

## Teacher's Strategy for Teaching Students' Akhlakul Karimah

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### ABSTRACT

*This study was motivated by the open secret that implementing the akhlakul karimah curriculum in schools has already begun. Student awareness of 'akhlakul karimah' remains low because some students engage in non-repentant acts of 'akhlak,' such as poor communication, lack of respect for teachers, and disobedience to school rules. As a result, it is natural to wonder how well Islamic religious education is implemented and whether or not teachers have the right motivation to help their students develop their 'akhlakul karimah.' To this aim, Islamic religious education teachers must encourage and instruct their students to build a strong moral compass (akhlak). This study aims to learn about teachers' approaches to eliciting gratitude and the obstacles they face. This research combines descriptive and qualitative methods that treat objects as dynamic entities and describe phenomena regardless of their existence. Researchers collect information through conversation, observation, and documentation. In addition, researchers employ data reduction, data presentation, and conclusion drawing within the framework of data analysis techniques. The results of this study suggest that there are two types of pedagogical approaches to fostering akhlakul karimah: overt (exemplary, encouragement, training, competition, habituation) and covert (teaching styles, pedagogical philosophies). (prohibition, correction, supervision, punishment). Some of the obstacles that teachers face include a lack of parental involvement, inadequate control from school administrators, and an insufficient understanding on the part of students of the significance of a good education and the environment in which they learn*



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## INTRODUCTION

Islamic religious education is a conscious and planned effort to prepare students to know, understand, and live up to faith, piety, and noble character in practicing Islamic religious teachings from the main source of the holy book Al-Quran and Hadist through the implication of guidance, teaching, training, and experience use.<sup>1</sup> In his capacity as a teacher or educator, the instructor is obligated to impart his knowledge to his students. Advise and direct students to exhibit better conduct than previously. A teacher is a person who facilitates the process of transmitting knowledge to students from learning resources.<sup>2</sup>

Initial observations reveal that there are still pupils who need to be more disciplined and accountable for their responsibilities as good students, such as stalling for time to enter class during a change of learning and speaking negatively of friends. In this instance, the technique of the Islamic religious education and character educator in instilling akhlakul karimah is very crucial for kids in schools and their environment.. Teachers of Islamic religious education and character education attempt to inculcate akhlakul karimah in their students by instructing them in etiquette, discipline, and moral warnings.<sup>3</sup>

In addition, the author interviewed teachers of Islamic religious education and morality, who reported that there were still pupils with poor morals, such as bad speech, rudeness toward teachers, truancy, and

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<sup>1</sup> Sopian Sinaga, 'Problematika Pendidikan Agama Islam Di Sekolah Dan Solusinya', *WARAQAT: Jurnal Ilmu-Ilmu Keislaman* 2, no. 1 (2017): 14–14.

<sup>2</sup> Siti Maemunawati and Muhammad Alif, *Peran Guru, Orang Tua, Dan Media Pembelajaran Strategi KBM Di Masa Pandemi Covid-19* (Banten: Media Karya Serang, 2020), 7.

<sup>3</sup> Risnawati Ismail, 'Implementasi Budaya Religius Dalam Meningkatkan Akhlakul Karimah Peserta Didik', *Tadbir: Jurnal Manajemen Pendidikan Islam* 6, no. 1 (2018): 53–68.

disobedience to school laws. Teachers of Islamic religious education and character education make every effort for the inculcation of akhlakul karimah to go as planned. In addition to the method used by Islamic religious education and morals teachers, the school also assists in overcoming students' bad morals by enforcing laws or regulations in the form of punishments for students who violate the rules or demonstrate dishonorable morals. Based on the preceding description, the author is interested in conducting additional research on the topic described in the title. "Teacher's Strategy for Teaching Students' Akhlakul Karimah".

## METHOD

This research was conducted using qualitative research methods, that is, approaches that focus on the context and people as a whole (whole). Therefore, it is not acceptable in this situation to separate people or organizations into variables or hypotheses; rather, they must be seen as a part of a totality. The collected data must be complete and thorough in environmental situations to help the analysis process. As a result, the researcher gathers data once more to improve the results based on more reliable findings if conclusions are deemed less secure based on the first (prior) observations. A qualitative descriptive method was adopted for this investigation. Descriptive research examines particular populations or phenomena to describe the traits of observed populations or phenomena as well as factors pertinent to the observed phenomenon. Descriptive research typically does not employ hypotheses (non-hypotheses), saving researchers the time and effort of creating hypotheses.<sup>4</sup>

According to Bogdan and Taylor, cited by Lexy J. Moleong, a qualitative approach is "a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior."<sup>5</sup> A qualitative approach, then, is one that thoroughly, in-depth, and precisely describes the actuality of an event. The qualitative approach also uses descriptive techniques to link real facts with applicable theories, laws, or positive standards. There are various factors to consider when using qualitative research methods in this study, which are based on the ideas expressed by Moleong. First, qualitative research can be adjusted more easily when dealing with multiple realities. Second, this approach directly reveals the nature of the relationship between the researcher and the respondent. Third, this approach is more sensitive and adaptable to shared influence's various sharpenings and the patterns of values encountered. The research process was carried out by repeatedly gathering data at the researcher's site by keeping records of data and information that was seen, heard, and then analyzed.

## DISCUSSION

To instill excellent morals in children, Islamic religious education teachers might employ several tactics, such as:

### 1. Direct strategy

It is a great relationship with the individual in question. There are five categories of direct strategy, including:

#### a. Exemplary

Exemplary is defined as an attempt to influence others by demonstrating something to oneself so that others can mimic and replicate it.<sup>6</sup> This excellent approach is suitable for instilling moral values in students. Since the teacher is thought to be able to lead and develop the morals of students, the teacher should provide a positive example for them to follow.

This excellent method is suitable for infusing students with good morals. The teacher should set a good example so that pupils might imitate and emulate it, as the teacher is believed to be in a position to guide and develop the students' morality. In addition, based on the author's interviews and field observations, Islamic religious education and morals teachers have demonstrated a positive attitude toward their students. Teachers of Islamic religious education and character education have set exemplary examples, such as impeccably dressed, articulate when speaking, sociable during recess, courteous, and always praying at school.

Therefore, it is possible to conclude that the results of interviews and field observations are accurate. Islamic religious education and character education teachers employ excellent practices in

<sup>4</sup> Che Noraini Hashim and Hasan Langgulung, 'Islamic Religious Curriculum in Muslim Countries: The Experiences of Indonesia and Malaysia', *Bulletin of Education & Research* 30, no. 1 (2008): 1-19.

<sup>5</sup> Lexy J. Moleong, 'Metode Penelitian Kualitatif Edisi Revisi', *Bandung: PT Remaja Rosdakarya*, 2014, 4.

<sup>6</sup> Zaen Musyirifin, 'Implementasi Sifat-Sifat Rasulullah Dalam Konseling Behavioral', *Al Irsyad: Jurnal Bimbingan Konseling Islam* 11, no. 2 (2020): 151-60.

the field. Therefore, teachers must be able to provide a good example for their pupils so that they can incorporate positive attitudes into their daily life.

b. Suggestions

Suggestions are invitations from the teacher to the pupils to do all necessary to develop a positive personality. In establishing akhlakul karimah in pupils, suggestions or advice must be given with strong and appropriate language so that kids can discriminate between good and evil.<sup>7</sup>

Based on interviews with Islamic religious education and morals teachers, school principals, and students, it can be concluded that the strategy of Islamic religious education and morals teachers in instilling akhlakul Karima in students is to advise students always to do good, to have ethics toward others, and to obey school rules. In addition, based on the author's field observations, he saw that the teacher made these recommendations to students. On Mondays, for instance, students are always instructed not to converse with their neighbors during the ceremonial mandate so that the ceremony feels serious, neat in line as a form of discipline, and uses entire attributes to respect school rules. Similar recommendations were also made during afternoon school gatherings devoted to discussing the moral growth of their kids.

Therefore, it can be assumed that the results of interviews and field observations are accurate. The teacher gives these suggestions to pupils as a reminder to always be on the correct path, to avoid shameful values that can be harmful to children, and as a form of counsel to constantly follow school rules.

c. Exercise

According to the Big Indonesian Dictionary (KBBI), education is derived from the term "educate/educate," which means fostering, imparting teachings, and providing leadership training regarding the morality and intellect of each individual's thinking.<sup>8</sup> *Exercise* is an organization-sponsored learning endeavor designed to meet the requirements for achieving objectives..<sup>9</sup> Continuous practice is essential for students to become accustomed to it.

The exercises that the teacher assigns to these students are related to concrete actions that must be carried out by the students, to educate and foster the students' morals so that they may become better people, with the expectation that what is taught will be applied appropriately both in and out of school. In addition, based on the observations of field researchers, the researchers determined that the teacher assigned the activity to the students. Students can interact with friends of other religions and assist each other in performing community service in the school environment by dividing their responsibilities, such as cleaning the yard, sweeping the classrooms, and washing the windows. Students and teachers exchange grins and welcome as they pass one another.

Therefore, it can be assumed that the results of interviews and field observations are accurate. The instructor conducts tasks that assist pupils in developing a sense of responsibility, cooperation, and tolerance, as well as the 5S behaviors (greeting, greeting, polite, polite, smile).

d. Competition

Positive competition is competition in the pursuit of goodness. Competing in goodness is a form of worship that might inspire others to engage in the same activity.<sup>10</sup> Overall, the findings from interviews with Islamic religious education and morals teachers, school principals, and students are connected. Teachers of Islamic religious education and manners, as well as the school, employ the method of urging pupils to compete in doing worship that can be performed at school. Then, awarding pupils who are diligent in worship with one million rupiahs in cash rewards. It is anticipated that the incentives provided to these pupils would inspire and drive them to become better people.

In addition, based on the findings of researchers in the field, the researcher saw that the prayer room in the school was, in fact, quite spacious, with prayer mats, prayer rugs, and smooth tap water for washing, all to encourage students' worship activities. During recess, kids and teachers are

<sup>7</sup> Bujuna Alhadad, Rita Samad, and Andriani Hamide, 'Analisis Strategi Guru Dalam Mengembangkan Akhlak Pada Anak Usia Dini', *Jurnal Ilmiah Cahaya Paud* 3, no. 1 (2021): 48-61.

<sup>8</sup> Siti Ralihan, *Kamus Besar Bahasa Indonesia* (Yogyakarta: Global Eksekutif, 2022), 109.

<sup>9</sup> Ananda Subagia and Tita Rosita, 'Upaya Peningkatan Pendapatan Masyarakat Melalui Program Pelatihan Tata Kecantikan Rambut (Studi Kasus Pada Peserta Pelatihan Di LKP HENNY'S Kota Cimahi)', *Comm-Edu (Community Education Journal)* 2, no. 2 (2019): 133-41.

<sup>10</sup> Najamuddin Petta Solong, 'Implementasi Budaya Kompetensi Melalui Pemberian Reward and Punishment Dalam Pembelajaran', *Tadbir: Jurnal Manajemen Pendidikan Islam* 5, no. 2 (2017): 38-52.

observed carrying their various prayer equipment to the prayer room. However, there are still students lounging in the gazebo and school cafeteria in violation of the directive..

Therefore, it can be assumed that the results of interviews and field observations are accurate. The teacher has asked students to compete in goodness by facilitating the need to worship and rewarding diligent students in worship at school to encourage students to be more engaged in worship and study.

e. Habituation

The habituation method is cultivating religious values in pupils, which the teacher applies in character development to acquaint students with desirable and good traits so that their actions are recorded favorably.<sup>11</sup> This habituation approach will be able to establish excellent morals in students, and it will undoubtedly be able to install good habits in students. According to Squire in the book by Jasman Jalil, habituation offers attitude development through structured learning to condition behavior with one is thinking so that conditioning is carried out naturally and continually without supervision.<sup>12</sup>

Thus, based on interviews with Islamic religious education teachers, school principals, and students, it can be determined that akhlakul karimah is effectively instilled in children. Islamic religious education teachers and the school implement their strategy by familiarizing students with literacy, reading the Koran, reading yasin, giving alms every Friday, praying midday prayers in congregation at school, abiding by the school's rules and regulations, and becoming accustomed to 5S. (greet, greet, polite, polite, smile). In addition, based on the author's observations, the results of interviews with field observers, instructors of Islamic religious education, and school administrators are accurate. They have acclimated kids to holding midday prayers in congregation, reading the Koran and yasin every fifteen minutes prior to the start of class, offering alms every Friday, and abiding by school rules. Additionally, passing students and teachers exchange grins and welcomes.

Therefore, pupils are accustomed to praying at school, reading the Qur'an, Yasin, and infak, and complying with the school's requirements. That is because the instructor and school have instilled good morals in students through habituation in the school environment so that students are accustomed to these things, hence facilitating the development of good morals in students.

## 2. Strategy Indirectly

It is a preventative teaching method that focuses on negative factors. This indirect method is comprised of three subtypes:

a. Prohibition

Prohibition is virtually the same as an order, but a prohibition is a responsibility not to do something bad, generally backed by threats of consequences.<sup>13</sup> Based on the overall results of interviews with Islamic religious education teachers, school principals, and students, it can be concluded that Islamic religious education teachers always impose restrictions and prohibitions on students through reprimands and warnings that if these violations are committed, students will be subjected to sanctions designed to deter recurrence. In addition, based on the author's observations, the results of interviews with field observers, school personnel, and Islamic religious education teachers at SMA Negeri 1 West Bangka are accurate. During recess, the teacher scolded male students who disobeyed school rules by removing their clothing and punished pupils who were caught speaking negatively about their buddies..

School rules are mandatory regulations governing school life that are operationally constructed to regulate the attitudes and conduct of students, instructors, and school personnel. Order rules comprise obligations, mandates, and prohibitions.<sup>14</sup> Thus, school discipline is a rule created by the school that aims to enhance order, discipline, and a sense of responsibility to achieve the desired outcomes.

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<sup>11</sup> Raden Ahmad Muhajir Ansori, 'Strategi Penanaman Nilai-Nilai Pendidikan Islam Pada Peserta Didik', *Jurnal Pusaka* 4, no. 2 (2017): 14–32.

<sup>12</sup> Jasman Jalil, *Pendidikan Karakter Implementasi Oleh Guru, Kurikulum, Pemerintah Dan Sumber Daya Pendidikan* (Bandung: CV Jejak, 2018), 165.

<sup>13</sup> Rahmanuddin Tomalili, *Hukum Pidana* (Deepublish, 2019).

<sup>14</sup> Famahato Lase, *Model Pembelajaran Pendidikan Karakter Cerdas* (Yogyakarta: Nas Media Indonesia, 2022), 142.

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b. Correction or Control

Given the risk of pupils committing more infractions or irregularities, supervision strives to prevent and preserve order so that something unwanted does not occur.<sup>15</sup> In addition, based on the author's interviews and field observations, it is true that Islamic religious education teachers and the school work together to make changes and provide supervision. The author also observed that every classroom was equipped with surveillance cameras and that morning patrols were always conducted to ensure kids did not commit offenses, such as arriving late to school or entering the classroom outside of class hours. These would be done to prevent the occurrence of deviant conduct.

c. Punishment

According to Amir Daien Indrakusuma, punishment is an action given to students who violate consciously and intentionally by giving warnings and lessons for the violations that have been committed so that these students become aware, deterrent, and avoid all kinds of violations and mistakes and are always careful. Students engage in acts that all serve to improve their moral character.<sup>16</sup> In addition, the author observed several male students who had been scolded by the principal and given a punishment for violating school rules standing in front of the principal's office. In this instance, it demonstrates that the school did administer the punishment.

There must be impediments that impede the process of instilling akhlakul karimah in students, such that it affects the process. The impediments are as follows:

a. Lack of parental attention

Instilling a noble character is the primary duty of parents, which must begin at an early age. Moral instruction must begin with the parents as exemplary role models.<sup>17</sup> Teachers and parents try to instill noble ideals, character, or morality in their kids so they might avoid dishonorable and deviant behavior. Parents and educators are responsible for enhancing their students' morality and conduct. Realizing and resolving to always conduct appropriately, to be polite and courteous, and to get along well with excellent people.<sup>18</sup>

The authors conclude from this data that cooperation between schools and parents is good. The instructor gives parents updates on their children's academic and behavioral development at school. Even if parents appear to be occupied with earning a living, they do not lessen their care for their children by offering guidance and instruction at home.

b. Limited supervision of the school

Due to school constraints, monitoring and supervising pupils' behaviour outside of school hours is only sometimes possible. Since the school can only oversee students within the school environment and is unaware of the behaviour of students outside of school hours, the school can't determine the conduct of students outside of school hours.<sup>19</sup>

Based on interviews with teachers and students of Islamic religious education, it can be determined that teachers always supervise students' morals at school. However, supervision outside of school is not optimal because teachers can only sometimes monitor their pupils' moral development.

c. Lack of awareness of students

Due to their immaturity, kids lack awareness of the need for good morality. Therefore they act without considering the repercussions of their behaviour.<sup>20</sup> Moreover, based on the author's field observations, he saw that there were still male students with long hair who removed their clothing; this is a minor example of students' need for more awareness to comply with school standards to look neat. In order to overcome these barriers in nurturing students' akhlakul karimah, one method is to have a good approach to students by issuing a warning so that these students will desire to change for the better.

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<sup>15</sup> Mohd Sya'roni, 'Strategi Guru Pendidikan Agama Islam Dalam Membina Akhlak Siswa Di SMP', *Al-Miskawaih: Journal of Science Education* 1, no. 1 (2022): 133–54.

<sup>16</sup> Jajang Aisyul Muzakki, 'Hakekat Hukuman Dalam Pendidikan Islam', *Halaqa: Islamic Education Journal* 1, no. 2 (2017): 75–86.

<sup>17</sup> M Hidayat Ginanjar, 'Keseimbangan Peran Orang Tua Dalam Pembentukan Karakter Anak', *Edukasi Islami: Jurnal Pendidikan Islam* 2, no. 03 (2017).

<sup>18</sup> Muhiyatul Huliyah, *Strategi Pengembangan Moral Dan Karakter Anak Usia Dini* (Yogyakarta: Jejak Pustaka, 2021), 5.

<sup>19</sup> Nidhaul Khusna, 'Peran Guru Pendidikan Agama Islam Dalam Menumbuhkan Karakter Anti Korupsi', *MUDARRISA: Jurnal Kajian Pendidikan Islam* 8, no. 2 (2016): 173–200.

<sup>20</sup> Ani Nur Aeni, *Pendidikan Karakter Untuk Mahasiswa PGSD* (UPi Press, 2014).

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## d. Environment

In addition to the family and school environments, the community environment is an educational institution that affects students' morality.<sup>21</sup> In particular, there is the social environment because indirectly, children in a positive environment will be positive, and vice versa. The results of these interviews suggest that the environment significantly impacts the moral growth of kids.

The influence of this environment can be observed in the habits of children outside of the school environment; there is no ban on children smoking in the community because the surrounding environment also smokes, which then becomes a habit that these children carry into the school environment. In this scenario, however, the community atmosphere is conducive enough for youngsters to regularly attend the mosque for the evening prayer due to the beneficial influence of the surrounding environment. The influence of the outside environment can also have an effect on kids within the educational setting.

**RESULT**

According to the findings of this study, the teacher's technique for instilling akhlakul karimah in students is twofold. Direct techniques include emulation, counsel, instruction, competitiveness, and habituation, whereas indirect strategies include prohibition, correction or monitoring, and punishment. The barriers that obstruct the teacher's method for instilling akhlakul karimah in pupils include a lack of parental attention, inadequate school supervision, and a lack of student understanding regarding the significance of high morals, as well as the surroundings around students.

For schools, it is desired that all activities linked to the cultivation of akhlakul karimah can continue to be developed through the approach of Islamic religious education and morality teachers. Teachers of Islamic religious education and character can instill akhlakul karimah in students, which will then be implemented and practiced in daily life, and for students, students are expected to be able to carry out the strategies implemented by teachers of Islamic religious education and character in instilling akhlakul karimah so that they become more human. Good.

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