

The Role of Islamic Religious Education Teachers in Improving the Morals of Middle School Students

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ABSTRACT

This article discusses the role of Islamic religious education teachers in improving the morals of students at satap lambuya middle school, konawe regency, southeast sulawesi province with the main problems being (1) How is the learning of Islamic Religious Education teachers in improving the morals of students at Satap Lambuya Junior High School, Konawe regency, southeast sulawesi province? (2) How to improve the morals of students at SMP Satap Lambuya, Konawe Regency, Southeast Sulawesi Province? (3) What is the role of Islamic Religious Education teachers in improving the morals of students at SMP Satap Lambuya, Konawe Regency, Southeast Sulawesi Province? This type of research is qualitative. The location of this research is students at satap lambuya middle school, konawe regency, southeast sulawesi. The approach used is an ethnomethodological study, with data collection methods, namely observation, interviews and documentation. The data that has been collected is then analyzed in three stages, namely data reduction, data presentation and drawing conclusions and data verification. The results of the research show that Islamic religious education teachers should not only make all educational plans listed in the curriculum and learning units as the only estuary in achieving educational goals, learners are always a problem and as a focus of attention, a teacher is needed who can direct the behavior of students to achieve their learning goals, and In order to implement the Islamic Religious Education Teacher Program which has been mandated in the Vision and Mission, the role of activities carried out by Islamic religious teachers to be pioneers in implementing the moral values of students must be programmed properly and must be implemented optimally.

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1. INTRODUCTION

Islam is a global religion that certainly regulates all aspects of life, from worship, socializing, to morals. Therefore, religion plays a very important role in shaping morals, because to guide children towards commendable traits is not possible only with explanations of understanding. But also the habit of doing something to the maximum and hoping that later commendable traits will grow and stay away from reprehensible traits.

Morals are the beliefs of the soul that produce actions and experiences without having to be contemplated or deliberated. If steadfastness is already attached, then it produces good deeds, then it can be called good morals. If reprehensible deeds appear in that state, then it is called reprehensible morals. Meanwhile, Ibn Maskawaih said that morals are a state of the soul that drives an action without going through a process of thinking and consideration first.

A teacher is not only tasked with transferring knowledge to students, but also guiding them to form their morals, especially Islamic Religious Education teachers. The role of a teacher is not only a transfer of knowledge but more of a transfer of character. But so far there has been no process of transforming noble religious values to students to guide them to become people with strong personalities and noble morals. In reality, moral issues always color human life from time to time, the occurrence of moral decline is a disease that can quickly spread widely to all areas of human life if it is not immediately addressed.

Handling through Education is expected so that children have a personality that reflects the true Muslim personality. With Islamic Religious Education, teachers can more freely instill Islamic values. Because the learning material already contains positive values that lead to better morals in children, so that it becomes a filter for foreign cultural values that are not in accordance with Islamic teachings, and juvenile delinquency can be overcome.

In general, Islamic Religious Education aims to increase students' faith, understanding, appreciation, and practice of the Islamic religion, so that they become Muslim people who believe in and are pious to Allah SWT. And have noble morals in their personal, social, national and state lives.

Seeing the importance of Islamic religious education to form human beings who have Muslim personalities and noble morals, the task of Islamic Religious Education teachers in schools is not only to teach knowledge but also to foster and educate their students to have noble morals through Islamic religious education and it is hoped that students can practice it in their daily lives. All of that is an absolute responsibility for Islamic Religious Education teachers at school, in educating and fostering noble morals towards students.

2. LITERATURE REVIEW

a. The Role of Islamic Religious Education Teachers

In this context, teachers are not merely teachers, but also educators and at the same time as mentors who provide direction and guide students in learning. One of the interesting things about Islamic teachings is the very high respect that Islam has for teachers.

The appreciation is so high that it places the position of teachers at a level below the position of prophets and apostles, it is said like that because teachers are always associated with knowledge, while Islam highly values knowledge, knowledge is obtained from learning and teaching, those who learn are prospective teachers and those who teach are teachers. Therefore, Islam glorifies teachers

In teaching, teachers have goals, these include the development of aspects of noble character that are expected to occur in their students, such as knowledge, understanding, attitudes, habits, skills, morals and ideals.

In this way, the understanding of an Islamic Religious Teacher is an educator who in every word or action will be a role model for students who teach Islamic teachings and guide students towards achieving maturity and forming a Muslim personality with morals, so that there is a balance of happiness in this world and the hereafter.

Islamic Religious Education is education through the teachings of Islam, namely in the form of guidance and care for students so that later after completing their education they can understand, appreciate and practice the teachings of Islam

that they have believed in completely, and make the teachings of Islam a way of life for the sake of safety and well-being in this world and in the hereafter.

A teacher is a person whose job (livelihood, profession) is teaching. In Javanese society, that guru, Teach and er. "Teach" means can be digugu (followed) and "er" can be interpreted as (made an example) The same thing was also expressed by al-Ghazali as quoted by Zainudin. That a teacher is an educator in the general sense who is tasked and responsible for education and teaching. So teachers are all people who try to influence, accustom, train, teach and provide role models in shaping the morals of students in the physical, spiritual, intellectual and skills fields that will be accounted for to the parents of students, society and to Allah.

b. Improving Good Morals

The word "akhlak" comes from Arabic which literally means character, manners, etiquette, manners and actions. Morals are actions that arise from within a human being without any coercion. Morals are the result of efforts to educate and train seriously towards the spiritual potential that exists within a human being. If the education program is designed systematically, implemented with sincerity, it will form children who are moral successors.

Morals have a meaning that is familiar to life. Not a few people know the meaning of morals which is often associated with the term behavior. To find out more clearly the meaning of morals, the researcher will explain. There are approaches used to define morals, namely the linguistic approach (language), and the terminological approach (terms).

Morals are also defined as nature. Nature or habits are explained as treatment or behavior that is practiced repeatedly with sincerity from within the soul. The repeated actions eventually become a habit in the daily life of the individual. According to Farid Ma'ruf as quoted by Mustofa, morals are defined as the will of the human soul that gives rise to actions easily because of habit, without requiring prior consideration. In almost the same sense, according to Abdullah Dirroz as quoted by Mustofa, the definition of morals is a strength in a firm will, which strength and will combine to bring about a tendency towards the right side (in terms of good morals) or the evil side (in terms of evil morals).

While *karimah* in Arabic means commendable, good or noble. In Indonesian, the term has a meaning that is equivalent to noble morals or good character. Another meaning of *akhlakul karimah* is commendable morals or noble morals in the eyes of Allah SWT., this commendable morality is the implementation of good traits and behavior in humans. The purpose of moral and ethical education in Islam itself is the goal of morality in the true sense. Islamic education experts have agreed that a science that will not lead to *fadhilah* and perfection, should not be called science. The goal of Islamic education is not just to fill students' brains with knowledge, but the goal is to educate morals by paying attention to aspects of health, physical and mental education, feelings and practices, and preparing children to become members of society.

3. METHOD

Based on its approach, this study uses a qualitative research type. Qualitative research is research to answer problems that require in-depth understanding in the context of time and the situation concerned, carried out naturally according to objective conditions in the field without any manipulation, and the type of data collected is mainly qualitative data. The research process in question includes observing people in their daily lives, interacting with them and trying to understand their language and interpretations of their surroundings.

4. RESULTS AND DISCUSSION

a. Implementation of Islamic Religious Education Teachers in improving the morals of students at Lambuya Satap Middle School, Konawe Regency, Southeast Sulawesi Province

Based on the results of the interview, it suggests that Islamic religious education teachers at Satap Lambuya Secondary School, Konawe Regency play a role in shaping the morals of students. Thus, in learning, Islamic education teachers should not only make all educational plans listed in the curriculum and learning units as the only estuary in achieving educational goals, but the morals that become the self-concept they have as a central figure will have a major influence on students' perceptions of Islamic education lessons.

The cultivation of this character is closely related to the attitude built by teachers and students who assess all extrinsic aspects that affect their motivation in pursuing a subject area, in this case Islamic religious education.

The formation of morals, takes place gradually, is not a one-time thing, but something that develops. Therefore, moral formation is a process. The end of that development, if it goes well, will produce a harmonious character. Furthermore, morals are called harmonious if all aspects are balanced, if the energies work in balance according to needs. In another aspect, harmonious morals can be recognized, in the presence of a balance between the role of the individual and the influence of the surrounding environment, including the family environment. The concept of moral development in students carried out by Islamic religious education teachers at Satap Lambuya Junior High School, Konawe Regency.

b. Improving the morals of students at Lambuya Satap Middle School, Konawe Regency, Southeast Sulawesi Province

Satap Lambuya Junior High School is one of the general education institutions that emphasizes learning in general education, while Islamic education is only three hours of learning a week. Moral character occupies a very important position in Islamic teachings. This is because morals provide a basic framework with a foundation for what they should do.

According to the principal, students are one of the human components that occupy a central position in the learning process. Learners are always a problem and as the focus of attention, a teacher is needed who can direct the behavior of students

to achieve their learning goals. Therefore, students need to be equipped with a model of habituation and meaningful experiences, especially those related to everyday life, because in every teacher also lies a responsibility to bring students to a certain level of maturity.

Planting and fostering morals in students is a fundamental thing that must be done by educators in schools so that students can succeed in education. The emergence of the phenomenon of violence, brawls, drugs and other deviant behavior committed by students is a form of helplessness in our education system. The helplessness of the religious education system in Indonesia is because Islamic religious education has only emphasized the process of transferring knowledge to students, not the process of transforming noble religious values to students to guide them to become human beings with strong personalities and noble character.

A serious role is needed from all parties, especially Islamic religion teachers in educating students so that the above phenomenon does not occur. It could be because students do not understand the subject matter provided by the teacher, resulting in students unable to implement morals in real life. Therefore, practical strategies and methods are needed so that teachers and all parties in the education and guidance of students.

c. The Role of Islamic Religious Education Teachers in Improving the Morals of Students at Lambuya Satap Middle School, Konawe Regency, Southeast Sulawesi Province

The future of students pedagogically depends a lot on the teacher. Teachers who are smart, wise, have the ability and sincerity towards their work are able to educate students towards a positive direction.

Teachers realize that students who come to school to learn are not necessarily of their own accord, but may be fulfilling their parents' wishes. While the learner is not able to fulfill the needs of the lesson given to him/her, he/she only performs the tasks taught by the teacher. It may even be that the learner is forced to sit and listen to the teacher but pays less attention to the teacher's explanation.

From the above understanding, it appears that the teacher has a very important role in efforts to shape, direct and foster students so that he is able to make a student morally good in everyday life.

According to Abdurrahman An-nahlawi, a teacher functions to convey knowledge so that students apply all their knowledge in everyday life. In addition to emphasizing moral values in the school environment, the most important thing is to convey knowledge to students by carrying out the teaching and learning process in the classroom.

The teaching and learning process in the classroom is not only transferring educational knowledge, but positive habits can be made that can make children imitate these habits, such as speaking softly, saying greetings, respecting students' opinions, and not cursing students.

In human life today, efforts to foster morals through various educational institutions and through various strategies and methods continue to be developed and show that

morals really need to be fostered. In today's modern era, characterized by advances in science and technology. The most prominent progress in the field of technology is from sophisticated technology and information.

In this case the modern era can be called the century of information globalization which can affect humans, especially students, so that it can affect the morals of students. In this problem, guidance for children or adolescents is not only from their parents but also requires teachings from people who have religious knowledge, including teachers at school. From this guidance can be formed a Muslim person who has noble character, obeys Allah and His messenger, respects the mother and father and loves each other to fellow creatures of Allah.

In order to implement the Islamic Religious Education Teacher Program that has been mandated in the Vision and Mission, the role of activities carried out by Islamic religion teachers to be pioneers in implementing students' akhlakul karimah values must be programmed properly and must be carried out optimally.

5. CONCLUSION

The implementation of Islamic Religious Education Teachers in improving the akhlakul karimah of students at SMP Satap Lambuya, Konawe Regency is done by modeling respect, responsibility honesty, and concern for others.

The improvement of students' akhlakul karimah at SMP Satap Lambuya, Konawe Regency is evidenced by changes in the behavior of students such as courtesy towards teachers, parents and others, which is different from before.

The role of Islamic Religious Education teachers in improving the akhlakul karimah of students at SMP Satap Lambuya, Konawe Regency is carried out in the form of providing motivation and conveying religious knowledge related to Islamic law.

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