VALUES OF *AKHLAQ* EDUCATION IN TARBIYAH HIGH SCHOOLS (STIT) AL HIKMAH TEBING TINGGI

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ABSTRACT

This article analyzes the values of moral education which are implemented at STIT Al Hikmah Tebing Tinggi. This study uses a qualitative research method with the fonomena approach. Based on a review of the explanation of the article, it is found that the results of the study show that the values of moral education implemented in STIT Al Hikmah Tebing Tinggi are included in spiritual values, honest values in academic ethics and the value of tolerance for pluralism. These three values are the integrated moral education category in learning and academic services at STIT Al Hikmah Tebing Tinggi. The goal in fostering the values of moral education at STIT Al Hikmah Tebing Tinggi is to build a sense of kinship by hoping for the pleasure of Allah SWT. So that in doing work both obligations and helping others in the frame of diversity.

Keywords. Moral educational values, STIT Al Hikmah Tebing Tinggi

INTRODUCTION

Multidimensional is a creature that is aimed at humans, so based on this, to study humans from only one dimension will stagnate thinking about human capabilities and make it a static subject-object. Human nature will never be found in its entirety because every time someone finishes understanding a human dimension, then another dimension will appear that has not been discussed (Siregar, 2010). This means that humans are mysterious creatures, because the degree of separation of humans from themselves is inversely proportional to their high concern for the world that exists outside of themselves. The concept of man according to a certain point of view is important. This concept is felt to be important because it includes a human view that is always sought after, namely a view of a unique creature that since its existence on earth has never been completely understood. Likewise, when viewed from an educational perspective the goal is to make humans capable of providing benefits according to the conditions experienced by these educated humans.

From an educational perspective, humans are the subject of education and at the same time have a role as an object of education. Contextually, education is seen as a process of personality development, both towards culture and the process of maturity and integrity is an object of education. Although it is recognized that conscious personality development develops itself (Syam, 1986). Psychological concepts in Islam can be described and become standardized concepts so that they become Islamic-based definitions. The beginning of moral civilization began with the city of Mecca which was marked by the apostolate of the Prophet Muhammad. The condition of the Arab community at the time before the Prophet was sent to become the Apostle was very concerning. One of the actions they take is by mistreating women, burying their daughters alive for fear of disgrace and because of hypocrisy, drinking wine and playing

gambling (Al Mubaragfuri, 2012). Based on the condition of society like this, Prophet Muhammad PBUH was sent to be the Prophet, by sending the Prophet to be a pioneer of goodness, teaching the truth in a broad context, namely educating and teaching the people of Mecca and Medina.

Based on the journey of the Prophet's da'wah. It can be understood that the main emphasis exercised by the apostle was to instill morals with the method used by the Prophet, namely uswatun ḥasanah which means good role model. Actions taken by arasul are examples in living both individually and in society, so that it is hoped that the community that is formed is by shaping morals into a society with character and face. Even the end of faith and good deeds is morals (Gratitude, 2010), so in Islamic teachings it cannot be separated from morals because a servant who has morals is a reflection of faith. The broad perspective, morals have an important influence in the life of the nation and state, whether or not it is strong, its preservation, misery or prosperity of a nation depends on the morals of its inhabitants. Morals become jewelry for a person in achieving excellence in the world. In addition, morals are able to provide guidance to find his world and provide accuracy in channeling his talents.

Morals themselves are very important for the nation's generation, so in achieving noble morals, education is needed. If moral education continues to be cultivated and nurtured from birth to adulthood, it is possible for a generation to have morals to grow. on the other hand, children who develop and grow without moral education are difficult to have morals. This is what moral education needs to be instilled in children, planting and guidance given gradually and running continuously so that doing good is embedded in the child's soul. So in this case, Islamic education institutions are a strategic place in moral education.

Walid (2011) describes his observation that currently there is a lot of discussion about character and moral education in the world of education in Indonesia. This is because it is indicated that there are frequent acts of violence, corruption, manipulation, lies, and conflicts, high rates of delinquency and a lack of student courtesy. In addition, the cultural crisis of courtesy, frequent brawls, pornographic acts, consuming narcotics, staying up late and various other negative activities, such as lying, skipping school, drinking alcohol, stealing, gambling, often affect our students. It is worsened by the lack of attention to education and moral development for students and the increase in technological developments such as the ease of internet access which often has a negative impact if there are no effective efforts to counter it. It seems that education today needs to instill morals in implementation, not just theoretically.

However, the moral education that is applied in educational institutions often does not achieve the expected goals. We don't need to look for the mastermind, but in this case we need a strategy, approach, and method that is mature in providing education to students, especially the emphasis on students who are agents of change so that the education provided leads to the creation of akhlaqul karimah. Educational institutions must have goals and methods in implementing moral education. Having a systemic way of working to facilitate the implementation of activities so that educational goals are achieved. The education given does not stop at the level of knowledge but tries to make the knowledge received by students reflected in their daily behavior. So important is this akhak education that the Al Quran and Hadith

discuss it a lot. The Islamic perspective, as explained by Al Rasyidin (2008), states that morals occupy a central position in Islam.

Noble morals are the fruit of correct faith and sharia and as an indicator that faith and Islam are carried out in accordance with the Shari'a. However, if it is related to the present, moral education in the current generation is very worrying. For this reason, moral education must be implemented in real life, especially for students who are part of an active community. Moral education in tertiary institutions is a continuation of moral education in schools by implementing an educational environment. Therefore, every university should have a pattern of character formation for students in accordance with the vision, mission, and characteristics of each university.

Regarding the concept of morality, Al Hikmah Tebing Tinggi College makes morals the main foundation in making a system so that students born from the womb of STIT Al Hikmah Tebing Tinggi become a generation that gives enlightenment through the values of moral education. The values of moral education are integrated into the learning process and academic services at the Al Hikmah Tebing Tinggi Institute of Science (STIT). Tarbiyah College of Science (STIT) Al Hikmah Tebing Tinggi is one of the Islamic Religious Colleges that has more concern and attention to the formation of student morals. This is marked by the spirit of the Al Hikmah Tebing Tinggi Institute of Science (STIT) which seeks to produce graduates who have mature spirituality, great morals and the breadth of knowledge. The concept that has become a value in the life of behaving and acting throughout the academic community of the Al Hikmah Tebing Tinggi Academy of Sciences (STIT) manifests from and through various kinds of ideas, goals, foundations, forms of activities and well-planned systems. Based on the explanation of the background above, the results of the study provide an overview of the values of moral education which are integrated into the learning process and academic services at the Al Hikmah Tebing Tinggi Institute of Sciences (STIT).

RESEARCH METHOD

This research was conducted at STIT AL Hikmah Tebing Tinggi which has the address jl. Gatot Subroto Km. 3, Lubuk Raya, Padang Hulu District, Tebing Tinggi City, North Sumatara. This research uses qualitative research, which is an in-depth study that uses techniques of dealing directly with people in their natural setting in collecting data (Schummer, 2001). In this study, the researcher seeks to understand the values of moral education at STIT Al Hikmah Tebing Tinggi by building a complex and holistic picture through detailed descriptions of various perspectives on the subject and informants or participants in these modern pesantern lodges. Researchers try to describe the context of the research interactively, explain various informants' perspectives on phenomena, and continuously explore, search for, and analyze data about the phenomenon being studied from experiences while in the field. The approach used in this research is a phenomenological approach. The phenomenological approach is an approach that focuses on obtaining descriptive data about how the subject or informant understands or gives meaning to the phenomenon under study.

One of the main requirements in qualitative research is the existence of researchers in the field, in qualitative research the researcher is the primary instrument for data collection and analysis, where the researcher is the main instrument in data collection and analysis (Merriam, 1988). The presence of research is calling it a key instrument or key instrument in research (Schummer, 2001). So, because it is the main instrument or key instrument, researchers will be actively involved in directly observing all phenomena or events that occur during research activities, from the beginning to the end of data collection. This is intended so that researchers can make intensive observations and get as much empirical evidence as possible that strengthens the suitability of the various findings with the condition or existence of moral education values at STIT Al Hikmah Tebing Tinggi.

This research data comes from two main sources, namely: (1) documents or literature, and (2) field data. Sources of document or library data are in the form of books or literature on the values of moral education, especially in tertiary institutions, their dynamics, and the development of these colleges, research results and other scientific works related to the problem being studied After the necessary data and information have been collected, they are analyzed in order to find the meaning of the findings. Data analysis is the process of organizing and sorting data into patterns, categories and basic description units so that themes can be found and work hypotheses can be formulated as suggested by the data. Data analysis in qualitative research moves inductively, that is, data / facts are categorized towards a higher level of abstraction, synthesizing and developing theories when necessary. The newly obtained data consisted of field notes obtained through observation, interviews and document study at STIT Al Hikmah to be analyzed first so that their meaning could be known by compiling data, linking data, reducing data, presenting data, drawing conclusions / verification during and after data collection.

RESULT AND DISCUSSION
Result

Tarbiyah College of Science (STIT) Al-Hikmah Tebing Tinggi as one of 42 PTKIS in North Sumatra under the supervision of Kopertais Region IX North Sumatra. STIT Al-Hikmah Tebing Tinggi is the development of the Al-Hikmah Medan Islamic College (STAI) which was officially changed in 2004. Tarbiyah Al-Hikmah Tebing Tinggi College of Sciences currently takes care of 4 (four) study programs, namely Education Islamic Religion, Islamic Religious Education Study Program (PAI), Madrasah Ibtidaiyah Teacher Education Study Program (PGMI), and Early Childhood Islamic Education (PIAUD) and Mathematics Education / Tadris (TMM). In carrying out academic activities, STIT Al-Hikmah Tebing Tinggi for 16 (sixteen) years has graduated 873 alumni who were born at STIT Al-Hikmah Tebing Tinggi.

Basically, the values of moral education are not written about the operational implementation of the education system at STIT Al Hikmah Tebing Tinggi. But integrated in the vision, mission and goals as well as in the curriculum and academic services to students. So, in practice it has become a culture that must be adhered to, although basically the values of moral education are clearly implemented in the higher education system. The vision of STIT

Al Hikmah Tebing Tinggi is to become a superior and competitive Islamic College at the regional and national levels in developing Islamic disciplines and akhlakul karimah-based education in 2030. While the mission is:

1. Carrying out quality education, research, and community service with an integrative and connective approach;
2. Building Islamic disciplines and education as needed in strengthening national values;
3. Developing education and learning based on ahklakul karimah technology and information;
4. Carry out cooperation with other universities, government, and relevant institutions;
5. Build an accountable higher education governance system.

The purposes of STIT Al Hikmah Tebing Tinggi are:

1. The implementation of quality education, research and community service so as to produce scholars and human resources who are able to compete at regional and national levels in accordance with the challenges of the times.
2. The formation of study programs in Islamic education in responding to the social needs of the community.
3. Implementation of technology and information-based education and learning processes.
4. Collaboration with various universities, government and relevant institutions.
5. The implementation of an accountable higher education governance system.

Higher education is a forum for educating adult humans, therefore to implement the values of moral education at STIT Al Hikmah Tebing Tinggi, both in the learning process and in academic services, have a mutually supportive relationship which in essence is to produce moral alumni. To give birth to this generation, of course it cannot be separated from the learning process and academic services to students. In the learning process, the implementation of moral education values covers learning activities that are dominated by lecturers. Whereas in academic services, here the role of the manager of STIT Al Hikmah Tebing Tinggi is in serving students for the ongoing lecture activities until the end which cannot be separated from the values of moral education in the implementation of these services.

Discussion

The vision achieved in the journey process of STIT Al Hikmah Tebing Tinggi in order to give birth to a generation of moral and knowledgeable education is to become a superior and competitive Islamic University at the regional and national levels in developing Islamic disciplines and *akhlakul karimah*-based education in 2030. The value of moral education that is integrated in the syllabus material of the courses taught is stated in the vision and mission of STIT Al Hikmah Tebing Tinggi, namely spiritual values, honesty and tolerance. These three values are the concepts that are implemented in the learning process and academic services at STIT Al Hikmah Tebing Tinggi.

1. Spiritual Value

The values of moral education from spiritual values at STIT Al Hikmah Tebing Tinggi are attitudes or behaviors that are obedient in carrying out the teachings of the Islamic religion, tolerant of the campus environment other than Islam, and live in harmony with followers of other religions, especially the campus environment. Basically, to make students have morals, the most important values of moral education are spiritual values. The goal is that students will be aware of the existence of Allah SWT. thus fostering gratitude for students. The most important main foundation for students to be able to build moral education values is spiritual values. In more detail, the faith must be strong for students so that students can understand their position as weak servants and always receive supervision from Allah SWT. Thus, the cultivation of spiritual values will shape the spiritual intelligence of students to be good. This intelligence will give meaning to all events in the student's life itself. So the characteristics of spiritually intelligent people are doing good, helping, empathizing, forgiving, having happiness, and feeling that they have a noble mission in their life.

Spiritual values that are integrated in the learning process will shape students to have self-awareness, spontaneity, internally motivated, compassion (sense of community, feeling of following the flow of life), respect for diversity and independence so that it will bring out a strong student personality. Basically, a student is very much determined by the values that are actually lived as a guide for his attitudes and behavior, both in relation to oneself with God Almighty, the social life of the community and the natural surroundings. Based on the explanation above, the aspects that form the basis of spiritual values are as follows:

a. Spiritual value from a spiritual-religious perspective
b. Socio-religious point of view
c. Social ethics point of view

1. Honest Value in Academic Ethics

Basically, honesty is a word, action and action that is strived to be in line with or with these three things which always get the trust from other than himself. Therefore, in educational activities, both in conceptualizing educational theories and in operational techniques, the foundations must be solid and have guidelines for academic ethics. In order for these educational values to be implemented optimally, we need a rule that can control the process of implementing education, this is what is called academic ethics. Ethics is something that is related to social and cultural values that have become an agreement in a community as norms and rules that are obeyed collectively, this ethic is not always the same in all societies.

Students who graduate should be students who are indeed following predetermined learning, not stealth students. The emphasis on the value of honesty in academic ethics consists of two things, namely in writing scientific papers and completing studies. Students as academic actors in idealism as agents of change in social society must have a character as forged in higher education. Do not let intellectual crime in the form of plagiarism become a culture for some groups of people. One of the causes of this plagiarism is not having the ability to carry out scientific activities or wanting to finish quickly without going through procedures. The solution

to this problem is that it must be done systematically and comprehensively and requires commitment from various parties to fix the problem.

The main task of higher education is highly emphasized in this case, because the products produced by universities are agents of change. This can be seen from the main target of STIT Al Hikmah Tebing Tinggi which is emphasized in the vision, which is to become a superior and competitive Islamic university at the regional and national levels in developing Islamic disciplines and akhlakul karimah-based education in 2030. Values about academic ethics it must be held and applied in every academic person in idealism amidst the challenges of today's pragmatism. This is where it is important to instill the values of honesty towards students in the learning process, if these values are accustomed to students then by themselves students will be planted with the values of moral education. Adab is very closely related to morals, adab is all praiseworthy deeds and deeds that become a person's character or habit, thus between adab and morals is something that cannot be separated. adab is the essence of morals, this is because in morals it includes all acts of kindness.

Students will open their minds if they are accustomed to scientific methods which are indeed their own, not plagiarism. If students live with the concept of plagiarism, the flow of their scientific mindset will be frozen. Academic freedom is a means of digging for the truth and publishing it by making the results of the research criticized with scientific concepts whether the findings are relevant to be rejected, corrected or acknowledged and strengthened. One of the basic principles and foremost in the relationship between educators and students is respect, while students for educators and love. Achieving a goal of Islamic higher education, especially in accordance with the vision and mission of education in an effective and directed manner, it is necessary to have a harmonious relationship between the relationship between educators and students through academic ethics.

So in this case, STIT Al HIkmah Tebing Tinggi formulates a guideline on academic ethics for students as follows:

1. The intention of worship in learning in order to get closer to Allah SWT.
2. Putting the intention to heaven from over to the world.
3. Always be humble
4. Always focus on learning,
5. Not plagiarism in writing scientific papers
6. Follow all STIT Al Hikmah Tebing Tinggi regulations
7. Complete the knowledge that has been studied completely and then continue other knowledge so that students have in-depth knowledge.
8. Using the scientific method to the science being studied so that science becomes objective in looking at a problem at hand.
9. Always follow the lecturer's advice.

The explanation above can be understood that the cultivation of the value of honesty and academic ethics towards students must be implemented and obeyed so that there is a harmonious relationship between students and lecturers. This is where the essence of the implementation of moral education values in the learning process at STIT Al Hikmah Tebing

Tinggi. The role of lecturers is very decisive in cultivating moral education values in the learning process. So in this case, the recruitment of lecturers is very decisive for the continuity of the learning process with a climate of moral education values. Among the main requirements to be accepted by lecturers at STIT Al Hikmah Tebing Tinggi is to show the originality of writing the final or published scientific paper. In addition, lecturers also have the potential in their field of expertise based on Al Quran and Hadith.

Islam is very concerned about ethics in education, the goal is that Islamic education can build intelligence in various aspects of education. The intelligence is intellectual intelligence, emotional intelligence and spiritual intelligence. This shows that Islamic education highly upholds academic ethics, with this ethics it is hoped that education will produce universally intelligent students both intellectually, emotionally and spiritually. Islamic education takes this very seriously, this can be seen by the concept of a regulated concept relating to the rights and obligations of students and lecturers. Science in Islamic life is a very important and fundamental thing, but the most important thing is adab so that it will have a good impact so that the achievement of the goals of education itself is achieved.

So, it is only fitting that students who attend education should actually carry their own titles rather than fake titles. The rise of fake diplomas in the community, this is due to low motivation to take the lecture process according to the procedure because it takes a long time. On the other hand, because the falsification of certificates is damaging the image of educational institutions, the counterfeiters of certificates also destroy the mentality of the spirit of pursuing education for other generations. This happens because in the minds of science prosecutors, not even going to college can get a diploma, why are you tired of studying but it's the same as not going to college. At least the efforts to prevent this are as follows (Harahap, 2005):

a. There needs to be government assertiveness in following up on this certificate forgery.
b. There must be cooperation and common perception from various parties so that any falsification of certificates must be dealt with.
c. Imposing sanctions by increasing cooperation with law enforcement officials and investigating certificate falsification.
d. Providing media sharing information to the public and law enforcers so that people understand that falsification of certificates is an action that is detrimental to the future of the nation.

In the midst of this era of globalization, there is a battle of interests between ideologies in higher education, which means that there is a contestation between higher education based on academic values and corporate values (practically pragmatic). On the one hand education plays a role in shaping public life while on the other hand it only affirms the role of education in public life. Education itself acts as a vehicle to prepare students for certain forms of social, political and cultural life. So the goal is very clear that education is the center of educational institutions based on idealistic values. The problem is that when education is based on the values of market ideology, basically education is more concerned with humanistic ethical values and will end up being pragmatic materialistic values. This is what is strictly guarded by STIT Al

Hikmah Tebing Tinggi so that the face of education is not scratched by the actions of a few people.

Basically, in social life in achieving progress it is indicated that a person is able to meet the needs of a social group so that that person can contribute to society. Regardless of the intention of a person, one of the efforts made by the community to obtain education is to get a scholarship so that it gets recognition from the community about their social status. Based on a review from Islam that knowledge is not sufficient for life, but that person must be accompanied by a height of adab and morals (Harahap, 2005). If we look at it in today's society, it seems that this view has started to shift because if we see that the award is more to a degree than from one's knowledge. Some of the titles given to his name give confidence and appear quality in front of the community.

This has led to encouragement from some people to take academic degrees with a path that is not in accordance with the procedure. The procedure that was followed was what damaged the social order and academic ethics. It can be said that this degree was obtained based on the objective, namely degree fever. This can be seen at the time of the pilkada, or the election of board members, if the title is not included then it will give a feeling of confusion because the public is afraid that one candidate is not qualified. On the other hand, during the mawlid season of the prophet and isra 'and mi'raj, it will be clear that the title flu hit in the community activities. Some certain individuals put up improper titles for preachers who were invited to the event which was held whose purpose was to attract the attention of the public. What is ridiculous again is the phenomenon during the legislative or regional election campaigns that often includes inappropriate titles, such as the title of Dr. (C), which is read by doctoral candidates. If this continues and becomes a culture, then the thing that will happen to society is the occurrence of public ignorance, because there is no scientific capacity of a person in accordance with the degree that is owned instantly. On the other hand, some people will try to get a bachelor's degree in a way that is not according to procedures or can be said with intellectual fraud.

1. Value of Tolerance to Pluralism

Regarding tolerance in education, it cannot be separated from the concept of multiculturalism or pluralism, this is because basically education is not to prioritize ego but to unite people. This tolerance value can build moral education values for students. The implementation of the value of tolerance through learning is carried out by joint activities in the form of learning activities. Apart from that, it does not differentiate between students who have different views or understandings, lecturers in learning do not differentiate between all students who are taught without distinguishing ethnicity, race, class, social, and economic status. The spirit of togetherness among students is always awakened, this can be seen when at the end of each semester they always carry out activities such as cooking together, making training activities, and other activities. If they see differences, or seniority in academics, of course they don't mix or just build a homogeneous community.

Basically pluralism is something that exists in society designed by Allah for the dynamics of human life. So diversity is not just a fact that is plural, plural, or many, even more than that, it is substantially manifested in an attitude of mutual recognition as well as respect, respect and care. The reality that exists in society means that the existence of pluralism cannot be avoided. This diversity concerns the diversity of religions, ethnicities, ethnicities and races, therefore this diversity is socialized from the lowest level of society to the very top of society, so that no single element of society can escape the existence of pluralism itself. So, to realize diversity in society, students must develop a tolerance character so that they feel alive together and more importantly formed in them that all of Allah's creatures are His creations.

Socialization about pluralism continues to be carried out in line with the progress of society and various forms of socialization. This subjective reality continues to be internalized in everyday life, because pluralism has a very broad meaning, so that it can be internalized in every second and space of student life. Besides that, students also establish intense communication, have a friendly attitude with the community, respect opinions, and appreciate their respective weaknesses and strengths, until finally students also become more sensitive to what problems exist in the community to immediately get a solution. Basically, tolerance towards diversity in the learning process in Islamic tertiary institutions in particular can foster dialogue within religions and between religious communities in the midst of society. Through this concept, it will lead to the concept of religious pluralism, which covers Muslim humans not only limited to Muslims, but everyone who surrenders their hearts. In articulating this idea, it is shown the power of control over the classical and modern intellectual treasures of Islam. This is where lecturers and students must be able to collaborate to integrate these values through the learning process.

It cannot be denied that diversity in life in society is a necessity that involves various aspects, the more important role is higher education which is a forum for forming agents of change in society. Islamic education cannot run alone, because Muslims live with a variety of diversity. Thus Islamic higher education must formulate the concept of education that produces students who can accept diversity. This is where the role of Islamic higher education in creating the next generation to preserve the dynamic living traditions of the Muslim community and to accept other thoughts outside the Islamic tradition. Thus the purpose of education by implementing the value of tolerance in pluralism is so that the meaning of Islam in Muslim society does not exist in a closed mind, even though it accepts diversity but does not eliminate Islamic identity itself and makes the campus environment especially rahmatal lil'alamin.

At the level of social life it has the same goals and ideologies which then become an inseparable part of the RNh education. So, the value of tolerance in pluralism which is part of the values of moral education is a theological meeting point by comparing ideal concepts that can be applied to society. Broadly speaking, students are expected to be able to understand other religions so as to add intellectual insight so that they do not necessarily reject the presence of different people but accept by sticking to their beliefs. To realize this concept, it is necessary to form the concept of education by forming students who have Islamic morals. It can be understood here that morality in Islam is not only how to build life with fellow Muslims but all

human beings who are creatures created by Allah SWT. This means that there is a need to build a discourse on education with the values of moral education in that education implementers are able to instill the values of pluralism and democracy.

Based on the description above, there are several concepts that can be developed in implementing the values of moral education through the value of tolerance in pluralism, which are as follows:

a. Respect and protect various forms of diversity with the aim of generating wisdom by students with various diverse societies.

b. There needs to be a systematic effort to build understanding and awareness for students about the life of pluralism in society

c. The most important thing is that students with various backgrounds can provide mediation to express the characteristics they have so that they feel togetherness.

d. They are given the opportunity to develop students' views in the campus environment and society.

In implementing the values of tolerance in the life of pluralism aka the object of its orientation is by applying the concept of religiosity. There are differences between religion and diversity in the concept of education, so the value of tolerance will build an understanding of universal values in various religions. This is what is expected in this understanding, it can provide awareness for students that even though they have the truth of each religion, it is hoped that they will have an inclusive and democratic religious discourse so that it will foster a sense of understanding and respect for others.

If an attitude of tolerance is built in a diverse life, students will be given awareness of diverse knowledge, so that they have broad competence in global knowledge, including cultural aspects. So, students will not consider the culture they have is an ancient culture that does not need to be maintained, then adopt the culture that comes from outside without filtering it, whether it is in accordance with themselves or not. So that the cultures owned which should be maintained such as mutual attitudes to foster tolerance for differences will arise along with the entry of global culture. So, tolerance for students does not make students live safely in a campus environment but in a broad scope and is able to filter out the cultures they get. Therefore, the value of tolerance is indispensable in various education, not only in tertiary institutions but also applied to basic education. The value of tolerance is inseparable from the concept of respect, the meaning of the concept of appreciation here is only at the sociological level, and the meaning is the general valuescontained in each religion which become acceptance in social life. Whereas at the level of special values it does not become in the realm of the application of the value of tolerance in pluralism, this will build the concept of diversity and unity.

The value of tolerance in the Islamic concept which is the foundation at STIT Al Hikmah Tebing Tinggi is the formation of attitudes, of course at the social level which is a reflection of Islamic education itself. Through the integration of the values of moral education through the value of tolerance in the learning process, it will provide recognition and recognition of the reality of science that delivers humans to Allah SWT. Students who take part in the learning process are not just lecturing but must be able to be present in the community

who can provide benefits. Spiritual values, the value of honesty in academic ethics, and the value of tolerance in pluralism are values developed at STIT Al Hikmah Tebing Tinggi which are to implement the values of moral education. These values are implemented in the learning process and academic services.

Campus is a small part of society, so in this case humans are social creatures. So it cannot be denied that as social beings, new humans can develop and find their identity and can fulfill their needs when they interact with other people in social life. Without contact with other people, humans cannot know and develop their potential. This helping activity is an aspect of moral education which independently builds a sense of kinship among the residents of STIT Al Hikmah Tebing Tinggi. Based on this, the concept of helping here is one that is related to good and cooperating in rejecting evil. The goal is to build a sense of kinship by hoping for the pleasure of Allah SWT. As explained in the ethics of lecturers in academics is to make all activities with the intention of worship. So that in doing work, both obligations and helping colleagues or students, there is no heavy feeling in the heart.

CONCLUSION

Based on the review of the explanation of the article above, it is concluded that the values of moral education implemented in STIT Al Hikmah Tebing Tinggi are included in spiritual values, honest values in academic ethics and the value of tolerance for pluralism. These three values are the integrated moral education category in learning and academic services at STIT Al Hikmah Tebing Tinggi. The goal in fostering the values of moral education at STIT Al Hikmah Tebing Tinggi is to build a sense of kinship by hoping for the pleasure of Allah SWT. so that in doing work both obligations and helping others in the frame of diversity.

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