

## The Implementation of Guidance of *Akhlakul Karimah* in Islamic Education Subject at SMP Negeri 2 Bangun Purba Deli Serdang

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### *Abstract*

This study is to describe the implementation of moral development in Islamic religious education subjects at SMP Negeri 2 Bangun Purba, Deli Serdang Regency. The implementation includes implementation, obstacles and strategies. This type of research is a qualitative research with a descriptive approach, namely research that seeks to describe events in the field as they are. This study used various techniques such as interviews, observation, and documentation in collecting the data. The primary data sources in this study were school principals, Islamic Religious Education (PAI) teachers, and Counseling Guidance (BK) teachers. While the data analysis using the Miles and Huberman model which includes data reduction, data presentation, to drawing conclusions. The results of the study concluded that the activities carried out in implementing moral development were praying before and after teaching and learning activities, reading the Qur'an for 10 minutes before learning began, and performing the midday prayer in congregation. Meanwhile, the obstacles faced by teachers in fostering morality are factors from the students themselves, the lack of parental roles in children's education, school supervision that has not been maximized, and the Muslim minority environment. The efforts made by the teacher in fostering moral character are by exemplary methods, habituation, motivation, and advice.

**Keywords:** *Implementation, Coaching, Akhlak Karimah,*

### *Abstrak*

Penelitian ini bertujuan untuk mendeskripsikan implementasi pembinaan akhlakul karimah pada mata pelajaran pendidikan agama Islam di SMP Negeri 2 Bangun Purba Kabupaten Deli Serdang. Implementasi tersebut meliputi pelaksanaan, hambatan dan strategi. Jenis Penelitian ini merupakan penelitian kualitatif

dengan pendekatan deskriptif, yaitu penelitian yang berusaha mendeskripsikan kejadian di lapangan sebagaimana adanya. Dalam mengumpulkan data digunakan berbagai teknik seperti wawancara, observasi, dan dokumentasi. Adapun yang menjadi sumber data primer dalam penelitian ini adalah kepala sekolah, guru Pendidikan Agama Islam (PAI), dan guru Bimbingan Konseling (BK). Sedangkan analisis data dengan menggunakan model Miles dan Huberman yang meliputi reduksi data, penyajian data, sampai kepada penarikan kesimpulan. Hasil penelitian menyimpulkan bahwa kegiatan yang dilakukan dalam mengimplementasikan pembinaan akhlak yaitu dengan melakukan berdoa sebelum dan sesudah kegiatan belajar mengajar, membaca Al-Qur'an selama 10 menit sebelum pembelajaran dimulai, dan melaksanakan shalat dzuhur berjama'ah. Sedangkan hambatan yang dihadapi guru dalam pembinaan akhlakul karimah adalah faktor dari diri peserta didik itu sendiri, kurangnya peran orang tua dalam pendidikan anak, pengawasan sekolah yang belum maksimal, dan lingkungan minoritas muslim. Adapun upaya yang dilakukan guru dalam pembinaan akhlakul karimah adalah dengan metode teladan, pembiasaan, motivasi, dan nasehat.

*Kata Kunci: Implementasi, Pembinaan, Akhlak Karimah,*

## INTRODUCTION

The rapid development of the flow of information lately, not only has a positive impact on various facilities in the field of education but also leaves a negative impact that actually erodes the morality and morals of the young generation which is the future of the nation.

In fact, morality is one of the intellectual treasures of Muslims whose presence until now is felt and is very much needed. Morals historically and theologically appear to initiate and guide the journey of Muslims in order to be safe in this world and the hereafter. Moreover, the main mission of the Prophet Muhammad's apostolate, is to perfect noble character and history records that the supporting factor for the success of the Prophet Muhammad's da'wah is due to the support of noble character (Mubasyaroh, 2016). Morals according to Islam have a special position and play an important role, so that every aspect that is taught is oriented to the formation and development of noble character. Moral improvement is the main reason the Prophet Muhammad was sent.

Today's youth are experiencing a crisis of good *Akhlak*. Moreover, today's youth have been influenced by the times. They seek and learn in an innovative environment that relies heavily on technology to make changes in various aspects of their lives. Teenagers now have to have social media as a place to socialize, but they do not yet have a strong filter to filter information on social media. As a result, adolescents experience moral damage so that their lives are free and have no rules of life. Though morality has an important role in avoiding juvenile delinquency which is rampant. Therefore, teenagers need to prepare themselves by improving their morals.

For example, cases of brawls among teenagers are also very concerning, based on data from the Indonesian Child Protection Commission (KPAI) the number of brawls in Indonesia has increased to 1.5 percent from the previous year. Where throughout 2018 the number of brawls reached 12.9 percent and increased to 14.4 percent in 2019. This case also occurred in Deli Serdang Regency, North Sumatra Province, namely a brawl between mosque youths and a motorized group in front of the Istiqomah mosque, Labuhan Deli District, killing 1 person in this incident.

That is the purpose of the implementation of student moral development research. Moreover, moral development must be applied in real life, especially for students who are at the stage of development, in order to have good morals.

Etymologically the word morality is the plural form of the word *Khuluq* which means habit, temperament, character, character. Behavior that has become a habit and arises from humans intentionally. *Akhlak* or character arises because of the results of actions that are repeated until they become habits (Salminawati, 2011).

*Al-Khuluq* explain by Al Utsaimin (2008), as a morality means temperament or behavior, namely as expressed by scholars, that morality is a person's inner picture. Because basically humans have two images, namely: 1) The image of *zahir* (outside), which is the form of creation that Allah has made in him a body. And the *zahir* descriptions include some that are beautiful and good, some are bad and bad, and some are in the middle of the two or are mediocre; 2) The inner image (inner), which is a condition that is firmly attached to the soul, which comes out of it actions, both praiseworthy and bad (which can be done) without thinking or brain work.

As for Al Qurtubi (1913) said that morality is a change that comes from human beings who are always carried out, then that is what is called morality, because the act originates from its occurrence.

However, Al Ghazali argues, morality is a trait that is embedded in the soul from which actions arise easily, without requiring thought (first).

Morals as the main problem that has always been a challenge for humans throughout its history. The history of both nations enshrined in the Qur'an such as the 'Ad, Samud, Madyan, and Saba as well as those contained in history books shows that a nation will be strong if the morals of its youth are strong, and vice versa if the morals of a teenager are bad. then a nation will collapse. Religion will not be perfect in its benefits, unless it is accompanied by noble character.

The target of religious education is aimed at fostering the morals of students. Moral development must be real applied in life, especially for students who are at the stage of development. According to (M. Arifin, 2011) coaching is a conscious human effort to guide and direct the personality and abilities of children, both in formal and non-formal education.

Coaching is often equated with education. Education is an effort to change the behavior of individuals in their personal lives or the lives of their people and the natural life around them. The term ta'dib has more connotations of the process of fostering human mental attitudes which are closely related to moral issues and are more oriented towards the development and improvement of human dignity (Muhmidayeli, 2011).

Akhlakul karimah can also be said with good deeds and thinking about things that may pass and alternatives that may be chosen to deal with situations that occur both in the past and in the future (Asmaran, 2012).

The guidance carried out to form this karimah character must be in a concrete form and be applied directly (Ainiyah, 2013). Getting used to moral development through good things will shape the character of teenagers to have a balanced IMTAQ (Faith and Taqwa) and Science and Technology (Science and Technology). It is clear that moral development is very much needed so that this generation of the Indonesian nation has noble character or good character (Musrifah, 2016).

The function of Islamic religious education, among others, is to guide and direct humans to be able to carry out the mandate of Allah, namely carrying out their life duties on earth, both as servants of Allah who must submit and obey all

His rules and wills and serve only Him. as well as as the caliph of Allah on earth, which involves the implementation of the caliphate duties towards oneself, family, society, and nature (Jamila, 2018).

Moral development must be done based on the Qur'an and Hadith. These two sources are recognized by all Muslims as naqli propositions, all that remains is to transfer them from Allah swt and the Messenger of Allah (Marzuki, 2009). Both are still maintained their authenticity until now.

Teachers are people who have the ability to convey or teach their knowledge (transfer of knowledge), so that teachers have a duty to transfer values or norms to their students (Askhabul Kirom, 2017). Exemplary teachers are teachers who have noble character, personality, physically and mentally healthy, even able to carry out their duties, participate in carrying out their duties optimally as educators (Baitullah Akbar & Fikri Farikhin, 2020).

However, the challenges in the process of moral development in public schools are so great because of the heterogeneous backgrounds of students. In this case the teacher as an educator must have the right strategy in fostering the morals of students (Nidawati, 2020). Because the education process is not just transferring knowledge, but more than that is to make students have noble character in their daily lives (Ryan Indy, etc, 2019). If schools are only concerned with the intelligence of their students, what is created is a generation that is knowledgeable but has no morals. Therefore, schools are required to be able to educate and nurture their students to become a generation of knowledge and character.

Referring to the research above, the researcher is interested in analyzing the implementation of moral development in public schools, especially schools located in Muslim minorities. So the researchers raised the issue with the title "Implementation of Akhlakul Karimah's Guidance on Islamic Religious Education Subjects at SMP Negeri 2 Bangun Purba, Deli Serdang Regency".

## **RESEARCH METHOD**

The research method used in this study is a qualitative research method with a descriptive approach to be investigated more deeply. According to Moleong (2000) the characteristics of qualitative research, namely the researcher acts as the first instrument, the data and analysis are inductive, the research results are descriptive, are more concerned with the process than the results,

have natural data, and the problem limits are determined by the research focus. The type of research used in this research is field research, researchers directly obtain information from a predetermined sample, through observation, interviews and documentation as a tool in collecting information (Hardani 2020).

The main instrument in the research is the researcher himself. Bog and Biklen explained: The research with the researcher's insight into being the key instrument for analysis (Bogdan and Biklen 1992). The techniques data accumulation as described above are as follows: 1) Observation (observation). This technique is used to see and observe directly the object of research; 2) Interview. about interview, (Sugiyono 2010) explains can be done through various methods, either face to face or via online and telephone; 3) Documentation. About Documentation, (Arikunto 2002) explains that it can be in the form of data, things or variables in the form of notes, books and transcripts studied. The steps taken in analyzing the qualitative data cycle are: 1) Data reduction; 2) Data Presentation; 3) Conclusion. The data can be declared valid if there is no difference between what is reported by the researcher and what actually occurs in the object under study.

## **RESEARCH FINDINGS AND DISCUSSION**

### **Implementation of Akhlakul Karimah Development in Islamic Religious Education Subjects at SMP Negeri 2 Bangun Purba**

Each agency must have various kinds of activities that support the improvement of the quality of the agency, both activities that are being carried out and activities that will be carried out. Similar to SMP Negeri 2 Bangun Purba, the various activities carried out must have a purpose for the good and progress of all school members. As long as the researchers conducted intensive observations and found several facts, that at SMP Negeri 2 Bangun Purba there were several activities adapted to the Islamic religious education curriculum that supported the implementation of moral development, including:

- a. Pray together before starting and when teaching and learning activities are finished. Based on the description of the principal and PAI teacher, that prayer is important to be taught and conveyed its virtue to students. So that students get used to praying before doing everything. Based on the researcher's observations during observations in the classroom, the PAI teacher at SMP Negeri 2 Bangun Purba already gave a clear understanding of the virtues of

praying, so when the teacher asked to pray, the children were solemnly praying.

- b. Read the Qur'an 10 minutes before the first clock starts. This activity is a habit that must be carried out by students at SMP Negeri 2 Bangun Purba. This activity is usually carried out for approximately 10 minutes, guided by the PAI teacher concerned, the way to read it is that each student reads one verse and takes turns while other students listen to their friends' readings.

Each teacher is responsible for teaching the Qur'an to his students. This step has a good influence in implementing the development of morality in students. The process of teaching the Qur'an to the students of SMP Negeri 2 Bangun Purba aims to instill the meanings contained in the Qur'an in the souls and hearts of students and their mindset can be directed to the patterns contained in the Qur'an. an.

The material in the Qur'an is Islamic religious education material which has a top priority in educating students, because in the Qur'an there are materials of faith, morals, sharia, and many more. In addition, the first foundation of all Islamic teachings, so that the morality of the students of SMP Negeri 2 Bangun Purba is based on the teachings contained in the content of the Qur'an.

- c. The congregational midday prayer. As Muslims, this obligation must be carried out because it has a thousand and one lessons behind this obligation. Based on interviews with PAI teachers at SMP Negeri 2 Bangun Purba, the researcher assumes that the morals that Islamic teachers want to achieve with the congregational zuhur prayer program are as follows: 1) By participating in congregational prayers, educating students to obey Allah; 2) Prayer teaches students to obey school rules because in prayer there are conditions and rules of conduct; 3) Familiarize students to live clean, because before prayer the most important thing is to perform ablution or purification; 4) Students' obedience to teachers and school principals, because congregational prayers obey the priest's movements; 5) Educate the attitude of unity and togetherness, because by praying in congregation is a movement that describes unity and togetherness; 6) There is peace of mind, because prayer is inseparable from the remembrance of Allah.

Based on the description above, it can be seen that one of the things expected in congregational prayer is for students to be able to pray not just

carrying out programs implemented by the school, but getting students to be trained to pray in congregation outside the school environment.

### **Barriers to the Development of Akhlakul Karimah in Islamic Religious Education Subjects at SMP Negeri 2 Bangun Purba**

In the implementation of an activity, there will definitely be obstacles, including in the development of morality for students at SMP Negeri 2 Bangun Purba. Of course there are problems faced, because for every success there is an effort that must be made for the perfection of achieving goals. The obstacles are as follows:

#### *Lack of awareness of students and lack of parental attention*

Principals and teachers have tried to plan the development of the morals of students by planning programs that support the development of morality.

Like the habit of reading the Qur'an, the problem is that there are still students who cannot read the Qur'an. So, students who have not been able to read the Qur'an, an alternative for PAI teachers is to guide students' reading of the Qur'an outside of class hours, precisely after the midday prayer. Based on the results of the researcher's observations when conducting observations, PAI teachers took the time to teach class VII children who had not been able to read the Qur'an in the school prayer room after the midday prayer.

In addition, another case that is also an obstacle to the process of fostering morality is when the time for the noon prayer arrives there are students who immediately go to the prayer room to pray in congregation, and there are also students who are ordered by the teacher to move to a new prayer room, some even move. desperate to dodge.

During the researcher's observations, PAI teachers and BK teachers have tried to remind students who are still difficult to direct. Therefore, giving directions or advice not only through Islamic religious teachers, but also parental cooperation to remind children to pray five times a day.

In this case, the researcher asked the students who were found not to attend the Zuhur prayer in congregation. The reason they do not attend the Zuhur prayer in congregation is because they are menstruating. But one of his friends did not confirm his friend's statement. Actually, the reason they do not attend the Zuhur prayer in congregation is because they are lazy, because they usually pray at home. But sometimes when you get home, you become lazy to pray, finally you leave the prayer.

Parents are the first madrasa for children, therefore parents play an important role in the child's education process. However, what the researchers got information from the Counseling Guidance Teacher (BK) was that there were parents who only hoped that their children would finish school and get a diploma. Moral issues are not the main factor. Moreover, most of the parents' backgrounds of students there work as farmers, go in the morning and come home until the evening. Another case of parental divorce which has an impact on the mentality of the child, so that the child is not paid attention to.

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#### ***Limited Supervision from the School***

The school cannot fully monitor or supervise the condition of students. Teachers are only able to supervise their students when they are at school, the rest is the responsibility of parents in monitoring their children at home.

Parties involved in moral development such as school principals, Islamic religious teachers, BK teachers, and other teachers must cooperate. This is done to create cohesiveness between teachers in fostering the morality of students, as well as to tighten supervision of students. It is inconceivable that teachers cannot work together to achieve common goals. In addition, this is done to create cohesiveness between teachers in fostering the morals of students, especially to see the development of student behavior in the school environment, as well as to tighten supervision of students.

#### ***Muslim minority environmental factors***

In addition to the above factors that can hinder the development of the moral character of students, there are other factors that are of concern to the environment of the students themselves. SMP Negeri 2 Bangun Purba is located at the end of Bangun Purba sub-district, where the majority are non-Muslims.

Based on the description given by the Islamic Religion teacher, it is in line with the data that the researcher got when conducting observations. There were

some students who were found desperate to skip school from behind the school fence, and it was found that they were smoking with their non-Muslim friends, sadly this happened when religious learning was taking place. At first the students and the teacher gave permission to go to the bathroom, but in fact they pulled out with their non-Muslim friends behind the school.

### **Teachers' Efforts in Overcoming Obstacles in Fostering Akhlakul Karimah in Islamic Religious Education Subjects at SMP Negeri 2 Bangun Purba**

Every school certainly has its own strategy or method in dealing with obstacles and obstacles in the implementation of the moral development of students. Likewise, SMP Negeri 2 Bangun Purba has its own way of dealing with these obstacles and obstacles. To overcome these problems, the efforts made are:

#### ***Exemplary Method***

The first thing that the PAI teacher at SMP Negeri 2 Bangun Purba did in overcoming obstacles in the implementation of moral development was to use the exemplary method. What the PAI teacher does is to provide exemplary examples of how to speak politely with the interlocutor, tell flashes about the morals of the Prophet that are worthy of imitation, teach students to pray before and after doing activities, and pray on time.

#### ***Habituation Method***

The habituation method is an effort to carry out activities continuously until it becomes a habit. In doing good it doesn't matter if it feels heavy at first. Over time, and if you are used to it, it will not feel heavy anymore, the students will easily do it. So in educating students, if there are still those who are lazy and reluctant to do good, for example reading prayers before and after studying, they should continue to be guided and even forced, gradually if they are used to it, students themselves will do it without us being instructed though.

In line with what the PAI teacher at SMP Negeri 2 Bangun Purba did in the implementation of moral development for students, such as getting used to reading prayers before and after learning, with this activity carried out continuously, students became memorized and used to do it, so when the PAI teacher had entered the in class spontaneously they immediately prayed led by the class president.

### ***Supervision Method***

Guidance using the supervisory method is to always devote full attention and follow the development of aspects of the faith and morals of students, supervise and pay attention to the mental and moral readiness of children.

The problem that must be considered by educators, especially teachers, is that moral development with this supervision method is not only limited to one or two aspects of improvement in the moral formation of students. But it must cover all aspects such as faith, mental, moral, physical, spiritual, and social. So with attention can create Muslim individuals who have mature and perfect personalities.

This supervision method is used by PAI teachers at SMP Negeri 2 Bangun Purba because most of the students there do not receive attention from their parents. This is due to the busyness of the parents and the divorce status of the parents which makes the child a broken home. They do disgraceful acts actually want to get attention from friends and teachers at school, because at home they get less attention so they do things to attract the attention of other people around them. Based on the explanation presented by the BK teacher, the researcher assumes that with this supervision method the teacher hopes to give more attention to students who experience a lack of attention from their parents.

### ***Advice Method***

The last method used by PAI teachers in overcoming obstacles to the implementation of moral development is to use the advice method. According to the PAI teacher at SMP Negeri 2 Bangun Purba, the method of advice, including the method of moral development that is quite successful in forming children's faith in preparing them morally, emotionally, and socially, is educating children with advice and giving them advice.

Advice has a considerable influence in opening children's eyes to have an awareness of the nature of things, encouraging them to have high dignity and value, adorning them with noble character, and equipping them with Islamic principles.

## **CONCLUSION**

Based on the results and discussion regarding the development of morality in students at SMP Negeri 2, that the development of morality for students is through getting used to praying before and after carrying out

activities, reading the Qur'an before the lesson begins, and performing the midday prayer in congregation. This behavior is formed by an Islamic spirit and will reflect morality in accordance with the teachings of Islam.

The obstacles in fostering morality in students come from the students themselves, the lack of parental roles in children's education, school supervision that has not been maximized, and an unsupportive school environment.

Meanwhile, efforts in fostering morality in students that are pursued by Islamic religious teachers are by exemplary methods, habituation, motivation, and advice.

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