

Dogmatic and Scientific Analysis of Akhlak Education Implementation at MTs Tarbiyatul Qurro'

Suparman^{1*}, Fathurrahmanmuhtar²

Abstract

This study aims to analyze the implementation of moral learning at MTS Tarbiyatul Qurro with a dogmatic and scientific approach. The main focus of this study is to explore the application of moral values based on Islamic teachings and evaluate the effectiveness of learning methods used in the school context. This study uses a qualitative approach with a case study method, where data is collected through in-depth interviews, observations, and documentation. The results of the study indicate that moral learning at MTS Tarbiyatul Qurro is based on strong Islamic teaching principles and is supported by interactive teaching methods that are relevant to students' lives. However, several challenges were found in its implementation, especially in terms of internalizing moral values by students outside the school environment. This finding indicates the importance of synergy between formal education and the habituation of moral behavior in the family and society. In conclusion, the dogmatic and scientific approaches to moral learning at MTS Tarbiyatul Qurro have been successfully implemented, although it requires more effort in implementing morals holistically in students' lives.

Keywords: artificial intelligence, digital content creation, project-based learning

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^{1,2}Universitas Islam Negeri Mataram, Indonesia

*Author Correspondent: suparmanuinmataram92@gmail.com

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Introduction

Etymologically, *akhlak* originates from the Arabic language and is the plural form of the word *khuluq*, which means character, behavior, or nature. The word *akhlak* is derived from *khalaqa*, which means "to create." It shares the same root as *khaliq* (the Creator), *makhluk* (the created), and *khalaq* (creation). This shared root indicates a connection between the Creator and the creation within the concept of *akhlak*. Terminologically, *akhlak* refers to a system of values that governs human attitudes and actions on this earth. This system of values is derived from Islamic teachings, with the Qur'an and the Sunnah of the Prophet as its primary sources, and *ijtihad* as the method of Islamic reasoning. The Qur'an, as a guidebook for humanity, contains approximately 1,500 verses discussing *akhlak*, which is two and a half times more than the verses related to legal matters, both theoretical and practical. This does not include the numerous sayings and actions of the Prophet (*hadith*) that emphasize the importance of noble character in all aspects of life. Indeed, Islam places great emphasis on moral education (*akhlak*) and considers it an essential and special aspect of human development (Syafiqurrohman, 2020).

Essentially, *khuluq* or *akhlak* refers to a state of character and attitude that has deeply permeated the soul, becoming a habit and part of one's personality. This state manifests in actions and words, either spontaneously or without pretense, and without requiring deliberate thought. If this state gives rise to qualities and behaviors that are commendable in the eyes of God and reason, it is referred to as *akhlaq al-mahmudah* (noble character) (Ashari, 2017). Conversely, if it leads to negative traits and actions that contradict divine laws, societal norms, cultural values, and religious teachings, it is termed *akhlaq al-mazmumah* (blameworthy character) (Akip & Taufik, 2021). Noble character (*Akhlaq al-Karimah*) as taught in Islam is an essential orientation that every Muslim must uphold. Anyone who seeks true happiness should make good character the foundation of their actions and behavior. Conversely, a person who neglects the cultivation of character lacks meaning and purpose in life. The cultivation of character is closely tied to two substantial elements within

humans: the soul and the body. Good character involves nurturing noble behavior and actions that can be manifested physically. In other words, the virtues rooted in the soul also influence the excellence of one's personality. Therefore, good character must always be made a life orientation in every era and moment (Arantika, 2023).

The Prophet Muhammad (peace be upon him) emphasized that he was sent to perfect noble character, as stated in the following hadith: "*Indeed, I was sent to perfect noble character.*" (Narrated by Malik bin Anas from Anas bin Malik). In addition to this hadith, the Prophet also said, as narrated by Tirmidhi: "*The believer with the most complete faith is the one with the best character.*" In essence, character (*akhlaq*) is a harmonious integration of outward behavior and inward intention. A person is considered to possess good character when their external actions align with their inner values. Since character is closely connected to the heart, purifying the heart is one of the key paths to achieving noble character. This highlights the distinction between character and ethics or morality. At its core, *akhlaq* operates on both external and internal levels, whereas ethics or morality predominantly concern outward conduct (Surbakti, 2021).

Aqidah Akhlak is one of the Islamic religious education subjects that serves as a source of guidance for achieving material progress and spiritual happiness. The teaching of Aqidah Akhlak emphasizes the attainment of two key aspects: theoretical understanding and practical application. This subject falls within the scope of Islamic religious education, which represents a conscious and structured effort to prepare students to recognize, understand, internalize, and believe in Allah, while actualizing this belief through noble character in daily life. The formation of character is influenced by two main factors: internal and external. To explain the factors affecting character development in education, three popular schools of thought are often referenced: nativism, empiricism, and convergence (Rahmawati & Sholeh, 2022).

The orientation of religious character (*akhlak*) is fundamental in Islamic education. The call to uphold noble character, embrace divine guidance, and embody virtuous behavior, as outlined in the Qur'an, the Hadith of Prophet Muhammad (PBUH), and primary sources of Islamic cultural heritage, legitimizes the importance of this orientation. The subject of Aqidah Akhlak plays a significant role in motivating students to learn and practice their faith, forming habits of displaying good character and avoiding reprehensible behavior in daily life. Noble character (*al-akhlak al-karimah*) is crucial for students to practice and instill in their individual lives, as well as in their interactions with society and the nation, particularly to anticipate the negative effects of globalization and the multidimensional crises facing Indonesia. Therefore, in this study, the author will focus exclusively on the subject of Aqidah Akhlak.

Character development encompasses intentional actions and independent activities aimed at fostering students' character, emphasizing noble principles and commendable behavior. Essentially, children are expected to become good individuals, recognizing and internalizing positive moral values (Saripudin, 2024). Meanwhile, a dogmatic and scientific analysis of the implementation of character education is crucial to provide a deeper understanding of how these two approaches can complement each other. In the modern context, the collaboration between religious principles and scientific approaches is essential to create effective learning methods. This aligns with the goals of Islamic education, which not only emphasizes the formation of moral character but also fosters students' critical and creative thinking abilities.

In Islamic civilization, *akhlak* (character) serves as both a boundary and the foundation upon which the greatness of Islam stands. The values of *akhlak* in Islam permeate all aspects of life, whether individual or societal, political or economic. Indeed, the Prophet Muhammad was sent to perfect *akhlak*, as he said: "*Indeed, I was sent to perfect good character.*" (Narrated by Imam Malik). The *akhlak* and moral conduct exemplified and taught by the Prophet should be followed by people today, as character and ethics hold significant spiritual and meaningful importance in human civilization. Civilizations of the past, as is well known, highly respected and adhered to the teachings of their ancestors, ensuring that the wisdom imparted was preserved and upheld. The *akhlak* discussed during that time was not just theoretical; it was deeply embedded in practice (Mz, 2018).

Based on the literature above, the researcher concludes that the dogmatic approach in character education emphasizes the importance of direct teaching based on religious texts, such as the Qur'an and Hadith. This method tends to teach moral values in an absolute manner, leaving little room for interpretation. In contrast, the scientific approach seeks to understand and apply character education through empirical and rational studies, considering student development psychology, social context, and educational research findings. From the various definitions presented above, it is also understood that character is fundamental to the fabric of society. Every person who is born must be taught the science of character.

However, the science of character is not a guarantee that a person will automatically become good and polite. Rather, it is knowledge that opens the heart to distinguish between what is good and what is bad, as well as understanding the benefits of good and bad actions. In Islamic boarding schools (*pesantren*), there are at least seven methods commonly used to shape the behavior of students (*santri*): the method of setting an example, training and habituation, learning through lessons, advice, discipline, praise and punishment, and educating through independence. *Pesantren* is known as an educational institution that is not only focused on intellectual achievement but also on the character or *akhlak* of the students. In fact, character development is often the dominant outcome of the learning process.

With its distinctive, exclusive, and closed learning environment, it allows for the monitoring and supervision of students, making it possible to shape character in various ways. One of the most common methods is through habituation or the passing down of traditions practiced in the *pesantren* (Winingsih et al., 2022). The implementation of *Aqidah Akhlak* becomes increasingly important in light of the rapid development of time, science, and technology, which are accompanied by negative effects, as evidenced by social issues such as student violence, the use of illegal drugs by young people, and other related phenomena. Education, especially character education, must be able to counterbalance these challenges by providing religious knowledge that can minimize, or even prevent, the rise of deviant behavior (Alfedha et al., 2023).

The research conducted by Hesti Winingsih and colleagues shows that the implementation of the *Adabul 'Alim Wal Muta'aliim* (The Ethics of the Teacher and the Student) in the character development of students (*santri*) is realized through: (1) the enforcement of rules and regulations that require students to participate in all non-formal activities, including religious studies at the *Madrasah Diniyah* and formal education at school; (2) fostering students' independence in managing daily activities, starting from waking up, performing ablution, attending congregational prayers, eating, bathing, washing clothes, and maintaining cleanliness; (3) habituating polite speech when addressing teachers and elders; (4) helping the religious leader (*Kiai*) in carrying out tasks and meeting the daily needs of the students. These findings illustrate that when character education is taught correctly and carefully, with an understanding of the students' conditions and potential, it results in students becoming more moral, civilized, and obedient to the commands and prohibitions of Islam.

Meanwhile, based on observations, research conducted at the *Madrasah Tsanawiyah Tarbiyatul Qurro* in Selagalas, West Lombok, located at Jl Ahmad Yani Selagalas, Sandubaya District, Mataram City, shows problems in the students' character. For instance, there have been signs of discord among students, dishonesty toward teachers, lack of politeness, and so on. Therefore, early character education is crucial so that students develop the habit of being polite and always engaging in commendable behavior in society, both while they are still in school and as they grow older. Character formation, which emphasizes instilling good values from an early age, will have a lasting impact on their growth and development. Hence, an in-depth analysis is needed to evaluate how the *madrasah* applies character education models so that the moral issues faced can be addressed. This study will analyze both the theoretical (dogmatic) dimensions and practical implementation (scientific) aspects, which can offer solutions for *Madrasah Tsanawiyah Tarbiyatul Qurro* and other *madrasahs* facing similar problems. Therefore, the study is titled "Dogmatic and Scientific Analysis of the Implementation of Character Education at MTs *Tarbiyatul Qurro*."

Method

The approach used in this research is a qualitative approach with a case study model. The process involved in conducting a case study research includes explaining the case study itself, which can be used as a research strategy, and then analyzing the evidence that supports the case study. This approach helps in understanding the specific context and complexities of the problem under investigation, allowing for a detailed exploration of the implementation of character education and its effectiveness within the selected madrasah (Fiantika et al., 2022). In the context of methodology, phenomena presented in written form are known as case studies. The goal of qualitative research is to obtain a comprehensive (holistic) picture of a phenomenon that occurs and is observed from the perspective of the subjects, without necessarily proving anything. Therefore, qualitative research is particularly suitable for addressing issues that are exploratory, descriptive, and explanatory in nature. This approach allows for an in-depth understanding of the context and dynamics involved in the research problem (Fiantika et al., 2022). Therefore, the data collection technique in this study is triangulation, which involves using multiple data collection methods simultaneously in a combined approach. The researcher immerses themselves in the field, studying, analyzing, interpreting, and drawing conclusions from the phenomena observed. In contrast, quantitative research begins with a theory and hypothesis. Conclusions are drawn through deduction, and norms are established through consensus. Triangulation in qualitative research ensures a more robust and reliable understanding by incorporating different perspectives and sources of data (Hasnunidah, 2017).

The reason the researcher chose a qualitative research approach with a case study model is because the phenomenon under investigation is a social reality concerning the issues of character education in Madrasah Tsanawiyah Tarbiyyatul Qurro. The aim of this research is to understand how the problem of character education should be addressed and what actions need to be taken to resolve the issues at the madrasah. This research is conducted by observing the events that occur. The study took place over a period from September to October.

Results and Discussion

Akhlak consists of actions that involve three components, namely: 1) Cognitive, which refers to an individual's foundational understanding based on their intellectual abilities. 2) Affective, which is the ability to analyze events as an effort to develop one's reasoning. 3) Psychomotor, which is the application of rational knowledge into tangible actions. (Amanda et al., 2024) The most fundamental teaching in Islam is the nobility of character. This trait largely determines a person's character. If someone's character is good, they will be respected, honored, and even become a role model in life. However, if the opposite is true, they will only be a source of reproach for their surroundings. The environment referred to here is not just the human community, but also the surrounding natural environment. The formation of character begins in the family environment. If parents are able to be good examples in their behavior towards their children, it is undeniable that they will produce children with good character as well. In the formation of character within the family, it is important to consider the rights and responsibilities of each family member (Suryani, Ma'tsum, Baniah, et al., 2021).

The scope of Akhlak includes Akhlak towards Allah and the Messenger, towards fellow humans, and towards the universe. The explanation is as follows: 1) Akhlak towards Allah and the Messenger: This fosters true faith and belief in Allah, avoiding shirk (associating others with Allah), and affirming His oneness (Tawhid), both in His Lordship (Rububiyah) and His Divinity (Uluhiyyah). It involves obeying all of Allah's commands. 2) Akhlak towards Humans: This includes how one behaves towards oneself, parents, teachers, neighbors, and the wider community (Suryani, Ma'tsum, Suharti, et al., 2021).

Moral Conduct towards Allah

1. Belief in Allah (Iman to Allah)

According to Hamka, the feeling of politeness and respect towards Allah arises from the human heart, a heart filled with piety. Fear, anxiety, hope, and love are signs of perfect faith. That is why in the Qur'an and Hadith, it is stated that acts such as bowing (rukuk), prostration (sujud), standing, and sitting are of no value if not accompanied by true faith and piety. Based on the analysis of the researcher at Madrasah Tsanawiyah Tarbiyatul Qurro, it can be concluded that the students have implemented their first moral action towards Allah, which is a firm belief that He exists and always watches over His creation, wherever and whenever (Bahrudin, n.d.). Therefore, whenever we want to do something, we must be vigilant and always remember Allah, as He is constantly watching us. The purpose of creating creatures on this earth is only to worship and serve the Creator. Believing that the Creator exists and is the One and Only, having correct faith will lead to happiness in both this world and the Hereafter. This is the primary moral action towards the Creator (DS, 2014).

2. Gratitude to Allah (Shukr to Allah)

The practice of showing gratitude to Allah has already been implemented at Madrasah Tsanawiyah Tarbiyatul Qurro, such as being thankful for the opportunity to study at the madrasa, because not every child has the chance to enjoy education. The students are also taught not to envy what other students have and to be grateful for their current successes. Based on a survey, most of the students identified the fourth moral action towards the Creator, which is being grateful for His blessings. This was confirmed by interviews with several students.

3. Repentance to Allah (Tawbah to Allah)

Tawbah (repentance) is the attitude of regretting the bad deeds one has done and making an effort to avoid them, while replacing them with good deeds. If someone has sinned and repents, committing not to repeat the wrongdoing, Allah will forgive the sins. Repentance is mandatory for every sin. When a servant commits a sin, there are three conditions that must be fulfilled: first, leaving the sin; second, feeling regret for the wrongdoing; and third, making a promise not to commit the sin again (Kholifah, 2022).

Repentance means asking the Creator to accept the servant's repentance. All parts of the body must become obedient to the laws of the Creator and commit not to do anything wrong after regretting past mistakes. This is what repentance is about, and it is not just about uttering "Istighfar" (seeking forgiveness) with the mouth but also feeling remorse in the heart. It is not easy for the Creator to forgive His servants unless they meet the conditions set by Him (Fekrat & Wahyuni, 2024).

For instance, an example of repentance in the life of a student is when they feel lazy or forgetful, as these are human traits. Therefore, when humans forget or make mistakes, their moral duty to the Creator is to immediately repent and seek forgiveness.

Moral Conduct towards Prophet Muhammad

All humans, endowed with intellect, should feel indebted to Prophet Muhammad, just as they are to their parents, teachers, and even more so. But how should we honor the Prophet? Isn't it true that many previous nations went astray because they did not know how to properly respect the Prophets and Messengers of Allah? For example, the Christians claim that Prophet Isa (Jesus) is the son of God, considering him as God due to his miracles, such as healing the sick, restoring the sight of the blind, and other wonders. Therefore, Allah has provided guidance to Muslims on how to honor Prophet Muhammad (Fuadi et al., 2021). The implementation of moral conduct toward Prophet Muhammad at Madrasah Tsanawiyah Tarbiyatul Qurro is demonstrated through activities such as reciting salawat before lessons, obeying the instructions of teachers and parents, although there are still challenges faced by both the teachers and the students.

Ethics towards fellow humans

As humans, we cannot avoid interactions and socializing with our environment. In maintaining polite social interactions, we must guard our words and actions to avoid hurting others. This is why manners and politeness are important. In Western culture, this is called etiquette. For example, according to traditional Indonesian customs, one should lower their head when passing in front of elders. This differs from Europe, where it is common to tip one's hat as a sign of respect when meeting a friend. In Chinese culture, a hat is removed when one is about to leave. Other examples include not raising the left finger when speaking, not raising the knee when sitting near elders, and standing up when an elder enters the room. One should also stand to accompany them when they leave. Additionally, one should not place a cap or headgear on the lap, avoid looking around aimlessly when visiting someone, and women should not laugh loudly in public. These practices reflect the importance of respect and politeness in maintaining harmonious relationships (Fuadi et al., 2021).

1. Etiquette towards teachers/educators

An educator is someone who takes on the role of guiding, observing, and providing lessons to help others reach a level of understanding that aligns with the expectations. The synonym for educator is teacher, who also specializes in nurturing, caring for, and training students to acquire knowledge. Article 39 of Law No. 20 of 2003 defines a teacher as an educator who delivers education at the primary and secondary education levels, emphasizing that the terms "teacher" and "educator" have the same meaning and connotation (Tarigan et al., 2024).

In Islam, education is often referred to by terms such as *murabbi*, *mu'alim*, *mu'addib*, *mudarris*, and *mursyid*. *Murabbi* is someone who studies and guides others to be creative, develop, and preserve their creative outcomes in ways that do not cause problems for themselves or their surrounding community. *Mu'alim* is a knowledgeable person who can explain the role of knowledge in daily life, present theoretical concepts in a practical way that facilitates transfer, and internalize and apply knowledge to those who are not experts. *Mu'addib* is a figure who encourages individuals with intelligence to fully commit to creating high-quality products in the future. *Mudarris* is a person who provides intellectual oversight and continuous efforts to educate students, a member with expertise who trains their students' skills. Conversely, *Mursyid* is a figure who can serve as a role model or reference, offering advice and guidance to those who seek it (Tarigan et al., 2024).

On the other hand, the ethics of a teacher toward students is the concept of a teacher's love for their students. Love brings about gentleness and wisdom, patience, generosity, ease, enthusiasm, strength, willingness to sacrifice, care, appreciation, fairness, a willingness to help, friendliness, and affection. These qualities of love are crucial for teachers in their teaching activities. Such traits will create a sense of security, calm, peace, and happiness within the students, making them feel comfortable in learning with their teacher. There will no longer be feelings of shame, fear, inferiority, or hesitation in expressing themselves and being creative. Students will no longer see their teacher as someone separate, but as a part of themselves. This will foster a harmonious, warm, and communicative relationship, ultimately making it easier to achieve the goals of both the teacher and the students (Suryani, Ma'tsum, Baniah, et al., 2021).

Students or those who need an educator must have good moral conduct toward their educators. It is undeniable that educators are like a second father or mother to the students, and therefore it is obligatory to obey them, just as it is obligatory to obey one's own parents, as long as the educator's commands do not contradict Islamic law.

The moral conduct toward educators that should be implemented includes the following:

a. Honoring Educators

One of the morals toward educators is to honor them. Honoring educators is done by not insulting, cursing, opposing, or hurting their feelings. The Prophet Muhammad (peace be upon him) said, "He is not one of us who does not honor the elderly and does not show kindness to the young." (Reported by Ahmad and Tirmidhi).

b. Attending the Place of Learning with Sincerity

Another moral is to approach the educator's place of teaching with the intention to learn sincerely and enthusiastically. The Prophet Muhammad (peace be upon him) said, "Whoever follows a path in search of knowledge, Allah will make the path to Paradise easy for him." (Reported by Ahmad, Muslim, Abu Dawood, At-Tirmidhi, and Ibn Majah). This Hadith shows that when we approach learning with good intentions, sincerity, and enthusiasm, Allah will bless and ease our path to Heaven. This highlights the high status of knowledge and educators in Islam (PAI & Tungkal, n.d.).

c. Dressing Neatly

Dressing neatly is an application of moral conduct toward educators. Students should dress neatly when attending school or class. Besides providing comfort for both the educator and the student, dressing neatly is also encouraged by the Prophet Muhammad (peace be upon him). He liked and advised his followers to dress neatly when attending class to ensure a comfortable and respectful learning environment (Attamimi & Hariyadi, 2020).

d. Paying Attention to the Educator

Another moral that students must practice is paying attention to the educator. When an educator is explaining, it is best for students to remain quiet and listen attentively to the explanation. Imam Sufyan Al-Thawri (may Allah have mercy on him) said, "If you see a young person speaking while their teacher is delivering knowledge, then interrupt their goodness, as they lack some humility" (Al-Baihaqi in Al-Madkhol ilas-Sunan).

e. Asking Questions When Not Understanding

Students are encouraged to ask their educators when they do not understand something. However, questions should be asked only after the educator has finished explaining a subject, and they should be asked politely and appropriately (Sukini, 2019).

f. Correcting the Educator with Respect

Educators are also human and are not exempt from making mistakes. Therefore, there are times when educators may err. When this happens, it is advisable for students to correct their educators in a good and respectful manner so that the educator does not feel offended. Students at Madrasah Tsanawiyah Tarbiyatul Qurro have implemented good moral conduct toward their educators. However, in practice, there is still a need for improvement, especially among some students who require more intensive guidance on how to properly honor their teachers (Salsabilah et al., 2021).

2. Etiquette towards Parents

A child is considered pious (shalih/shalihah) if they always do good to their parents and teachers. The following are the etiquettes (adab) towards parents that are instilled by teachers and evaluated by monitoring students at home, particularly in the following as-

pects:1)Manifesting love and affection towards parents, Obeying their commands, Guarding their feelings, Not calling parents by their names, Humility and not walking ahead of them, Praying for both, whether they are alive or have passed away, Being good to parents' friends (including when the parents have passed away), Not cursing parents, Not raising their voice above their parents' voice, Answering parents' calls politely, Being willing to serve with gentleness and patience, especially when parents are in need, Not bringing up the good deeds done for parents and Not frowning at parents These actions reflect the importance of showing respect, kindness, and care towards parents, demonstrating a strong bond of love and respect within the family (Sari et al., 2020).

Birru Walidain, or honoring and being good to one's parents, holds a special place in Islamic teachings. The importance of being dutiful to parents is emphasized both in the Qur'an and the Hadith. Allah (SWT) has commanded kindness and respect towards one's parents right after the command to worship Him alone in the Qur'an, or immediately after the prohibition of associating partners with Him. This highlights the immense value of filial piety in Islam (Amanda et al., 2024)., Allah (SWT) says in Surah Luqman, verses 14-15

﴿ وَوصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالَهُ فِي سِنَيْنِ ۖ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ ۚ ۱٤ وَإِنْ جَاهَدَكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا ۚ سَبِيلَ مَنْ آتَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ۝ ١٥ ﴾

We have enjoined upon man [care] for his parents. His mother carried him with hardship upon hardship, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them. To Me is your return, and I will inform you about what you used to do. (QS. Luqman [31]: 14-15)

As a student, being good (or dutiful) to one's parents to gain their approval should be prioritized over seeking knowledge, even if the knowledge being sought is religious knowledge, as long as that knowledge falls under the category of *fard kifayah* (communal obligation). However, if a person does not know how to worship Allah (SWT), how to perform prayers, and other essential aspects of worship that are considered *fard 'ain* (individual obligation), then in this case, seeking knowledge takes precedence over dutifulness to parents in terms of seeking their approval.

The method of moral education

1. The Method of Exemplification

Children have a strong tendency to imitate, so the method of *uswatun hasanah* (a good role model) from those closest to the child is the most effective. In this case, the people closest to the child are their parents, so the role model provided by the parents has a significant impact on shaping the child's mentality and character. Exemplification in education is the most convincing method for successfully preparing and shaping a child's moral, spiritual, and social aspects. This is because the educator serves as the best example in the eyes of the child, who will imitate their actions and manners, consciously or unconsciously, leaving an imprint on their soul and feelings, whether in words or actions, material or spiritual, whether known or unknown (Zamroni, 2017).

Therefore, in practice, it can be understood by fathers, mothers, and educators that education through providing good examples is essential in the effort to correct the misalignment of a child's character. It is even the foundation for fostering virtues, honor, and commendable social ethics. Without offering such good examples, the education of children will fail, and advice will not leave a lasting impression. Therefore, educators should be mindful of Allah when educating children. Educating children is a responsibility entrusted to the shoulders of both parents and educators, so that they may witness their children as the "sun of reform" and the "full moon of guidance," whose light the community can enjoy and whose noble character they can reflect upon.

2. Method of Habituation

Al-Ghazali, in his book *Ihya Ulumuddin*, mentioned: "It should be known that the way to train children is one of the most important matters and must be given higher priority than other matters. A child is a trust in the hands of their parents, and their heart, which is still pure, is a very precious gem. If they are accustomed to doing good, they will grow up to be good and become happy in this world and the hereafter. Conversely, if they are accustomed to bad behavior and neglected like livestock, they will become miserable and lost." Therefore, by adopting the Islamic method in educating habits, shaping beliefs, and character, children will generally grow up with a strong Islamic faith, noble character, and in accordance with the teachings of the Qur'an. They will even set an example for others, behaving nobly with commendable traits (Zamroni, 2017).

Therefore, educators should roll up their sleeves to fulfill the educational rights of children through teaching, habituation, and moral education. If they have carried out these efforts, they have fulfilled their duties and responsibilities. This will drive the wheel of educational progress forward and strengthen the pillars of safety and tranquility within society. At that point, the believers will rejoice with the presence of a generation of believers, a Muslim society, and a righteous ummah.

3. The Method of Giving Advice

Advice can open children's eyes to the true nature of things, guide them toward noble situations, adorn them with virtuous character, and equip them with the principles of Islam. The method of the Qur'an in delivering messages varies. All of this is intended as an effort to remind of Allah, provide advice, and offer guidance, all conveyed through the words of the Prophets (peace be upon them), and later relayed by the preachers, their groups, and followers. Sincere advice leaves a lasting impact and influence if it enters a pure soul, an open heart, and a wise mind. In this case, the advice will be received promptly and leave a deep mark. The Qur'an emphasizes this understanding in many of its verses, repeatedly mentioning the benefits of reminders. Allah says in Surah Qaf, verse 50:

إِنَّ فِي ذَلِكَ لَذِكْرَى لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ

Indeed, in this there is certainly a reminder for those who have a heart or who listen with understanding and observe.

Conclusion

From the research findings, it can be concluded that ethics (akhlak) is a spontaneous action based on the qualities present within human nature. The teaching of ethics at MTS Tarbyatul Qurro is based on strong Islamic principles and supported by interactive teaching methods that are relevant to the students' lives. However, several challenges were found in its implementation, particularly regarding the internalization of ethical values by students outside of the school environment. The scope of ethics includes ethics towards Allah and the Prophet, towards fellow human beings, and towards the universe. The explanation is as follows: 1) Ethics towards Allah and the Prophet results in true belief and faith in Allah, avoiding shirk, and affirming His oneness, both in rububiyah (Lordship) and uluhiyyah (Worship). It also involves obedience in carrying out all of Allah's commands. 2) Ethics towards others consists of ethics towards oneself, parents, teachers, neighbors, and society at large. The methods of ethical education that must be applied by teachers at MTS Tarbyatul Qurro include the Method of Exemplification, the Method of Habit Formation, and the Method of Giving Advice.

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