



Efforts of Islamic Religious Education Teachers in Forming Islamic Boarding School-Based Akhlakul Karimah

Emi Lilawati^{1*}, Mohammad Saat Ibnu Waqfin², Adda Bin Hud³

^{1,2,3}Islamic Education, Universitas KH. A. Wahab Hasbullah

*Email: emi@unwaha.ac.id

ABSTRACT

The role of Islamic teachers is very important in shaping the character of a student in a madrasah school educational institution. The development of students' morals in schools by Islamic Religious Education teachers is synonymous with the application of noble morals, therefore the aim of this research is to explain how Islamic Religious Education Teachers Efforts to Form Islamic Religious Akhlakul Karimah Based on Islamic Boarding Schools at Islamic Junior High School (MTs) Darun Najah Karangploso, Malang Regency. This research method uses a qualitative approach with data collection procedures using observation, interviews, and documentation as well as triangulation techniques to check the validity of the data. The results of the research state that Islamic Religious Education Teachers make a conscious effort to develop and nurture students so that they can always understand the content of Islamic teachings as a whole, and appreciate the purpose of food, which in the end can practice and make Islam a way of life. If seen from the meaning- In the above understanding, the role of the teacher is very important in the formation of a person's morals in everyday life, especially in life starting in society. Teachers are very helpful in becoming representatives in forming the character of students in determining attitudes, ethics, and behavior in accordance with religious guidance.

Keywords: *Keywords: Teacher efforts, education, akhlakul karimah.*

INTRODUCTION

The formation of morals is a very important thing that cannot be separated from humans as God's perfect creation. Humans throughout the world without morals taught from an early age will lose their level of humanity as God's most perfect creatures. Morals are a very sensitive issue discussed and concern among society, especially educators, parents, and the state (Syukriyyah & Muzakki, 2018).

Akhlakul karimah is a person's character, or a state of a person's soul that has been trained, sometimes the morals themselves can be trained from encouragement from people around them. So, in the soul, there really are inherent qualities that give birth to actions easily and spontaneously without thinking or dreaming about them anymore (Mustofa, 2010). The role of Islamic Religious Education (PAI) is very important in shaping the character of a student in an Islamic boarding school educational institution. Islamic Religious Education teachers (PAI) must also be able to be role models in forming students in developing a good personality. The moral development of students in schools by Islamic Religious Education teachers (PAI) is synonymous with the implementation of noble morals. If the values of the Islamic Religious Education teachers (PAI) are ingrained in students and are controlled well and wisely then the goal of a teacher is to form a good personality in students who will grow very well (Feriyanto, 2022).

In facing changing times and moral decline among today's students, religious character really needs to be developed in educational institutions, especially in primary education. (Hambali: 193-208) To realize these hopes, educators are needed who are able to be role models for students. The process of forming religious character will not be carried out if educators only give orders to students to carry out religious teachings, but an educator must be able to provide examples so that they can become role models for students. In this way, it will be easier for students to follow the good behavior of their teachers so that the process of forming religious characters will run more effectively.

Character education developed in Islamic boarding schools focuses more on religious aspects,

morals, simplicity, discipline, and understanding the meaning of life. Meanwhile, in formal education institutions, students are more emphasized on general knowledge such as natural sciences, literature, culture, and technology with a well-organized curriculum and qualified human resources. Through the existing integration process, in the future students are expected to be able to become excellent individuals. from a spiritual, intellectual, and social perspective (Iman & Khaldun, 2017).

Therefore, efforts to educate the morals of a teacher, especially an Islamic Religious Education (PAI) teacher, are very necessary in educating a student, especially students who study in the world of Islamic boarding schools, where Islamic boarding schools are famous for the religious world, especially the morals and manners of a student, which reflects the uniqueness of the world of Islamic boarding schools. The moral education that must be implemented must be higher and deeper than in other public schools outside of Islamic boarding schools. Therefore, later the researcher will explain how teachers, especially teachers of Islamic religious education subjects have made efforts to educate and form morals in students based on the Islamic boarding school world.

METHOD

This research uses a qualitative research approach, namely research that emphasizes an event / phenomenon / social phenomenon. According to Djaman Satori, what is meant by qualitative research methods is research that uses a scientific background, which means interpreting phenomena that occur and is carried out using various existing methods (Djaman Satori, 2019). Data collection uses observation, interviews, and documentation as well as triangulation techniques to check the validity of the data.

RESULT AND DISCUSSION

Teachers' efforts in coaching at school are important for formation, with students' super intelligent abilities, it will be easier for children to be coached in various ways. As with him, when the researcher interviewed Islamic Religious Education (PAI) teacher at Islamic Junior High School (MTs) Darun Najah, the researcher asked about how the teacher forms morals at the Islamic boarding school-based Islamic Junior High School (MTs) Darun Najah, he explained that by inviting students to continue to get closer to Allah SWT, for example, congregational prayer is mandatory *Sunnah* prayers, Monday to thursday fasting, and *Tahajjud* prayers can try to prevent students from committing despicable moral acts. Therefore Islamic Religious Education (PAI) teachers must use various ways or coaching methods so that each child's intelligence can be accommodated to be nurtured in carrying out religious practices.

When the researcher conducted an interview with one of the teachers (Ustadz Misbahul Ulum S.Pd) whether there were or were methods applied to form *akhlakul karimah* in Learning and Teaching at the Islamic Junior High School (MTs) Darun Najah school, Ustadz Misbahul Ulum S.Pd answered,

There are (a) Directly reprimand students who commit violations, so that it does not become a habit. (b) Approach all students and make no distinctions, so that those with bad morals do not feel ostracized. (c) Provide an example or a teacher must practice good morals so that students can emulate them. The following are several methods of moral development that are appropriate according to religion, namely:

- Exemplary method (*uswah*)

The exemplary method is something that is worth following because it contains human values. Therefore, the position of parents and teachers must be to provide good role models, in terms of speech and behavior, because basically, children like to imitate the behavior of parents and teachers. So parents and teachers must develop children's behavior patterns because the essence of parents is a reflection of their children. So it could be said that the behavior of parents will be imitated by their children because basically the nature of imitation (*habbu al-taqlid*) is embedded in a child.

- Habituation method (*ta'wid*):

The habituation method is a process of forming an attitude or personality that is repeated over and over again in everyday life. Therefore, the habituation process must be formed since the child is still at an early age. Because these habits will shape a child's good personality. So that these habits will never be separated from the personality of their life.

- Advice Method

The moral development method carried out through this advice method will have a positive impact on students. The habituation method must be based on sincerity and a sincere heart. So teachers as

educators must advise students in a gentle way so that it is easy for students to understand and comprehend. The application of the advice method can be done by exchanging arguments, advice regarding religion, and so on.

- Story method (qishshah)

This story method is effective if used during the moral development process. Where in this moral development method the teacher tells Islamic stories, such as the stories of the apostles and prophets or Islamic history and so on.

In Islamic education school stories are taken from *Al-Qur'an* and *Hadis* or are related to everyday life. This story was taken to form motivation for humans with the aim that humans are able to upgrade their behavior and take positive sides to take and apply in their lives.

- Legal Method

This method of punishment is given to students who commit disgraceful acts or violate school regulations. This punishment can be in the form of physical or psychological punishment, such as being beaten or given disciplinary punishment. By giving punishments like this, the school hopes that students will not commit indecent acts or deviant acts from religion (Prafitri & Subekti, 2018).

Teachers always use these methods at school so that students and the school environment always apply them in their daily lives, especially during learning and teaching activities.

Likewise, in the interview that the author conducted, when the teacher tried to apply the methods used in forming *akhlakul karimah* there were still obstacles faced, based on the results of a survey that the author conducted at Islamic Junior High School (MTs) Darun Najah Karangploso Islamic boarding school, Malang Regency on August 25, 2022, information was obtained from the teacher. that there are still students' wandering outside the school even though the teaching and learning process is in progress, they also joke in the classroom when the teacher is delivering lesson material, so the teaching and learning process does not seem conducive.

As is the case, the teachers also found obstacles in the formation of *akhlakul karimah* in the students. Therefore, the researcher tried to interview an Islamic Junior High School (MTs) Darun Najah teacher named Ustadz Misbahul Ulum S.Pd. He also found an obstacle, namely the difficulty of knowing the characters. from most students, so in order to carry out the formation of *akhlakul karimah* for each students of Islamic Junior High School (MTs) Darun Najah, teachers must be able to know the character of each students one by one, which is still very difficult to do.

Under these conditions, it could be one of the causes of the implementation of the methods used by teachers in efforts to form *akhlakul karimah*, especially in learning activities, because the students' learning discipline is still low.

The lack of student's discipline in studying has an impact on students' moral ethics. This is proven by the results of temporary observations, that students are still not completely obedient and disciplined in Islamic boarding schools.

Therefore, researchers conducted interviews with teachers in the field of Morals and *Hadis*, is the formation of *akhlakul karimah* also achieved outside the classroom? However, when students can follow what is taught when they are in the classroom, in reality, if they leave the classroom, they do not apply what has been taught by the teachers, so this becomes an obstacle in the process of forming *akhlakul karimah* in schools with a lack of teacher attention to students when they are outside the classroom.

CONCLUSIONS

The formation of *akhlakul karimah* is a very important thing that cannot be separated from humans as God's perfect creation. *Akhlakul karimah* is a person's nature, or the state of a person's soul that has been trained, sometimes the morals themselves can be trained from the encouragement of people around them. Basically The religion of Islam was revealed by Allah SWT to the Prophet Muhammad SAW to perfect morals, because at that time people really did not know what morals al-karimah were. Therefore, the role of teachers in forming *akhlakul karimah* students is very necessary so that they have *akhlakul al-karimah*, are polite. polite, and obedient to teachers and the people around him.

REFERENCES

Ashoumi, H., & Hidayatulloh, M. K. Y. (2022). Internalization of Religious Moderation Values Through Learning Moral Sufism with Implications for Student Association Ethics. *SCHOOLAR: Social and Literature Study in Education*, 2(2), 131-138.

- Djaman Satori, A. K. (2019). *Metodologi Penelitian Kualitatif*. Alfabeta.
- Feriyanto, M. (2022). *Peran Guru Pendidikan Agama Islam (PAI) dalam Membentuk Sikap Toleransi Beragama Siswa di Sekolah Menengah Pertama Negeri (SMPN) 1 Jember*. Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember.
- Gumelar, H., Hidayatulloh, M. K. Y., & Ashoumi, H. (2023). Religious Moderation According to the Teacher's Perspective of Islamic Boarding School. *SCHOOLAR: Social and Literature Study in Education*, 2(4), 276-279.
- Iman, R., & Khaldun, I. (2017). Dengan Model Inkuiri Terbimbing Pada. *Jurnal Indonesia, Sains*, 05(01), 52–58.
- Mustofa. (2010). *Akhlak Tasawuf*. Pustaka Setia.
- Prafitri, B., & Subekti. (2018). Metode Pembinaan Akhlak Dalam Peningkatan Pengalaman Ibadah Peserta Didik Di SMP N 4 Sekampung Lampung Timur. *FITRAH Jurnal Kajian Ilmu-Ilmu Keislaman*, 04(2), 337–358.
- Syukriyyah, J. A., & Muzakki, Z. (2018). Urgensi Pendidikan Akhlak Di Usia Dini. *Jurnal Asy-Syukriyyah*, 19(1), 50–79.