

IMPLEMENTATION OF MORAL AQIDAH LEARNING ON STUDENT DISCIPLINE

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Article Info

Article history:

Received January 15, 2023

Revised May 10, 2023

Accepted June 15, 2023

Keywords:

Moral;

Aqidah;

Learning;

Student Discipline;

ABSTRACT

This article examines the impact of the implementation of moral aqidah learning outcomes on student discipline. The problem in this paper is: how is the subject of Aqidah Akhlak taught at MTs Daarul Qur'an Pajalele, Tellusiatenge District, Bone Regency? How is the discipline in the class of students at MTs Daarul Qur'an Pajalele, Tellusiatenge District, Bone Regency? And how are the results of moral learning implemented in the formation of discipline in the class of students at MTs Daarul Qur'an Pajalele, Tellusiatenge District, Bone Regency? To answer these problems, researchers conducted qualitative research with educational, psychological, and sociological approaches. The data collection methods are in the form of interviews, observation, and documentation. Meanwhile, data analysis is carried out in inductive, deductive, and comparative forms. The results of the research show that the implementation of Aqidah Akhlak learning outcomes in the formation of discipline in the class of students at MTs Daarul Qur'an Pajalele, Tellusiatenge District, Bone Regency, is not significant. Because student discipline in class is still lacking, for example, arriving late, still talking when the teacher explains, and there are still students who are late entering when the bell rings. Meanwhile, one of the objectives of learning Aqidah Akhlak is to form the character of students who are obedient and respectful to teachers.

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1. INTRODUCTION

Aqidah Akhlak education is a conscious and planned effort to prepare students to know, understand, appreciate, and believe in Allah SWT and realize this in noble moral behavior in daily life based on the Qur'an and Hadith through guidance, teaching and training activities, and the use of experience. Accompanied by guidance, students are expected to respect adherents of other religions and their relationships with inter-religious harmony in society so that national unity and integrity can be realized.

The Aqidah Akhlak subject at Madrasah Tsanawiyah as an integral part of Islamic religious education is not the only determining factor in the formation of students'

character and personality. However, substantially the subject of Aqidah Akhlak has a contribution in motivating for students to practice the values of religious belief (tauhid) and akhlakul karimah in everyday life, including discipline.

Therefore, after studying the material in the Aqidah Akhlak subject, it is hoped that students can apply it in everyday life and as a guideline for their lives.

Character education is also included in the material that must be taught, mastered, and realized by students in everyday life. The problem is that character education in schools has so far only touched on the level of introducing norms or values and is not yet at the level of internalization and real action in social life. Character education should lead students to a cognitive recognition of values, an effective appreciation of values, and finally a real implementation of values.

In education, to form student discipline, teachers have an important role. Teachers are an important component that plays a role in educating the nation. A developed nation cannot be separated from the role of a teacher. Teachers who have strong basic knowledge and good personality qualities will be the foundation for accelerating the birth of independent and moral generations. This is in line with the changing demands of the times. Therefore, teachers are also required to be able to follow and respond to changing times.

Just setting an example is not enough. Giving an example is indeed the best way to educate and shape students' discipline, but if they are not encouraged, if they are not invited together, then students will not be called to participate in carrying it out. To form disciplined students, teachers need to guide students with a character education approach. The aim of character education is not to teach what is right and what is wrong; more than that, character education instills habits about good things so that students understand what is right or wrong, can feel good values, and are willing to do what is good. Good character needs to be formed and taught in school. Because a successful educational system can form people with the character that is necessary for realizing a respectable national state.

Based on the results of preliminary observations that have been carried out at MTs Daarul Qur'an Pajalele, Tellusiattinge District, Bone Regency, one of the subjects is moral aqidah. This subject aims to form morals, and one form of morals is discipline in the classroom. Through moral belief lessons from class VII to class IX, It is proven that the madrasah has tried to instill good morals or discipline in its students. But in reality, many students have bad morals or are not disciplined. For example, being noisy in class, coming late to study, telling stories when the teacher explains, not ignoring the teacher's orders, and so on.

Based on the description of the previous conception, the author presents several problem formulations, namely:

1. How is the teaching of the Aqidah Akhlak subject at MTs Daarul Qur'an Pajalele, Tellusiattinge District, Bone Regency?
2. How is the discipline in the class of students at MTs Daarul Qur'an Pajalele, Tellusiattinge District, Bone Regency?

3. How are the results of moral learning implemented in the formation of discipline in the class of students at MTs Daarul Qur'an Pajalele, Tellusiattinge District, Bone Regency?

2. METHOD

This type of research is qualitative. Qualitative research aims to understand the phenomena experienced by research subjects using descriptions in the form of natural words and language and by utilizing various natural methods. The research approach used is educational and psychological. The educational approach is intended to explore aspects of the problem between the role of teachers in the subject of moral beliefs and the discipline of students at MTs Daarul Qur'an Pajalele, Tellusiattinge District, Bone Regency. Meanwhile, the psychological approach is to gain knowledge related to the mental condition of teachers of the Aqidah Ahklak subject and students related to behavior, knowledge, feelings, and thoughts about the object being studied.

The data collection methods in research are as follows:

a. library research, namely data collected in the form of reading books that are related to the problem being discussed. In this literature research, it was carried out in two ways, namely: (i) direct quotation, namely by quoting the text of the book without changing the editorial; and (ii) indirect quotation, namely by quoting the book text by changing the editorial without changing the meaning.

b. Field research, namely data collection, is carried out in the form of research in the field using the following techniques:

i. Observation is a method and technique for collecting data by systematically observing and recording symptoms or phenomena that exist in the research object. Namely, the author made direct observations of the Aqidah Ahklak subject teacher with students at MTs Daarul Qur'an Pajalele, Tellusiattinge District, Bone Regency.

ii. Interview is "a method for obtaining data from respondents by conducting direct interviews with the head administrator of MTs Pajalele I, Deputy Head of the Madrasah, homeroom teacher, and teacher of moral beliefs regarding the research variables.

iii. Documentation is "a method of selective data collection that uses documents or research results that are available at the research location or related institution, relating to the objects and problems studied."

In processing and analyzing data, the author uses the following method:

a. Inductive method: the definition of inductive method is a writing method that is based on existing theory. About the symptoms observed from things that are specific to general things.

b. The deductive method is a method of writing or processing data that starts with specific knowledge. From this understanding, it can be understood that the deductive method is used as a means of connecting theory and observation. This allows the writer to conclude general matters to specific matters.

- c. The comparative method involves comparing two or more things and then choosing the one that is considered most appropriate.

3. RESULTS AND DISCUSSION

3.1. Learning the Moral Creed Subject at MTs Daarul Qur'an

In learning Aqidah Akhlak at MTs Daarul Qur'an, several learning methods are used which in the use of the methods have been adapted to basic abilities, the goals to be achieved and the material/subject matter to be conveyed.

Apart from the question-and-answer method which is the main topic of discussion in this research, the teaching of Aqidah Akhlak at Madrasah Tsanawiyah uses the following method:

a. Lecture method

The lecture method is very commonly used in the teaching and learning process. It is not an exaggeration for Aqidah Akhlak teachers to say that the lecture method is the very first method. Based on classroom observations, teachers use this method more often. The lecture method is used by the teacher from the beginning of the meeting to the end of the meeting (from the start of the main activity until the lesson time ends).

b. Discussion Method

This discussion method is carried out only on certain materials, which are considered interesting to discuss. This is not routine, at least twice a month. Because this method is almost close to the function and benefits of the question-and-answer method.

c. Assignment Method

In giving these assignments, some are done directly at school, such as answering practice questions in the book, making summaries and so on, and are completed directly during the lesson. and there are also assignments for students to do at home.

3.2. Discipline in the student class at MTs Daarul Qur'an

In the context of student discipline at MTs Daarul Qur'an Pajalele, Tellusiattinge District, Wajo Regency, it is not yet as expected. For example, in terms of dressing, students as a whole are not yet disciplined; some of them are not neatly dressed, especially the boys. In the context of behavior, not yet. For example, there are still some students who arrive late even though lessons have started, especially in the first hour of lessons. Likewise, it is often found that students skip the last lesson.

Talking about the discipline of students at MTs Daarul Qur'an Pajalele, Tellusiattinge District, Wajo Regency, they are completely undisciplined, but there are still students who violate and do not comply with madrasa rules.

Class VII students who have less discipline, for example, arrive late, are busy during class, do not comply with class rules, have incomplete uniform attributes, some class VII students do not immediately enter the class after the break time is over, and do not maintain neatness and madrasa cleanliness. Class VII students arrived late; this could be seen when Monday's flag ceremony took place. When the ceremony started, there were several class VII students who had just arrived. This problem also occurred on another day, when the

entrance bell rang and the other class VII students had already prayed. Several class VII students had just arrived at school.

Class VII students are busy when learning is dominated by male students. During research observations, male students were busy working on Student Worksheet (LKS) questions. Some class VII students did not sit in their places to work on questions but instead walked to their friends' tables to just tell stories. The teacher has given a warning, but the class VII student continues to repeat his actions. Class VII students do not comply with class rules. Researchers encountered several violations of rules in the classroom. The teacher had made rules verbally and in writing that students were prohibited from eating and drinking during class.

Researchers also met class VIII students who came out and left the classroom without asking the teacher for permission, even though according to the existing regulations, class VIII students are required to get permission from the teacher when they leave the class. Class VIII students wear incomplete uniforms. Researchers found several male and female class VIII students wearing incomplete uniforms. Several class VIII students did not wear belts or hats during Monday's flag ceremony.

The next problem is that some class IX students do not immediately enter the classroom after the bell rings. Students do not appear to immediately enter the classroom when the bell for rest ends. Class IX students do not maintain the neatness and cleanliness of the school. This shows that the classroom conditions are less neat, and the madrasah environment is less clean. Researchers also found several class VII students' desk drawers containing plastic food waste. This lack of discipline is also included in the student violation book created by the school with the school rules and regulations and guidelines that have been created. If there are class IX students who violate the rules, they will be recorded in the student violation book. However, this still does not have a deterrent effect on class IX students not to violate madrasa rules.

3.3. Implementation of Moral Aqidah Learning Results in Forming Discipline in the Classroom

The implementation of the learning outcomes of moral aqidah subjects in forming student discipline in the classroom still needs to be improved, because, students do not yet fully have discipline, both discipline towards themselves and discipline towards friends.

In class, students are not disciplined; for example, students are late for class. One of the aims of learning moral aqidah is to form an obedient student personality, including obeying the teacher and school rules that before the teacher enters the class, the students must first be in the class. So, the implementation of the results of Aqidah Akhlak learning, which aims to form Islamic obedience and personality in classes at MTs Daarul Qur'an Pajalele, is not significant.

Based on the researcher's observations, in class VII, there are still students talking during temporary learning, even though they shouldn't be allowed to. Likewise, what happened in class VIII was that all students were supposed to enter before the teacher entered, but apparently, they didn't. The teacher had entered the class, but the students were still outside the class. And class IX is also like that, lacking discipline. For example, students are not yet

fully disciplined as taught by the moral aqidah subject. For example, one of the functions of learning moral aqidah is to keep students away from bad environments.

Therefore, the aim of teaching moral aqidah is so that students are aware of and understand good morals in the form of obeying parents, friends, and teachers and having good morals towards animals and the environment, as well as instilling early aqeedah in students so that they do not associate partners with God and have the slightest suspicion towards Allah SWT and all His creation.

4. CONCLUSION

Implementation of Aqidah Akhlak learning at MTs Daarul Qur'an Pajalele, Tellusiattinge District, Bone Regency uses the 2013 or K-13 curriculum as instructed by the Ministry of Religion. Learning begins with a lesson plan that is created before it is taught. Classroom learning begins with preparing students, reading prayers, and using lecture, discussion, and question-and-answer methods. Finally, a learning evaluation was carried out in the affective, cognitive, and psychomotor domains.

Student discipline at MTs Daarul Qur'an Pajalele, Tellusiattinge District, Bone Regency is lacking. Because of the reality of class, many students are late for class and talk when the teacher explains the lesson material. The implementation of Aqidah Akhlak learning on student discipline in classes at MTs Daarul Qur'an Pajalele, Tellusiattinge District, Bone Regency, is not significant. Because one of the aims of learning Aqidah Ahklak is to form the character of students who are obedient and respectful towards parents and teachers. but the reality is that students lack discipline in class.

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