

Implementation of The Beta Method in Moral Learning Imam Al Ghazali's Perspective

Esy Clever Insani Wijianti^{1*}, Machnunah Ani Zulfah²

Islamic Education, Universitas KH. A. Wahab Hasbullah

*Email: esyplever408@gmail.com

ABSTRACT

This study aims to determine the implementation of the concept of moral education from the perspective of Imam al-Ghazali in forming character, to find out the efforts in implementing the concept of moral education from the perspective of Imam al-Ghazali in forming character, and to find out the advantages and disadvantages of implementing the concept of moral education from the perspective of Imam al-Ghazali in forming character in At-Thahiriyah Islamic Boarding School. The theoretical benefits of this research are: to find out how the implementation and efforts of educators use the concept of moral education from the perspective of Imam al-Ghazali in forming character and identify the weaknesses and strengths of implementing the concept of moral education from the perspective of Imam al-Ghazali in forming character. The research method used in this study is a descriptive qualitative research method using field studies at Pondok Pesantren At-Thahiriyah Kaloran, Serang City. Data collection techniques using observation, interviews, and documentation. From the results of the study, it can be concluded that the implementation of the concept of moral education from the perspective of Imam al-Ghazali has mostly led to the formation of the character of the santri. Efforts were made in implementing the concept of moral education from the perspective of Imam al-Ghazali in shaping the character of the students, namely: setting an example, applying habituation, always reminding them by giving advice, telling stories or stories during recitation or when there is class, giving rewards and punishments to students. Students when they are wrong, as well as activities of students and scheduled worship as a form of effort by Islamic boarding schools. The advantages are that the morals of the santri become more focused, the condition of the Islamic boarding school becomes orderly, and an increase in the sense of trust in the ustadz or ustadzah, can better distinguish between right and wrong. The drawbacks are the worldly nature and the varied character of the santri.

Keywords: *Beta Method; Forming Character; Islamic Religious Education; Moral Learning*

INTRODUCTION

Moral education cannot be separated from the scope of Islamic education. Because moral education which aims to achieve perfect morals is the culmination of the purpose of implementing Islamic education itself. In other words, a Muslim cannot be said to be perfect in his religion if the morals in his life do not reflect good morals (Ashari, 2020). Moral education is a conscious and planned effort to instill moral values that are internalized into the personality of students so that it is hoped that a noble personality will be formed. Imam Al-Ghazali is someone who pursues the world of education, especially science in the field of religion. From the results of the study, it is known that Imam Al-Ghazali's thoughts related to the concept of moral education to overcome current moral degradation can be done by building quality education, especially in instilling Islamic moral values in families, schools, and the environment. Character education is a process of forming behavior toward a better direction, both related to God, Humans, and Nature (Ainissyifa, 2017). The concept is inseparable from the concept of divinity in the Qur'an. (Permana, 2019) The findings of this study indicate that the concept of character education in Surah Al-Hujarat verses 10-12.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ . يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَرُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ . يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْنَاهُ وَأَتَقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

Meaning: " The believers are indeed brothers. That is why (improve the relationship) between your two brothers and fear Allah, that you may receive mercy. O you who believe, let not a group of men despise another group, perhaps the one who is laughed at is better than them. And don't let a group of women humiliate another group, maybe the one who is humiliated is better. And do not be self-deprecating and do not invoke titles that contain ridicule. The worst of calls are bad after faith and whoever does not repent, then they are the wrongdoers. O believers, stay away from most preconceived notions (suspects) because some of them are sins. And do not look for the bad of people and do not gossip about one another. Is there anyone among you who likes to eat the flesh of his dead brother? Then of course you feel disgusted with him. And fear Allah SWT. Verily, Allah is Most Accepting of repentance, Most Merciful. (1) The concept emphasizes the relationship to humans, namely: *Ikhwah* (brotherhood), *Ishlah* (peace), kinship, fear of Allah, the command to repent, get to know each other, the command to repent, *ta'aruf* (to know each other), the command to be pious, human equality. Egalitarian), the degree of piety (*taqwa*), the advice of *Husnuzhann* (good prejudice), fear Allah, obedience to Allah SWT, obedience to the Messenger of Allah SWT, maintaining noble character, democracy, Allah SWT looks at the hearts and deeds of humans, continues friendship, Prohibition of criticizing/insulting his brother, prohibition of calling with bad calls, prohibition of giving unwelcome titles, prohibition of *Su'uzhann*, prohibition of self-deprecating / mocking, prohibition of *tajassus* (seeking evil), prohibition of backbiting, prohibiting pride, prohibition of opening disgrace, prohibition of causing disputes and conflict, prohibition of enmity, prohibition of ridicule, prohibition of humiliating his brother, prohibition of *namimah* (putting against each other). (2) The component emphasizes 2 things, namely the morals of *mahmudah* and the morals of *madzmumah*. (3) The formation of character emphasizes 4 steps, namely: Improving the relationship with God first. Second, using the method of character formation. Third, be aware of the consequences of prohibitions and orders (AhsanulKhaq, 2019). The objectives of this study are 1). to find out the method used for inclusive children at Sunan Ampel Junior High School Jombang. 2). to find out learning activities for inclusive children at Sunan Ampel Junior High School Jombang.

METHOD

The research approach used is a qualitative approach. Qualitative research is research based on post-positivism or interpretive philosophy, used to examine the condition of natural objects, where the researcher is the key instrument (Wijaya, 2018). The type of research conducted was descriptive which focused on field research, in which objects and research studies were carried out in the field, to discover and find out how the implementation of morals learning in shaping students' morals at SMP Sunan Ampel Jombang. The object of this research is to plan moral lessons in *ahlakul karimah* or good behavior lessons. The subjects of this research are the students (students) towards the teacher (Teacher).

Data collection techniques in this study were used (a). Observations and interviews. Observations and interviews were used to obtain data from subject teachers and to find an initial picture in determining the formulation of the problem in this development research. (b). Questionnaire (Questionnaire), data collection is carried out using a questionnaire (questionnaire). A questionnaire (questionnaire) was conducted to collect data from the validation results of material experts, media experts, and students. Tests are tests carried out to find out the results (scores) of the use of evaluation tools by students. (c). The test used has been entered into large writing, namely a formative test with a total of 10 multiple choice questions on the material Good behavior.

The data analysis techniques in this study were adjusted to the needs of the researchers. The data obtained is then analyzed and used as material for consideration in product development so that the hope is that the resulting product can be valid and practical when used. The type of data in this study is divided into qualitative data and quantitative data. Meanwhile, to analyze student responses, researchers used the Guttman scale. Sugiyono argued, that to obtain firm answers from respondents, they could use the Guttman scale. The following is a table of the Guttman scale.(Sukendra & Atmaja, 2020)

RESULT AND DISCUSSION

Result

1. Planning for the implementation of the Morals subject at Junior High School Jombang Sunan Ampel Jombang.

Lesson planning is an important thing that is done by the teacher to achieve the targeted competencies. Good lesson planning will help effective work discipline and an interesting learning atmosphere. Learning planning is designed in the form of a syllabus and learning implementation plan (RPP). The lesson preparation made by the Morals subject teacher at Sunan Ampel Middle School is a lesson plan (RPP) which is a short-term lesson plan to find out what needs to be done in learning. The learning implementation plan contains the names of the school subjects, subject matter, class, time allocation, SK, KD, indicators, learning objectives, learning methods, learning media, learning resources, and assessment. The results of the interview with the morals teacher, Budi Utomo as the morals subject teacher at Sunan Ampel Middle School, regarding the lesson plan for making lesson plans, namely: "The preparation of a lesson plan (RPP) is carried out at the beginning of the new school year. I made this lesson plan myself with reference to the syllabus that had been made, starting from filling in the school identity and subjects, class, semester, materials, time allocation, then core competencies, basic competencies, achievement indicators to learning assessments.

2. Assessment of Student Learning Outcomes in Islamic Religious Education or Moral Subjects at Junior High School Jombang Sunan Ampel Jombang

Education as an inclusive effort is more concerned with looking at individual development as a whole while still paying attention to the development of individual intellectual and social behavior as a product of their learning (child-centered). Each individual has different needs from one child to another. Individual learning is basically learning for all children, including programs for children with special needs who have delays in their development and experience learning delays. Each child is given the same material at the time of planned learning and gets different grades and questions. Every teaching and learning activity must have goals that need to be assessed in various ways. Assessment must describe learning outcomes, namely providing an overview of student success in developing a series of skills (psychomotor), knowledge (cognitive), and behavior (affective) during learning, a flexible topic or curriculum. To determine the competency achievement of each student, the role of assessment is very significant.

Table 1. Criteria for assessing the ability to read Al-Qur'an

Penilaian	Deksripsi
10-20	Not Developed
30-50	Start Developing
60-70	Growing As Expected
80-100	Very Well Developed

Table .2 Assessment Criteria for Mastering the Material

Lesson Name	Assessment	Description
Aqidah Akhlak	70-75	Good/Enough
Al-Qur'an Hadist	60-70	Not good
SKI	60-70	Not good
Fiqih	70-75	Good/Enough

Table 3. Criteria for Assessment of Daily/habit

Aspects assessed	Assessment	Technique Time	Description
Class Attendance	Observation	at 06.30	Good
Enter Class and Pray In Class	Observation	at 07.00	Good
Paying attention to the Master	Observation	at 08.00	Good
Dhuha prayer	Observation	at 08.30	Very good
Recess	Observation	at 09.00	Good
Congregational Dhuhur Prayer	Observation	at 12.00	Very good
Time to finish or go home from school	Observation	at 12.30-13.30	Good

Table 4. Examination Results Criteria

Lesson Name	Assessment	Description
Bahasa Indonesia	60-70	Good
Bahasa Jawa	60-65	Good
Matematika	50-60	Not good
Bahasa Inggris	50-60	Not good
Aqidah Akhlak	70-75	Very good
Fiqh	70-75	Very good
Ski	60-70	Pretty good
Al-Qur'an Hadist	60-70	Pretty good

Discussion

1. Planning for the implementation of the Morals subject at Junior High School Jombang Sunan Ampel Jombang.

In planning learning methods and learning media it is very important to achieve the desired learning objectives, in using learning methods and media the teacher explains that: "In planning to use methods, I do not need special preparation, depending on the learning material, but I use more methods. Lectures, discussions, giving advice, and exemplary, when there are several topics that we feel need to be displayed using LCD media, we use the LCD to play videos related to learning topics, so that it makes it easier for students to understand the learning being conveyed. We also still use traditional methods such as sorogan, where the teacher reads the book, and explains and interprets the book to students.

2. Assessment of Student Learning Outcomes in Islamic Religious Education or Moral Subjects at Junior High School Jombang Sunan Ampel Jombang

In an inclusive education setting, the assessment of learning outcomes in a systematic and sustainable manner aims to assess student learning outcomes in schools, to be accountable for providing education to the community, and to determine the quality of education in schools. Assessment can be carried out before learning begins to obtain data about the baseline for each child before learning is carried out by the teacher. When learning takes place find out whether children have learning difficulties, understand the material or master the material, and practice the material directly. At the end of the lesson see the progress that has occurred. The functions of the assessment (Assessment) include Screening & Identification (screening and screening), Child's Educational Needs exploration (exploration of children's learning needs) Instructional Planning (learning planning), and Evaluation (results assessment). Screening and identification are carried out to obtain data on which children experience learning difficulties (have special needs), both internal and special needs due to the child's own factors (disability or giftedness) and external, special needs due to the system/environment. The function of exploring children's learning needs is to obtain data about what children have mastered at this time, what are the obstacles for children to learn and what are their learning needs. Continuous assessment means making continuous observations about something that students know, understand, and can do.

CONCLUSIONS

Based on the research results, it can be concluded that:

Implementation of the moral learning method in the form of questions and evaluation of multiple choice questions using large writing on moral subjects with the material of *akhlakul karimah* or good behavior. Considered feasible by expert validators in each field and can be used and applied in learning. Products that are carried out by integrating research results are effectively used in learning. Based on research on the effectiveness of students' final grades.

Some suggestions from the results of this study, namely: The results of research that have been published in journals are appropriate to be used as a reference for planning this product because it is more applicable and fulfills contemporary elements, the product carried out from the results of this research needs to present real facts supported by a stimulus in the form of Appendix questions can determine the ability of students to do it.

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