

The Role of Islamic Education in Teaching Moral Values to Students

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Abstract

The purpose of this study is to interpret the consequential role of Islamic education in shaping students' noble character. Islam, which was supposed to be the basis for the mindset and attitude pattern in a Muslim-majority country, is no longer a solid reference. What has long been regarded as foul, non-Islamic behaviors are increasingly rampant today. Public display of blatant nudity and sex related activity shown on social media has become a

disconcerting phenomenon. This research is a type of qualitative research with a qualitative descriptive research approach. The data collection techniques adopted observation, documentation, and interviews to determine the role of Islamic education in shaping students' morals. Based on the data obtained, students at SD Khoiru Ummah Yogyakarta learning Islamic education are taught about *Aqidah*, *sharia*, and morals. The results show that the role of teaching and learning Islamic education can shape the character of students who have noble character where this is reflected in their thinking, their fidelity to religion, their courage to voice the truth, and their good influence on their families, communities, and society.

Keywords: Teaching, Islamic Education, Islam, student's morals

INTRODUCTION

Islamic education is an effort to guide the growth and development of students' personalities so that they live according to Islamic teachings. Education is one of the discussions in the Qur'an, in which the Qur'an is the word of God used as a guide for the life of Muslims without any doubt about it (Lis Yulianti Syafrida Siregar, 2017). Therefore, it is fitting for a Muslim to be able to pay attention to the field of education, especially Islamic education where all essential elements of life are taught such as *Aqidah*, worship, and character (Prasetyo, Rukajat, & Sutarjo, 2021).

Discussing character is closely related to personality; the ideal human personality according to Islam is exemplified by the figure of the Prophet Muhammad. It is in him where there really is a balance between body and soul so as to create an essential and perfect personality form (Hadi & Uyuni, 2021; Zahra, Rahman, & Musa, 2021). Therefore, Muslims should be able to look up to the Prophet Muhammad as a role model in various aspects of life including behavior and worship.

This Islamic education cannot be realized without the guidance of the teacher; this is because the teacher has knowledge by which students get benefits and wisdom to apply in everyday life. When providing learning,

teachers should be able to adapt to class conditions; in order to avoid boring learning activities for students, teachers need to create good learning strategies that are in line with the needs of these students (Abramova & Boulahnane, 2019; Elihami, 2018). One of the components that need to be considered in the learning strategy is the learning model or method. It is a reality that communicative delivery methods are much more effective and favored by students even though the material provided is in actuality not of riveting nature (Mumtazul Fikri, 2011). Therefore, it is necessary to have a variety of learning methods because they can add to the impression and color of a different learning atmosphere. The learning process is very important to developed, include methods or media (Meyer, Omdahl, & Makransky, 2019; Rahmawati, 2018)

Islamic education is various forms of business carried out by a person or group of people in order to change their standard of living into a higher quality one (Alwi, Parmitasari, & Syariati, 2021; Hasbullah H M, 2015). Another opinion states that Islamic education involves social interaction with various characters of students and teachers who are diverse so that the goals of Islamic education should be directed to build harmony with each other by taking into account the existing social dimensions (Rohman, 2018).

Character education can be interpreted as an educational process that aims to shape the character of students in order to adapt in the social life of society. Character education also has a positive relationship with success in shaping students' social perceptions. Through character education, students can form a good personality and attitude (Jonsson, Hardarson, Sugudardottir, Jack, & Joelsdottir, 2019).

The success of formal education taken by a child cannot be separated from the role of parents as the first teachers who introduce education in the midst of the family in the form of informal education, which associates the parents with the important role in directing, educating, and shaping the

child's personality for the making of good character. kind, religious, and humanist (Murray, 2021; Wardani & Suharto, 2021). Formal education will give a real impact on student's attitude, mostly in religiosity.

Along with the times, technology currently plays quite an indispensable role to help education. However, related to the use of information technology while studying from home, there are several negative impacts that need to be watched out for in the use of gadgets, one of which is difficulty concentrating in the real world (Chusna, 2017). The motivation given by parents to children in the learning process has a high influence on achievement (Hasgimianti, 2017). Parents act as motivators while learning is done from home (Agustin Lilawati, 2020).

Morals is a science that explains the meaning of good and bad; it explains what half humans should do to others; and it states the goals that must be addressed in actions (Abdul Majid dan Dian Andayani, 2011). In educational institutions the need for moral education has been accommodated in a limited way by integrating character education into Islamic education (Lubis, 2014).

Education is not just some form of transfer of information about science from teachers to students, but a process of character building. There are three main missions of education, namely the inheritance of knowledge (*transfer of knowledge*), cultural inheritance (*transfer of culture*), inheritance of values (*transfer of value*). Therefore, education can be understood as a process of transformation of values in the context of personality formation with all the aspects it includes, while teaching is more oriented towards the vision of knowledge and skills (Hisyam Muhammad Fiqyh Aladdiin, 2019).

In Law no. 20 of 2003 concerning the national education system, character education occupies an important position; this can be seen from the goals of national education, which states that: "national education

functions to develop capabilities and shape the character and civilization of a dignified nation in the context of the intellectual life of the nation..." (Nur Ainiyah, 2013).

METHODS

This type of study is qualitative research. Emphasizing many aspects of one variable is possible as a problem that is studied deeper and closer to the data taken; researchers follow the activities of informants while the research approach used is descriptive qualitative research where this research provides an explanation or description of the object being studied.

This study is intended to explain or interpret the role of Islamic education learning in shaping the character of students who have noble character. Thus, researchers can analyze and describe the facts of Islamic education learning in shaping the character of students who have noble character.

Tahfidz Plus Khoiru Ummah School, having its address at Rumah Warna, Jalan Ring Road Utara No.17, Candok, Condongcatur, Kec. Depok, Kab. Sleman, Yogyakarta is the location chosen by the researcher to carry out the research. The school has a Kindergarten, Elementary and Middle School. However, we only conducted research in elementary school. The data used in this study can be classified into: first, primary data, namely data obtained directly from the object under study. Included in the primary data are the results of interviews with informants and documents from Khoiru Ummah Elementary School. Second, secondary data, namely data obtained from other than primary sources (second, third, etc.). Included in secondary data are supporting data from journals, books, magazines, newspapers, articles, internet, and social media related to the object of research.

In this study, the researcher tested data validity by checking the credibility by means of triangulation. Triangulation is checking data from

various sources in various ways and times. There are three types of triangulation in qualitative research, namely source triangulation, technical triangulation, and time triangulation. However, the researcher will only use two ways of triangulation, namely: 1) triangulation of sources tests the credibility of the data by checking the data obtained from several sources; 2) triangulation technique tests credibility by checking data to the same source with different techniques. If this method produces different data, then a discussion is carried out with the relevant participants to obtain relevant and testable data (Sugiyono, 2016).

In this study, the data collection procedures carried out by the researcher were as follows. First is the interview method, in which researchers tried to find information through interviews with related respondents. In relation to qualitative research, the researcher determines the respondents who are expected to provide information according to the research focus, namely the teachers of SD Khoiru Ummah. This respondent was selected based on certain criteria, including that the participant not only knows and can provide information, but also has lived it seriously as a result of their long involvement with the activity concerned. Second is the observation method; in this case, the researcher observes directly the object of research with the aim of obtaining accurate data so that a discussion in this study will be achieved. Researchers pay attention to what is happening, listen to what is said, question information and study documents owned by informants. Third is the documentation method, namely the technique of collecting data by collecting and analyzing documents in the form of writing or pictures. Documentation is done by reviewing documents related to research, including secondary sources.

The data analysis method used in this study is inductive in nature; analysis is based on the data obtained. To analyze the data, the researcher used a data analysis model from Miles, Huberman, and Saldana (2018)

which is known as the interactive model. Miles, Huberman, and Saldana (2018) stated that this data analysis activity is an activity that is interconnected before, during, and after data collection in parallel form to build general insights called analysis (Sugiyono, 2016).

Data analysis activities with this interactive model include are: first, data condensation, a process that refers to the process of selecting data, focusing on the data obtained, simplifying data, abstracting data, and transforming data, which approximates the whole part of the document, and empirical materials. Second is data presentation, which is a process of organizing, unifying, and summed up information. Third is drawing conclusions; in this process, researchers look for understanding that does not have a pattern of noting the regularity of explanations, and causal paths in which the final stage concludes the entire data obtained (Saldana, 2018).

DISCUSSION

The Role of Islamic Education Teaching

Based on the results of the interviews obtained, it was found that the teaching of Islamic education at SD Khoiru Ummah Yogyakarta, among others, was that students were always taught about *Aqidah*. *Aqidah* is an Islamic religious science that discusses belief and faith and, on the other hand, is related to *amaliyah* matters, namely *fiqh* (Ginanjari M. Hidayat, 2017). Confidence is certainly obtained or obtained through a thought process. The process of thinking that must depart from something fundamental. The question that we come from, and what we live for, and where we will be after living. That is a question that must be answered to spark awareness of *Aqidah* itself.

When someone is able to know or understand where he came from, that he comes from Allah Subhanahu wa Ta'ala, what he lives for and that the purpose of this universe is for worship, then that is where that person

will find *Aqidah*, a belief that this life is from Allah, for Allah, and will return to Allah. So, what needs to be brought closer to children is the understanding of *Aqidah*, which is realized through the thought process. Strong *Aqidah* is formed when one knows the creator of the universe, of the earth, of mankind, the reasons we are created for, the day we leave, etc. That is what it means to think fundamentally.

Apart from *Aqidah*, students of SD Khoiru Ummah Yogyakarta were also taught about Sharia values. If interpreted simply, sharia is more about the regulations regarding life, be it politics, economics, and the law itself. So, when it comes to the context of the scope of education, Islam regulates in the context of association and education. How is the portrait of Islam in producing generations who have an Islamic personality but also have good quality How Islam regulates education, the Shari'a on education, the Shari'a on socializing. From there, there is also a relationship between parents and children and the relationship between children and their teachers or *ustadz*. It is all one connected link. Therefore, at SD Khoiru Ummah itself there is synergy between parents and teachers and between parents and their *ustadz* in building education itself.

Sharia values that are instilled in the students at the Khoiru Ummah Elementary School insist that each teacher's focus be beyond the subjects being taught. For example, teachers do not only teach Mathematics, Geography, English, and Indonesian but also how to ascertain science does not veer apart from Islam. Always trying to be connected, what is the urgency of us learning calculations or learning Mathematics. Then the lesson is associated with the facts that it turns out that Mathematics is very much needed for human life. Moreover, for worship, it turns out that it requires calculation—for example, to determine whether tomorrow is Ramadhan fasting or not. Another example, the calculation of inheritance and calculations about femininity such as calculating the period of menstruation

and the period of iddah. This will later be implemented in the approach of why we should study Mathematics, study History, study Geography, and so on. As much as it is possible there is a relationship as if the lessons do not stand alone without being connected. So, there also enters into the understanding of *tsaqafah*. So there is a lesson that is indeed a general lesson but also inserted with Islamic *tsaqafah* understandings.

In addition to *Aqidah* and sharia, Khoiru Ummah Elementary School students are also taught about morals. Morals here are more defined as patterns of attitude. It is not just an attitude pattern but also a mindset. Morals are also often known by the term moral which is a human behavior that is repeated continuously so that it becomes a habit that is integrated into its behavior (Ahmad Sahnan, 2018). That is a reflection of children's morals. This means that what is said and what is done depart from the understanding of the child. So, what appears in the child's behavior pattern is the result of their mindset. So, what we need to form is an understanding or mindset. When children have a good understanding, then automatically their words and actions will be good. So, the words that come out of a person reflect the contents of their heart or mind. So, the first thing that must be built in children's education is to build thoughts or awareness about Islam so that the output will be on morals, namely patterns of behavior and speech. The first thing taught to children is verbal delivery; it is part of the teaching and learning method. But it also does not stop by simply educating through understanding, but also by providing an example. So, that is what needs to be emphasized— providing understanding and providing an example. By themselves, the child was finally able to immediately take a picture, that good morals are like this, and bad morals are like that. So, it is not just spoken, but also implemented in action.

This is in line with the goal of Islamic education, which is to direct students to be aware of their responsibilities as God's creatures and social

beings and guide them to become good and true human beings as a form of *khalifatullah fi al-Ardh* (Imam Syafe'i, 2015). Implementation in the form of deeds is also in line with the apostolic mission of the Prophet Muhammad during the period of ignorance as the main mission, namely to perfect noble character (Hestu Nugroho Warasto, 2018). Because in the Islamic perspective, good or moral character has a high position, namely as a barometer of faith (Bafadhol, 2017). As the Prophet Muhammad *sallallaahu 'alayhi wa sallam* said: "the most perfect believer in faith is the one with the best character" (Narrated by Abu Dawud and Tirmidhi).

The Role of Islamic Education Learning

At Khoiru Ummah Elementary School itself there are many programs. One of the learning programs in schools is the Friday Alms Program (Kencleng Friday). So, every morning the children donate to the *kencleng* that has been provided from the school, and it is distributed to all the children. So, every Friday, the *kencleng* is collected; it is to be donated to the Warmindo Mosque canteen. So, the children know that the alms are intended for the community's facilities. It is also a part of raising children's awareness in sharing—that we do not live alone, but we live within a community and we need to provide assistance. So, there is a social awareness that is built.

Islamic education learning at Khoiru Ummah Elementary School is always associated with using the *Talqiyyan Fikriyyan* learning method. One of the lessons of Islamic education is the implementation of the KHS (Student Daily Card). With KHS, the student's activities and agendas will be programmed. So parents can control their children with KHS. In class, indeed the teacher tries to link lessons with applications in life, including when we convey about, for example, in the lesson there are *toyib* and *non-toyib* foods. So, the lesson does not only convey which food is *toyib* and which food is not *toyib*; it is not only explained that way, but the child is also asked questions. For example, what is your attitude when a friend of yours eats

food that is not *thoyyib*? So, the teacher immediately asked their response. So it is more of an interactive approach and it was applied when the children saw a friend who made a mistake or said *no*. It is also part of raising awareness and proselytizing for good and evil.

At Khoiru Ummah Elementary School there is a KHS (Student Daily Activities). So, for 24 hours, the student is scheduled to do what for 24 hours. KHS has activities at school and activities at home. With the KHS, the teacher can see whether the child is at home studying or not, praying or not, reading the Qur'an or not. Then in the KHS there is a point about Friday alms. So, if the children want to donate Rp. 500.00 or Rp. 1,000.00, then it will be checked. The purpose of making KHS is to create equity and quality standards to be built, namely Islamic education. They must be steady in their *mahdhoh* worship, then their sunnah practices must also work. Those are all activities in the KHS.

At Khoiru Ummah Elementary School, children are always used to it; the first is with worship activities. Second, the activity has value there, which transcends eating, drinking, and studying; one ought to also keep the activity tucked away in prayer. There are times when the kids do not really understand right away, for example, low grade children (grades 1,2,3) why we have to pray before eating; we get used to it. It was habituation that eventually formed them. Other questions are related to why praying entails silence at the mosque or at home. So a complete understanding has not yet been provided. But they were eventually formed by a system built from STP Khoiru Ummah. For example, children cannot read and write the Qur'an, but they can memorize it. So, because of the habit when they put Al-Fatihah in front of them, they told them to read it; they could not. But if they told them to memorize the letter Al-Fatihah; they could. So, it is more about building habits, except maybe the high grades (4,5,6).

If the lower grades (1,2,3) are built, the same habituation, little by little, and understandings are given. Because if you immediately understand their mind cannot grasp it perfectly. If at school there are extracurricular subjects, so for example this week the line-up is filled in, for next week the brothers and sisters, futsal. What do the sisters make crafts from, including the extracurricular call to prayer for the brothers, while for the brothers cook? For example, in every semester there is usually a competition, in which there will be a public speaking competition and a poetry competition.

In order to develop the child's ability, there was an Indonesian language subject, there usually was a speech lesson for high grades (4,5,6). There are also muhadharah subjects to train children to give speeches, how to open a speech at the beginning and what kind of introduction to be used; now it is taught and the children try to memorize it; it is for high grades. If it is a lower grade, it is not there because it is not that urgent.

If the activities at school include *dzuhur* prayers, then at the time of prayer, the children are asked to perform, appear to lead the midday prayer or the *dhuha* prayer, for example, both from the lower class and the high class. Usually in the practice of praying it is *zaharkan*, voiced, using a mic, to practice being an imam. The goal is to train children to grow their self-confidence, their leadership spirit, and their responsibility. For public speaking training or lectures, it is in the *Muhadharah* lesson. *Muhadharah* is a public speaking subject (Loviana Adela, 2019). The implementation of the system implemented at Khoiru Ummah Elementary School is that children are given the opportunity to lecture in front of other people. Its implementation can be seen in filling the cult for 5 minutes after the *dzuhur* prayer, *dhuha* prayer, and other activities.

CONCLUSION

Teaching and learning Islamic education are important to be applied in order to produce a generation of Muslims with noble character. The results showed that the teaching and learning of Islamic education given to Khoiru Ummah Elementary School was able to shape the character of students who had noble character where this was reflected in their intelligence of thinking, their fidelity in religion, their courage in voicing the truth of Islam, and their good influence they have in the family, community, and society.

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