

The Strategy Of Islamic Religious Education Teacher In Forming Students' Akhlakul Karimah At MTs Nahdhatul Islam Mangang

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Abstract: This study aims to determine the strategies used by PAI teachers to shape the morals of students. Collecting this data the author uses a case study approach with qualitative research methods. The results of this discussion show that the moral formation carried out by PAI teachers is by maintaining cleanliness, caring for people and being able to be responsible for what has been implemented. While the strategy used by PAI teachers to shape the morals of students is by giving examples to students, getting used to praying Dhuha and midday prayers in congregation, and reading the Al-Qur'an together so that students have noble morals.

Keywords: Strategy, PAI Teachers, Student Morals.

Abstrak: Adapun penelitian ini bertujuan untuk mengetahui strategi yang digunakan guru PAI untuk membentuk akhlak peserta didik. Pengambilan data ini penulis menggunakan pendekatan studi kasus dengan metode penelitian kualitatif. Hasil dari pembahasan ini memperlihatkan bahwa pembentukan akhlak yang dilakukan guru PAI yaitu dengan cara menjaga kebersihan, peduli dengan orang-orang dan mampu bertanggung jawab dengan hal yang telah dilaksanakan. Sedangkan strategi yang dipakai guru PAI untuk membentuk akhlak peserta didik yaitu dengan cara memberikan contoh kepada peserta didik, membiasakan sholat dhuha dan sholat dzuhur berjamaah, serta membaca Al-Qur'an bersama supaya peserta didik memiliki akhlak yang mulia.

Kata Kunci: Strategi, Guru PAI, Akhlak Peserta Didik.

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A. Introduction

Globalization brings various kinds of changes in human life. This shift occurred in all fields, including the fields of technology, economics, culture, social, and education. In addition, the changes brought about by globalization also have positive and negative impacts. There are many positive impacts that are influenced by globalization, namely the development of information technology which results in no distance or time restrictions in communicating and the existence of technology-based learning media that makes it easier for students to receive material that has been given by the teacher (M. Riza Rizki, 2016).

In addition to the positive impact given, globalization also has a negative impact that greatly affects one's life. One of them is the decline in the akhlakul karimah of students caused by very rapid technological advances due to the influence of globalization. At this time, the decline in the akhlakul karimah of students is often found and is not a new thing anymore with the discovery of students who do not have good manners towards other people, even their own parents and teachers.

With the development of technological education which is influenced by globalization, it will cause many problems for one's akhlakul karimah. This is due to the existence of western culture that entered Indonesia without being selected first. The problems of declining morals include acts of brawls between students which are only caused by misunderstandings between students and the desire to be known by everyone, using drugs, fraud, stealing, not using polite language when communicating with older people, as well as littering that everyone only takes for granted (Ismu Dyah Nur Dwi Marsianti, 2014). In overcoming these problems, guidance and direction from an Islamic religious education teacher is needed to shape one's morals, especially students. Therefore, the task given to teachers of Islamic religious education is not an easy thing. Because to guide students' morals requires a very long time and very high patience so that these morals become a habit that is owned by students.

Islamic religious education has the goal of forming and improving one's morals so that they have strong faith in Allah. Therefore, Islamic religious education provides examples through Islamic religious education teachers who can serve as role models for

students in behaving. By looking at the behavior carried out by Islamic religious education teachers, students see it (Wieta Maristiany, 2019).

Adolescence is a period of change from childhood to adulthood that is experienced by all students, such as students at Mts Nahdhatul Islam Mancang. At this time students have an unstable emotional state and are looking for their identity. In addition, adolescence is also easily influenced by the environment and peers. Therefore, Islamic religious education is needed to avoid negative things caused by the association of students.

In avoiding these negative things, Islamic religious education teachers are also needed to build the morals of students (Trio Arnando, 2019). To shape the morals of students, Islamic education teachers must also have the right strategy so that moral formation can be accepted by students. If the strategy used is not appropriate, it will waste time without producing results. The strategy carried out by Islamic religious education teachers should be by making themselves role models first before applying habits to students (Session, 2017).

So in this problem the first formulation of the problem will discuss how the condition of the morals of students, what are the strategies to shape the morals of students carried out by Islamic religious education teachers. The choice of strategy is really important because choosing the right strategy will produce the goals to be achieved in an educational process. Next, it will discuss how the supporting and inhibiting factors felt by Islamic religious education teachers in shaping students' morals. While the purpose of this article is to find out what strategies are used by Islamic religious education teachers in shaping students' akhlakul karimah and to find out what factors support and hinder Islamic religious education teachers in shaping students' akhlakul karimah.

B. Method

In this study, researchers used qualitative research methods with a case study approach, namely research that uses procedures to produce descriptive data in the form of written or spoken words from people and observed behavior, without changing the actual situation in the field (Moleong, 2012). To enter the research location, researchers

used formal and non-formal techniques with objects and research data sources at the Mts Nahdhatul Islam Mancang along with research informants consisting of school principals, PAI teachers, students as primary data sources and supported by secondary data sources such as parents and documents. or evidence related to research.

Data collection techniques were carried out using observation, interviews, and documentation studies. Researchers carried out several activities in collecting data using several instruments, namely the researchers themselves, notebooks and recording devices.

C. Results and Discussion

1. PAI Teacher Learning Strategy

Strategy is a learning activity that must be carried out by teachers and students so that learning objectives can be achieved effectively and efficiently. So the strategy for developing students' morals is a plan determined by the teacher intentionally to carry out moral development for students. In the world of education, the task of an educator is not only to teach or transfer the knowledge possessed to students, but more than what is taught. A teacher must be able to instill Islamic religious values in his students. If the values taught by educators are well instilled in students, then a personality with good morals will be achieved.

The success of forming the morals of students is largely determined by the teacher, especially Islamic religious education teachers. While the notion of an Islamic religious education teacher (PAI) is someone who is obliged to educate and teach students based on the Qur'an and Hadith. Therefore, the task of a teacher is very heavy (Musthofiyah & Sholihah, 2019).

Based on the results of interviews with the Principal and the Islamic Religious Education teacher, it can be seen that the PAI teacher carried out several strategies to familiarize the students of Mts Nahdhatul Islam Mancang with good morals. The strategies carried out by PAI teachers include carrying out Dhuha Prayers and Dzuhur Prayers in congregation, as well as reading the Al-Qur'an together so that students have noble morals. As for previous research that supports the strategy carried out by PAI

teachers also carried out by Rohman (2012) in carrying out moral habituation to students it cannot be done instantly, but must go through stages that are not short and require a long time and there is support from various parties, including namely family, teachers, and society. Morals can not only be taught casually but must be practiced as well.

The way the teacher masters the strategy to be used is by first understanding the learning objectives to be conveyed, choosing the right strategy so that it is easy to understand, determining the steps that must be taken when conveying the strategy, and limiting the success of the strategy. If a teacher does not have a strategy in conveying learning, the goals in learning will not be achieved optimally. However, on the contrary, if a teacher does not only have one strategy then the learning process can run smoothly, when the desired learning objectives have been achieved because when the user of one strategy fails, the teacher still has many more strategies to be used (Priadi et al, 2018). Based on the results of interviews, observations and documentation, it was found that the strategy carried out by Islamic religious education teachers at MTs Nahdhatul Islam Mancang was in fostering student morals by means of teachers giving personal advice to students who violated the rules in school. This strategy is carried out so as not to disturb the psychology of students and to avoid embarrassment and bullying of students with problems. Then the advice here can be used to educate children's faith and prepare children both morally, emotionally, and socially. Advice has a great influence in growing children's self-awareness of things that push children towards noble dignity, have noble morals and the growth of the soul based on Islamic values.

Morals are something that is very important for a person and must be familiarized in students from an early age. The moral formation of students is the responsibility of Islamic religious education teachers. But not only teachers of Islamic religious education, all teachers, families and communities also have a great responsibility in the formation of one's morals. Because whether a person is right or not is judged by his morals.

The learning strategy used by teachers of Islamic religious education (PAI) is very important in the learning process to form students' morals because choosing the right

strategy will provide satisfactory results and make it easier for teachers to provide material to students. Furthermore, strategies can also be used to convey material to students so that the material presented can be well received by students (Nurhasanah, 2015).

Based on the results of the research, the researchers concluded that in forming the *akhlakul karimah* of students, several strategies were used by Islamic religious education teachers, along with the strategies used, namely by giving examples to students, getting used to praying *dhuha* and midday prayers in congregation, and reading the *Al-Qur'an* together so that students have noble character.

2. Supporting and Inhibiting Aspects Perceived by Islamic Religious Education Teachers in Forming Learners' *Akhlakul Karimah*

Coaching is an activity in the context of maintaining human or organizational resources to be consistent in carrying out planned activities (Sudjana, 2011). Morals are actions or traits that are embedded in the human soul, and are carried out repeatedly wherever they are, so that when you want to do something, do it spontaneously, you don't need to think long.

Dari pengertian pembinaan dan akhlak dapat ditarik kesimpulan bahwa pemeliharaan akhlak merupakan suatu proses, perbuatan, penanaman nilai-nilai luhur, serta tingkah laku sebagai upaya untuk memelihara akhlak peserta didik supaya tidak melakukan hal-hal yang buruk dan memiliki budi pekerti. Tujuan dalam pembinaan akhlak peserta didik yaitu untuk memberikan penanaman nilai *akhlakul karimah* yang luhur kepada peserta didik, agar mempunyai sebuah kepribadian yang positif dan dapat bermanfaat bagi orang lain, terutama dalam pandangan islam yaitu menjadi insan kamil.

In an institution, carrying out activities cannot be separated from supporting and inhibiting aspects to achieve complete goals. This is the same as the formation of morals in students. Likewise with the support and obstacles felt by the teacher.

Some of these supporting factors are as follows: a) the existence of Islamic religious education subjects such as the *Aqidah Akhlak*. Which is taught to each class with a duration of approximately one hour. Can provide learning about the Islamic

religion, so that students will get directions to have commendable morals, besides that students can also distinguish between good and bad things, b). the support and cooperation of all parties in the school. The need for cooperation from the school will facilitate the formation of student morals. So, every teacher or school is obliged to remind and reprimand students who violate the school rules that have been made, c). all school parties including teachers and staff provide good role models to students. So that students can imitate good things, thereby supporting students in forming a noble personality, d). there is a school policy with a system that supports student moral development activities.

These things will greatly support the formation of student morals if all elements work together optimally. An activity is not spared by the existence of obstacles that become problems such as the emergence of several obstacles as follows: a) limited time when fostering student morals. Therefore, the surrounding environment including association at home also greatly influences the morals of students, b) the backgrounds of students are different, both in religion, ideas and how to get along in the community, c) the lack of awareness of students to participate in formation activities morals held by the school, and d) advances in increasingly sophisticated technology, with the internet, mobile phones have an effect on the development of behavior, attitudes, and the mindset of students, which is difficult to control.

With the obstacles that arise, it is necessary to have a solution to overcome this problem, the teacher and the school can take the first several ways, giving a direct warning to students who commit these violations because previously Islamic religious education teachers had collaborated with counseling guidance (BK) teachers. Second, Islamic religious education teachers routinely carry out religious socialization to students. Third, holding student guardian meetings to openly inform students' moral development, so that parents can give directions and monitor when students are at home. Fourth, giving advice and always reminding students to always do good. Fifth, hold active attendance for each activity of forming akhlakul karimah.

D. Conclusion

The strategy of Islamic religious education teachers in the formation of akhlakul karimah students at MTs Nahdhatul Islam Mancang is carried out through habituation, exemplary, providing motivation, advice or advice, prohibitions, supervision and punishment.

In an activity, it is inseparable from the supporting and inhibiting factors that occur, as well as in the formation of the morals of students. Some of the supporting factors felt by Islamic religious education teachers, namely the existence of Islamic religious education subjects, all schools are expected to provide examples of good behavior to students, there are examples of good behavior to students, there are school policies with a system that supports the formation the morals of students, the need for cooperation between teachers and parents in fostering and guiding students, the existence of school facilities that support the activities of forming the morals of students, students who do good things need to be given rewards so that students are always motivated. In addition to these things there are also inhibiting factors that occur in activities, namely the limited supervision of the school.

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