kant's tomb. Kant is one of the Philosophers (Scientists) who intensively talks about morality in the midst of the euphoria of glorifying reason in modern times (Mc Menamin dkk., 2022). According to Kant, the advantage of humans compared to other creatures is in their morals or ethics. It is in morality that humans find their humanity.

Ethics as a science that studies human behavior related to good or bad, is likened to a tree that has a large branch as a support for all the branches and leaves above it. This analogy indicates that the role of ethics is not limited to thinking philosophically about the good and bad of an act to determine the basic principles (Gracia & Gozávez, 2019; Sanderud dkk., 2022; Sherbino dkk., 2021), but also thinking about the empirical realm of how one should act in certain areas of life, thus producing specific guidelines or norms that are concrete and can be embraced by a group or group of society and can be held accountable in a rational and fundamental way.

RESEARCH METHODOLOGY

The use of this research methodology is a type of literature-based research method (literature review). This method is inseparable from references to academic and theoretical values, the use of varied and relevant references and other scientific literature related to values, norms and culture, which developed in the social situation studied in its efforts this method is able to contribute to producing methodological formulations that are accurate and theoretically strong on certain topics.

As for data sources, researchers use primary and secondary data sources in searching and deepening the data itself. For the primary data, in terms of literature, the researchers explored the theories of multiculturalism in general, while the secondary data the researchers studied concerned theoretical studies that were able to support and strengthen the primary data itself.

As for the data analysis technique, the author uses descriptive analysis techniques so that the search and collection of information data that has been obtained will be interpreted and systematized, so that the data that has been obtained from the literature can be understood correctly by the reader.

RESULT AND DISCUSSION

Ethics in the View of Knowledge and Eika in Learning

Ethics that uphold the values of humanity, honesty and justice, so that it becomes a source of correct behavior. Ethics (morality) leads to the problem of behavior, so when he does an activity in his life, he will show his attitude as a mirror of the ethics he practices.

According to Imam Ghazali, morality (ethics) is an inner state from which actions are born without thinking and without calculating the risk (al khuluquhaitun rasikhotun tashduru'antha al afal bi suhulatin wa yusrin min ghoiri hajatin fikrin wa ruwayiyatin).¹⁷ While knowledge morality is the science that talks about the good and bad of an act (Carvalho, 2019; Hannan dkk., 2021; Johnston dkk., 2022). When talking about the value of good and bad, the question arises about the concept of good and bad.

Ethics also talks about good and bad, but the concept of good and bad in ethics is rooted in culture, while the concept of good and bad in moral science is based on the concept of revelation, although reason also has a contribution in determining it.¹⁸ From this point of view, in ethics it is known that there are western ethics, ethics east and so on, while al akhlaq al kaqimah is not about the regional concept, although this causes differences of opinion (Gabriela dkk., 2022; Qureshi dkk., 2022), because ethics is interpreted as the norms of speed (etiquette), that is, what is called in Arabic or karma.

Seen from the historical development, as a moral philosophy system, ethics is divided into four theories. Some of these theories include: (1) hedonism, (2) eudemonism, (3) utilitarianism, and (4) deontology. Hedonism is a moral point of view that equates the good based on the moral point of view with happiness. Eudemonism is a group that believes that every happiness is something that humans need in pursuit of goals (Dewi S dkk., 2022; Kartel dkk., 2022; Keshav dkk., 2022). Utilitarianism is a group that believes that the purpose of the law is to advance the interests of the community and not impose God's command or protect human natural rights. And the last is deontology, where deontology is a group of thoughts created by Immanuel Kant.

Human life is greatly influenced by ethics. Ethics is something that should be avoided or that should be done. Various aspects in life will be colored by the ethics of each individual.

Student Learning Ethics

Every student who will study should cleanse himself first of various kinds of despicable morals, be consistent and patient in learning. Imam Al-Ghazali gave information regarding things that should be taken care of in studying, including: Cleansing oneself both physically and spiritually from all forms of despicable morals. Reducing all worldly things. Focus on studying a particular field of science. Seriously in learning science. Hastening the goal. Knowing the relationship between science and its purpose. Imam An-Nawawi explained several learning ethics for students, including: Stay away from busy things, unless necessary. Cleansing the heart so that knowledge is easily absorbed properly. Be humble. Obey the teacher while in terms of goodness.

Ethics of Educator Learning

The teacher is an example for his students. So, the exemplary method is very important to instill good values in students. Hasyim Asy'ari explained several ethics for educators that must be maintained, including: Always draw closer to Allah SWT. Fear of

the torment and wrath of Allah SWT. Be careful in what you say and do. Always be humble and not arrogant. Do not use the knowledge possessed for worldly interests. Need the world just to provide for yourself and your family. Avoid professions that are considered contemptible either according to custom or shari'ah. h. Avoid places that cause slander. Revive the teachings and symbols of Islam. Refining the Sunnah of Rasulullah SAW. Take care of words or deeds. Associate with good morals. Cleaning the body and soul from despicable morals. Always sharpen charity and science. Take knowledge without looking at differences.

In implementing learning ethics, several ethical points can be summarized that the writer can find, including:

Intention when studying

Students in seeking knowledge first must purify their hearts and straighten their intentions, and with the intention of seeking the pleasure of Allah SWT. Seeking safety in the afterlife, eliminating ignorance and exalting Islam (Demina dkk., 2022; Hikmah dkk., 2022), should not be intended to seek rank and so on.

Choose knowledge, teachers and friends as well as resilience in learning

Regarding choosing friends, which is also one of the points in this study, in accordance with the existing ethics students should choose those who are diligent, waro, honest and easy to understand problems (Anoum dkk., 2022; Firman dkk., 2022; Ilham dkk., 2022). Avoid people who are lazy, unemployed, talkative, like to mess around and like to slander.

When choosing friends, you must know their behavior and when you hang out, you must get along in a good, friendly and polite way. When gathering with friends anywhere, you must stay away from hostility, insulting and pointless arguments.

Because looking at a hadith, a human being will follow the religion of a close friend, so one of you should see who is made a close friend, then the figure of a friend or graduate becomes an attraction for students to enter the madrasa.

Respect Science and Scholars

Respecting the knowledge that we are studying is a must to make wasilah so that we can benefit from that knowledge. By respecting knowledge, we will understand how important knowledge is in everyday life and we will feel the effects of changing ourselves because of this knowledge.

Apart from us having to respect and glorify knowledge, there is another important thing, namely glorifying teachers. Honoring teachers must be carried out continuously for life by students in all aspects of life, both in religious, social and personal life. Whether you are still studying or have completed your education.

Pray before studying

Among the learning ethics taught by the teacher, is about prayer. All teachers must teach their students to pray in any case. Apart from studying, students also have to pray before starting various activities. The goal is to ask for safety, fluency, and quiet while studying. By praying, learning becomes calmer and our minds focus more on the subject matter being studied.

Perseverance, continuity and lofty ideals

It is very clear that perseverance is a guide for seekers of knowledge so that we can focus on our goals and expectations in seeking knowledge. Not only diligently but also must be continuous so that what is truly our goal and hope will produce maximum results.

Put your trust in Allah

In seeking knowledge and learning, who is patient in facing all the difficulties above, then he will get the delicacy of knowledge that exceeds all the delights in the world. This is proven by Muhammad Ibnul Hasan's words after not sleeping for nights and then solving all the difficulties he faced, as follows: 'Where is the delicacy of the sons of the king, when compared to the delicacy that I experienced this time.'

Wara (protect yourself from what is forbidden and what is subhat) during study

In the Sufi tradition, what is called Wara is leaving everything that is not clear or the law is unclear (syubhat). This applies to all matters or activities of human life, both in the form of objects and behavior. Such as food, drink, clothing, talk, travel, sitting, standing, relaxing, working and others

Exemplary Head and Teacher

In implementing ethical values in learning for students the method that is effectively used is the exemplary method. Which figure of a leader or teacher must have a good role model so that it becomes a supporting factor for the realization of ethical values in the institution.

Curriculum

Curriculum factors also greatly influence the implementation of ethics in studying religious students, from the additional study of books that discuss adab or ethics in learning they are increasingly aware of the importance of ethics in seeking knowledge.

It can be interpreted that the reason why in learning we have to use ethics is as a guideline that actually a science is a sacred thing that must be properly guarded and respected so that what is learned becomes useful and what we apply are things we learn using ethics and adab so that it is useful and becomes a blessing in everyday life.

Learning Ethics in the thinking of Classical Scholars

A book title is firmly rooted in Islamic boarding schools in general: Ta'lîm al-Muta'allim Thariqat al-Ta'allum, by Sheikh Al-Zarnuji. As something salaf, the book tends to understand it as a final line. Not only on the spirit and moral messages in it, but also on the procedures and methodology. It is only natural that later al-Zarnuji's monumental work becomes a reference in managing the teaching and learning process in Islamic boarding schools. He fulfills all the desired criteria (Hartini dkk., 2022; Nopiana dkk., 2022; Safitri dkk., 2022), namely Islamic, salaf, carried and traditionalized by the learning system in Islamic boarding schools. Apart from the pros and cons of its feasibility as an educational methodology, Ta'lîm al-Muta'allim in its big mirror has provided a nuance about ideal education, namely an education that leads to moral formation. Actually, in the Islamic treasury there are many books that have the same tendency as Ta'lîm al-Muta'allim, and earlier than the book written by al-Zarnuji. For example, al-Targhib fi al-Ilmi by Ismail al-

Muzani (d. 264 H), *Bidayat al-Hidayah* and *Minhaj al-Muta'alim* by Imam al-Ghazali (d. 505 H.).

However, *Ta'lim al-Muta'allim* is far more rooted among Islamic boarding schools than books on the ethics of seeking other knowledge, even though the period of their compilation is far earlier than *Ta'lim al-Muta'allim* (Dianovi dkk., 2022; Najeed dkk., 2022). Compare between the *Ta'lim* which was compiled at the end of the Seventh Hijri century with *Al-Targhib fi al-Ilmi* which was written in the middle of the Third Century.

Basically there are several educational concepts of al-Zarnuji which have a lot of influence on pesantren: 1) the motivation for great respect for science and scholars; 2) the filter concept of science and scholars; 3) the concept of transmitting knowledge tends to be memorized; 4) technical tips on utilizing brain potential, both in natural therapy or moral-psychological. These points are all conveyed by al-Zarnuji in a strict moral context. So, in many ways, he does not only talk about educational ethics in the form of motivation, but also its embodiment in technical forms. *Ta'lim al-Muta'allim* does not only provide moral encouragement so that students respect teachers, study seriously, or respect knowledge. However, *Ta'lim al-Muta'allim* has also been far involved in regulating how it is applied, such as what is the ideal distance between students and teachers, what is the shape and color of writing, how people memorize it, how to dress a scientist and so on.

From the research above, it was found that philosophy turned out to be an independent variable on learning ethics (Amado-Alonso dkk., 2019; Rahmah dkk., 2022; Rohmalimna dkk., 2022). And because philosophy has a very strong positive correlation with learning ethics, so philosophy has a very large determination on learning ethics.

Because philosophy is formed from curiosity and radical thoughts. If the search for philosophy is on a rail that conforms to natural law, as Thomas Kuhn emphasized in his book 'The Structure of Scientific Revolutions', philosophy will direct its study to the pattern of rice science. So that if the understanding of philosophy is precise according to natural law, there is no need for a trade off between first knowledge or ethics/customs first, but the more knowledgeable a person is, the more ethical he is.

CONCLUSION

Based on the results of the research and discussion it can be concluded that (1) the Blended Learning learning model can improve science learning outcomes, with an average pre-cycle score of 64.9 increasing to 81.22. Students who scored to fulfill the KKM increased from 63% to 87%. Selection of the right learning model can affect the achievement of student learning outcomes. Student motivation has an influence on science learning outcomes. Students with high learning motivation certainly have better learning outcomes than students with moderate or low learning motivation. It is hoped that teachers can foster learning motivation in students in various ways according to the abilities of the teacher and are attractive to students.

The results of learning interest carried out by researchers during teaching and learning activities take place. Observations made include all student activities in class during learning using the blended learning model. Students take part in learning activities

well, each teacher explains the lesson, students always pay close attention. When given practice questions, students always work quickly. During the demonstration the students were very enthusiastic and felt happy. Students are also enthusiastic when the teacher asks to write on the blackboard. The sense of enthusiasm for student learning in cycles I and II increased from the average in cycle I of 4 to after cycle II of 4.5.

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