
NURTURING AKHLAKUL KARIMAH ON JUNIOR HIGH SCHOOL STUDENTS (A CASE STUDY OF ALHUSNAYAIN INTEGRATED ISLAMIC JUNIOR HIGH SCHOOL PANYABUNGAN)

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Abstrak

Fokus penelitian ini adalah bagaimana proses pembentukan akhlakul karimah pada siswa SMP agar tercipta anak didik yang berakhlak mulia. Penelitian ini bertujuan untuk mendeskripsikan proses pembentukan akhlakul karimah pada siswa SMP, untuk mengetahui keadaan akhlak siswa, peranan guru dalam pembentukan akhlak serta kelebihan dan kekurangan proses pembentukan akhlak siswa SMP Islam Terpadu Alhusnayain. Penelitian ini merupakan jenis penelitian kualitatif dengan menggunakan pendekatan Fenomenology. Dalam proses pengumpulan data peneliti menggunakan tehnik analisis data yaitu mereduksi data, menyajikan data dan membuat kesimpulan. Sementara sumber data terdiri dari data primer yaitu data yang diperoleh dari guru, siswa dan unsur pimpinan, serta sumber data sekunder yaitu data yang berasal dari arsip-arsip sekolah. Temuan penelitian ini menginformasikan bahwa: (1) keadaan akhlak siswa SMP Islam terpadu Alhusnayain dapat dikatakan sudah bagus, hanya saja perlu peningkatan kedepannya, (2) peranan guru dalam proses pembentukan akhlak siswa di SMP Islam terpadu Alhusnayain adalah: a) Guru sebagai pembimbing, b) Guru sebagai contoh, c) Guru sebagai penasehat. Proses pembentukan akhlak di SMP Islam Terpadu Alhusnayain, yaitu: 1) Proses pembelajaran menerapkan "one Gate System" (satu pintu keluar masuk), 2) Dala proses pendidikan, peserta didik diwajibkan untuk berasrama di sekolah dengan tujuan agar siswa tidak terpengaruh dengan lingkungan luar yang adaptat menjerumuskn anak didik kejalan yang menyimpang. Dengan diasramakannya peserta didik para guru dapt membimbing 24 jam penuh, sehngga proses pembentukan akhlak tercapai sesuai dengan yang direncanakan. a) Dalam proses pembelajaran maateri yang diajarkan bukan saja materi agama akan tetapi materi umum juga. Jadi pengetahuan peserta didik tentang keagamaan dikuasai dan juga tentang umum, sehingga kedua ilmu tersebut dapat dikuasai secara bersamaan, b) Menerapkan bahasa Arab dan bahasa Inggris sebagai bahasa wajib komunikasi bagi para siswa pada hari dan area tertentu, c) Dengan menerapkan progran unggulan enam Juz Tahfidul Quran.

Kata Kunci: Pembentukan, Akhlakul karimah.

Abstract

The research focuses on the process of nurturing akhlakul karimah (good morals) on junior high school students so as to create students with noble

morals. It aims to describe the process of shaping akhlakul karimah on junior high school students, to find out the state of the students' morals, teachers' role in character formation as well as the advantages and disadvantages of the character formation of the students at Alhusnayain integrated Islamic junior high school. This research is a qualitative research using the Phenomenology approach. In the process of collecting data researchers use data analysis techniques consisting of reducing data, presenting data and making conclusions. The data source consists of primary data obtained from teachers, students and school leaders, and secondary data sources from school archives. The findings show that: (1) the state of morals of the students at Alhusnayain integrated Islamic junior high school is relatively good, with the need for improvement in the future, (2) the roles of teachers in shaping the character of the students are: a) Teachers as mentors, b) Teachers as models, c) Teachers as an advisor. The process of nurturing akhlakul karimah in the Alhusnayain Integrated Islamic Middle School includes: 1) The implementation of "one Gate System" (one exit) in learning, 2) In the education process, the students are required to live on school so as to prevent contagious influence from outside world from affecting the students. With boarding school system, the teachers are able to constantly supervise the students 24 hours a day, so that the process of nurturing akhlakul karimah is achieved as planned. a) In learning, the students are taught not only religious lessons but also general ones. Therefore, the students are knowledgeable about both religious and general sciences at the same time, b) Arabic and English are mandatory language of communication for the students on certain days and areas, c) The school implements a superior six-chapter Quran memorization program.

Keywords: Nurturing, Good Morals.

INTRODUCTION

If we pay attention to God's creatures, especially ones that exist in this world, apparently humans are God's most perfect and most noble creatures of all other creatures. This we can learn and ponder through the words of God as follows:

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِن رُّوحِهِ ۖ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ قَلِيلًا مَّا تَشْكُرُونَ ﴿٩﴾

Meaning: "Then He made him complete and breathed into him of His spirit, and made for you the ears and the eyes and the hearts; little is it that you give thanks". (Qs. As- Sajdah. 55:9)

From the two verses above, we can understand that humans are creatures with elements surpassing all other creatures. Humans are formed from inseparable spiritual and physical elements which are integrated in the body of live human. Spiritual here refers to a psychiatric ability, namely the ability to do

with the spiritual power that has been planned by God into his body. Humans have mind and heart. In other words, humans have mind or a collection of dreams, thoughts, feelings and wills usually called *cipta* (creativity), *rasa* (taste) and *karsa* (intention). Meanwhile, humans need education because the science and technology have grown rapidly and more complex. The human children will not be able to adjust himself to the development of that science. The general characteristics in education are as follows.¹

1. The goal to be achieved in education, namely grown individuals with fully-developed abilities who are beneficial for their own life as individuals well as citizens.
2. To achieve this goal, education needs to provide a deliberate and planned effort to have appropriate contents (materials), strategies and assessment techniques.
3. The activities can be given in families, schools and community in the form of formal and non-formal education.

When connected with the existence and nature of human life, educational activities are directed at four aspects of the formation of human personality, namely:²

1. Developing humans as individual creatures.
2. Developing humans as social creatures.
3. Developing humans as moral beings.
4. Developing humans as religious creatures.

Meanwhile, in terms of responsibility, humans are obliged to guide and educate their children as God has mandated them to. The word of God is as follows:

﴿ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴾ (15)

Meaning: "Your possessions and your children are only a trial, and Allah it is with Whom is a great reward". (At-Taghabun: 15).

The trials that God gives to humans mean a huge responsibility to their Lord. Will he be able to demonstrate the success God hoped for the trial? Can he develop his children into a smart, religious and virtuous men? He will be asked or accounted for it on the Day of Judgment, as the Prophet PBUH said:

كَلِمَ رَاعٍ وَكُلِّ رَاعٍ مَسْئُولٌ عَنْ رَعِيَّتِهِ. (البخاري والمسلم)

¹ A, Bakar. Rosdiana, *Pendidikan Suatu Pengantar*, Bandung: Cita Pustaka, 2008, hlm. 29-30

² A, Bakar. Rosdiana, *Pendidikan Suatu Pengantar...* hlm. 29-30

Meaning: Every time you are a pastor or leader and every leader will be asked or held accountable for his leadership.³

Apart from their responsibility towards God, parents must also be responsible to their community. Did they raise their children the way their people expect them to? Also important is their responsibility for the children to succeed in their education so that they will not regret their life later. The task of parents is to foster children according to their talents and abilities. Children as small people heading towards complete growth and development are vulnerable to behaviors and attitudes that can be troublesome for both parents. This disruption during their growth and development is only natural, but parents need to be aware of this stage so that it does not harm their children's development and interfere with family relationships. Some of the traits and attitudes that often arise are stubbornness, lies, selfishness and so on. Meanwhile attitudes and traits that are rampant today are mostly despicable at best, inappropriate for future generations to emulate. This despicable attitude is among other things in the field of morals.

Nowadays, there are many generations of Muslims who lack morals and characters as prescribed in Islamic teachings, especially from public junior high school (SMP) students as well as Islamic junior high school. Many students today no longer obey or respect their teachers, miss homework, skip school, waste time in internet cafes missing prayers, and so on. In addition, in terms of morals, Islamic students nowadays are negligent in learning Qur'an, disobedient to their parents and so fond of going out at night. These students are so prone to committing what Islam has prohibited. For example, drinking alcoholic beverages, gambling, playing lottery, abusing drugs, smoking and so forth. So where is the morality of the children right now? Has it disappeared from the surface of the earth? Do people no longer need *akhlakul karimah* whereas the Prophet Muhammad PBUH was born to perfect the good morals. He is a role model for his people and a *rahmatan lil'alamin*, but have Islamic institutions really created desirable children with good morals?

³ Al-Nawawi. Imam, *Etika Interaksi antara Dosen dan Mahasiswa*, IAIN Press: Perdana Mulya Sarana, 2011, hlm. 33

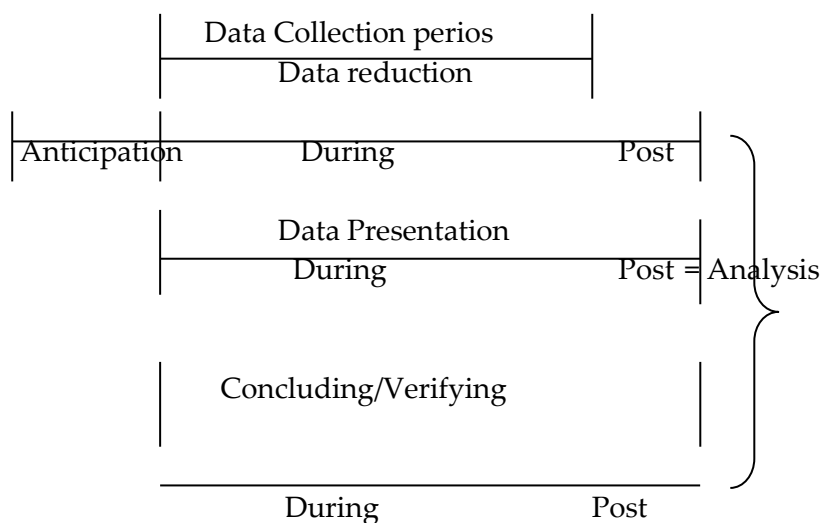
RESEARCH METHOD

The type of research used is qualitative research, which constitutes certain traditions in social science that fundamentally depend on observing humans in their own region and relating to these people in their language and events⁴. The approach used in this qualitative research is a phenomenological approach, namely:

1. Subjective experience or phenomenological experience.
2. A study of awareness from the main perspective of a person⁵

Data collected in this study was obtained from two sources, namely: the main (primary) data and additional (secondary) data. In selecting data sources, researchers used a purposive sampling technique, namely the technique of sampling data sources with certain considerations. Data collection techniques in this study are interviews, observation, and study documentation. The data processing techniques in this study include reading and annotating, creating categories, splitting and slicing data, linking data, and producing result. Data analysis includes data reduction, presenting data and making conclusions.⁶

Image 1
Data Analysis Process According to Miles and Huberman



⁴ Nurul Zuriah, *Metodologi Penelitian Sosial dan Pendidikan*, Jakarta: Bumi Aksara, 2006, hlm. 92

⁵ Lexi J. Moleong, *Metodologi Penelitian Kualitatif Edisi Revisi*, Bandung: Rosda Karya, 2010, hlm. 64

⁶ Mathew B. Milles. dan Michael Huberman, *Analisis Data Kualitatif*, Terj. Tjetjep Rohandi Rohidi, Jakarta: UI Press, 1992, hlm. 18

RESEARCH FINDINGS AND DISCUSSION

1. The Process of Nurturing Students' Akhlakul Karimah in Alhusnayain Integrated Islamic Middle School

In the learning process, male and female students study in separate rooms. This high school use a different room system from other junior high schools. Normally, in learning both male and female students are gathered in one room. In Alhusnayain, however, the case is different because Alhusnayain is based on Islamic teaching. In an interview, a teacher at Alhusnayain said, "Teachers here do not teach in separate rooms, meaning that male teachers are allowed to teach female students provided that the teacher is married, not single".

So, it can be concluded that there is no restriction in teaching-learning process in that male teachers are allowed to teach female students. Meanwhile, the "One Gate System" (one entry) is implemented in learning; learners are required to stay at school residence in order to keep them away from external contagious bad influence. With residence hall, the teachers are able to supervise their students 24 hours a day, so the process of nurturing akhlakul karimah runs well and quickly. In learning, students are taught not only religious lessons but also general ones, so the students are able to master both knowledge. The use of Arabic and English as the mandatory language of communication for the students on certain days and areas. The school also implements a superior six-chapter Quran memorization program.

Furthermore, students who study at Alhusnayain as well as the teachers are required to fast every Thursday, except for female students who are unable to participate. With this fasting activity, hopefully the students can get closer to His Rabb, because getting used to fasting outside Ramadan is a sign of receiving deeds. In addition, this routine fasting program can lead student morals towards Islam teachings completely. In addition, they are also required to pray in congregation. In addition, in an effort to nurture better morals in appearance, deeds, relationships and order, the school imposes the following regulations:

- a) Students are not allowed to wear any jewelry in any form except earrings for female students.

- b) Male students are not permitted to have long hair or any inappropriate hairstyle.
- c) Students are not allowed to have long nails.
- d) Students are required to behave politely in words and deeds.

With these rules, the morals of the students at Alhusnayain Integrated Islamic Middle School will be better because they receive supervision and guidance from the teacher council.

2. The Role of Teachers in Nurturing Students' Morals in Alhusnayain Integrated Islamic Middle School

The role of the teachers who work at Alhusnayain consists of:

a. The teachers as guides.

Teachers sought to educate students in finding their various potentials, guide them to achieve and perform the duties of their development, so he or she can grow and develop as independent and productive individuals. The relationship between teachers and students is like a farmer and his plants. A farmer cannot force his plants to bear fruit quickly by pulling on their stems or leaves. The plant will bear fruit when it has the potential to be fruitful and has reached its time to bear fruit. The duty of a farmer is to make sure the plant grows to perfection, not affected by any pests by way of seeding, watering, fertilizing and giving pesticides.

As for the teachers who teach at Alhusnayain, they seriously guide their students. The teachers are constantly guiding their students not only do in the study room, but also in both male and female dormitories for almost a whole week. They do not feel tired or bored because they think this activity is an obligation that must be carried out for the creation of a generation of knowledgeable and noble character.

In the classroom the students are guided in studying science, while in the school residence hall they are guided in practice. For example, by performing prayers such as midnight prayer, witr, dhuha, and other encouraged prayers. They also participate in as Arabic coaching, mentoring and so on to the extent that there are students who do not want to go home on free days because they already feel attached to the school and their teachers and feel like they are already home. From that story we can see that the guidance process of the teachers has been

successfully carried out in Alhusnayain. This should be the main goal in the guidance process; children feeling comfortable in the company of their teachers.

b. Teachers as models

According to the old view, a teacher is a human figure who should be emulated. Being imitated means that all of his behavior must be an example for a community, especially students. Likewise, at Alhusnayain, a teacher should be a model for his or her students in terms of their words, deeds and behavior. In terms of words, for example, in accordance with the writer's observation of several teachers in Alhusnayain, they use soft, gentle words in explaining lessons in the classroom.

Furthermore, in terms of deeds, they serve any visiting guest hospitably and politely. Finally, in terms of behavior, the teachers, especially female teachers, wear Muslim clothing. The veil is rather long so that it reflects the authority of a teacher as a Muslim educator.

The teachers' appearance can be emulated by students, so as to create an Islamic-oriented education and students with the same actions, words and behavior as their teachers. Female students wear hijab during and after the learning process, so that the behavior of both male and female students is worth praising.

These three things are exemplary to us teachers who uphold Islamic values. Therefore, a teacher as a model in the view of Islam must be applied. As the Prophet was born into this world as an example for us all as his people, we as educators must be able to have qualities that have been exemplified by the Prophet himself.

c. Teachers as advisors

In addition to the two things above, there is another thing that is necessary for a teacher, namely a teacher as an advisor. As an advisor, a teacher must be able to advise his students so as to create their good personality. He or she advises his or her students gently and patiently so the advice can be received by students.

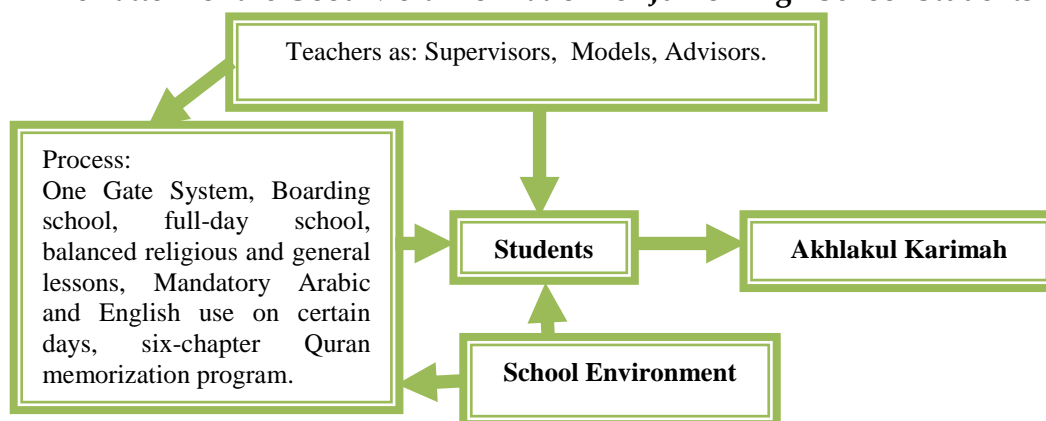
3. School Environment.

Environment is internal and external surroundings supporting the survival of Alhusnayain integrated islamic junior high school in nurturing students' akhlakul karimah. Environmental management of Alhusnayain

integrated islamic junior high school in nurturing students' akhlakul karimah is in the form of religious community who care about the quality of Islamic-nuanced education. Alhusnayain Foundation has the vision and the goal of creating high quality graduates in various fields of science with noble characters.

Efforts undertaken by Alhusnayain Foundation on school environment in creating religious school environment and culture include a) attaching religious symbols around the school; b) habituating the encouraged practices such as the dhuha prayer, sermons, Qur'an recitals, Monday and Thursday fasting, and celebrating religious holidays; c) accustoming polite greetings at school and boarding environment through 3S (smile and greetings); d) instilling a culture of discipline, school and boarding dress-codes, and other learning activities at school and dormitory environment; d) instilling a culture of sincerity for teachers and employees in carrying out their respective duties ; e) creating an advanced organizational culture, which can be observed from the ability of humans, institutions and the system. In organizational culture, there are actually three main dimensions in forming moral values, namely: (1) labor (human resources dimension); involving the quality of HR and how HR is utilized, (2) capital (physical dimension); concerning material facilities, equipment, materials needed and space/buildings, (3) technology, namely organization and management style, planning functions, policy determination, control and evaluation, communication, and management information systems. Therefore, the model of nurturing morality in middle school students can be described as follows:

Figure 2
The Pattern of the Good Moral Formation for Junior High School Students



CONCLUSION

The circumstances surrounding the students in the integrated Islamic Junior High School Alhusnayain is already good. This is because the process of nurturing akhlakul karimah is truly applied by the teachers, comprising not only the learning process but also other student activities. The process of shaping morals in Integrated Islamic Middle School includes:

1. The school applies "One Gate System" in learning.
2. Learners are required to live on school so as to prevent contagious influence from outside world from affecting the students. With this boarding school system, the teachers can guide their students 24 hours a day, so the process of nurturing their akhlakul karimah runs well and quickly
3. The students are taught not only religious lessons but also general lessons. Therefore, the students are able to master both religious and general knowledge at the same time.
4. The use of Arabic and English as the mandatory language of communication for the students on certain days and areas.
5. The implementation of superior six-chapter Quran memorization program.

The role of teachers in nurturing students' morals in the Alhusnayain Integrated Islamic Middle School consists of: a) Teachers as guides, b) teachers as role models, c) teachers as advisors. School environment constitutes creating a religious school culture and environment.

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