

# TEACHING STRATEGY OF AL-ISLAM TEACHER ON INCREASING STUDENT'S MORALITY IN 9 GRADE OF SMP MUHAMADIYAH 15 SURABAYA

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**Abstract:** This study aimed to determine the role of teacher to student's morality education, the strategy of Al - Islam teacher to improve student morality, the supporting factors and inhibitors in building student's morality of 9 grade student in SMP Muhammadiyah 15 Surabaya. This study used descriptive qualitative method. The research data were collected by using observation, interview and documentation method, then analyzed by using inductive approach and validity test. The results indicated that: activities of moral formation that teachers do i.e. night prayer, tahfidz Qur'an, and *dzuhur* praying in congregation. Teaching strategies of PAI Teacher used inquiry strategies, approached to student by using a variety of methods such as lecturing method, habituation method, and counseling method. The supporting factors: (a) family factors or parent who has very active role to participate in fostering student's morality, (b) environment or community around the school, (c) the environment around student's residence has been thick with religious thing, (d) school's rules to prevent student's delinquency. Inhibiting Factors are (a) there was no enough time to foster much morality on student. (b) Lack of school's provision. (c) Different student's attitude and behavior. (d) Uncontrollable student association. (e) Lack of students' awareness to attend activities required by the school. (f) Inadequate supporting facilities and infrastructures. (g) The widespread of information today.

**Keywords:** *Role, Strategy, Moral Education*

## A. Introduction

Bad, laudable, and ignoble values apply wherever and whenever in all life aspects without time and place limited. So, morality in Islam was not a conditional character but has a definite value. In this case, the human nature as a moral creature that obliged to run and maintain good morality also avoid and leave bad morals. In the current globalization era, the decline moral and ethical could be more felt. Social phenomenon created various assumptions about the Muslims' morality. Therefore, we had to evaluate it starting from ourselves, how further we can run the morals exemplified by the Prophet Muhammad. The teaching of Islam is aimed to create human welfare. In the morality field, Islam upholds mutual help, mutual advocating about right and patience, loyalty of herds,

egalitarian (equality), tolerance, and togetherness. It can be seen that human level is determined by the morality and shown with good achievement achieved by following good moral.

Moral is a system that assesses exoteric and esoteric acts of human being among individually, collectively, and society in the good interaction of life between human being among individual, group and society in the interaction of life between man and God, man with fellow human being, man with animals, man with angels, man with jinn and also man with nature around.

Moral education is a process of fostering student's character so that become noble character. The process cannot be separated from religious life development of student in totality.

In connection with this moral education, Rasulullah SAW. had stated

many hadiths, among them: Abdullah bin Amr RA, said, "The Prophet Muhammad is not a vile and not a cruel man. He said, 'The best of you is the best of morals' " (H.R. Bukhori)

This hadith contains information that Rasulullah SAW has a good character and give high esteem to people who have noble character. That means that noble character is a thing that must be owned by his ummah. In order to every Muslim has a noble character, he must be taught and educated to every Muslim's child.

The primary goal of Islamic education is to educate character and soul formation. The education given to students should contain moral lessons. Every teacher must think about moral and think about religious morality before other matters as it is the highest morality, while the noble character is the pillar of Islamic education.

The purpose of moral education can be divided into two kinds, as follows:

#### 1. General Purpose

Barnawy Umari stated that the goals of moral education in general include:

- a. In order to be accustomed to doing good, beautiful, noble, laudable and avoiding the bad, ugly, contemptible and despicable.
- b. In order to keep our relationship with Allah SWT and with fellow human beings are always well maintained and harmonious.

According to Ali Hasan, the goal of moral is that to make everyone become virtuous, good behavior or manner or in accordance with Islam.

#### 2. Special Purpose

The specific moral education aims as follows:

- a. To grow the formation of noble habit and good custom
- b. To strengthen the sense of religion in the students, to get used to hold on

to noble character and hate low morality.

- c. To be familiarized students are willing, optimistic, confident, emotional, suffering and patient.
- d. To guide students toward healthy behavior and to help them good social interaction, to love kindness for others, to love helping, to have affection to the weak, and to appreciate others.
- e. To familiarize students with politeness in speaking and socializing both in and outside school.

According to Muhammad 'Athiyyah Al-Abrasyi explained that the purpose of moral education and moral in Islam is to create people who have good moral, hard willingness, polite in speaking and noble in behavior, wise, perfect, polite and civilized, sincere, honest and holy. The soul of Islamic education is moral education and character.

It was also explained by Ahmad Amin that the goal of moral education (ethics) not only to know the paradigm or theory, even half of that goal is to influence and encourage our will to form a holy life and produce goodness and perfection and provide benefits to fellow human beings so that ethic is to encourage the will to do good, but it does not always work if it is not obeyed by human sanity.

How important student's morality enhancement is, it is because one of the factors causing the failure of Islamic education so far is low morality of children. This is due to failure in instilling and fostering morals. It cannot be denied that the emergence of dispute, conflict, and other violence is a reflection of education system failure in this country, especially moral. The failure of the religious education system in Indonesia because Al-Islam so far

only emphasizes on the process of transferring knowledge to students, not on the process of transferring religious values which to guide them to become a person with strong personality and noble character.

From all facts above, it is very necessary to understand how students' moral description, and as mentioned above about religious teachers (especially on Islamic Religion Subject) of course this cannot be separated from their strategy in educating them. Students' had misconception towards religious education because the teacher did not use certain techniques or methods to deliver the subject so that the teaching process does not run maximally. Another case, if teaching teachers used the right techniques or methods in delivering the material, it can be sure that the students will be able to understand and practice.

Overall educations in schools, the learning activities become the most robust activities. This means that the success or failure of educational goal achievement depends a lot on how the process experienced by students. The moral enhancement is a major mission that must be done by Al - Islam teachers to their students, the strategy becomes very influential component in the field of education, especially closely related to the process of fostering students' noble character.

In every educational institution whether formal or non-formal, it must have a strong commitment to foster students' noble character, this cannot be denied anymore because the guidance of every educational institution that commit to build noble character on their students, of course should have a strategy or own technique in the teaching process.

This is due to the differences of each student's character in a particular educational institution as well. The diversity of PAI teachers' strategy in the

process of teaching noble character aims to attract students' learning interest, and to create unsaturated and monotonous learning atmosphere so that the continuity and success on teaching students' noble character can be succeed as much as possible.

The teacher has many and heavy jobs. However, all tasks can be succeeding if the students change their behavior and deed to be better. Then, of course the most fundamental thing embedded is moral. It is because good moral education and successful teaching has an impact on humility and good behavior, both against fellow human beings, environment, and most importantly moral to Allah SWT. if we noticed it, then there will be no nature and life damage as the word of Allah SWT which means: Calamities have appeared on land and sea because of what the hands of the people have earned, so that He (Allah) makes them taste some of what they did, in order that they may return (to the right way). (QS. Ar-Rum: 41)

Thus, Al-Islam teachers have task in schools to nurture and educate their students through Al - Islam that can foster the students' morality and practice it in everyday life. It is heavy because of teacher's absolute responsibility, but also family and community should support and responsible to cooperate with children education.

To realize that, an Al-Islam teacher is able to try and use some strategies in the effort to develop students' morality, either strategies in method of delivering material or implemented activities in fostering morality, because it can produce desired goals in education.

The strategy that must be done by Al-Islam teachers to guide students' morality, beside using some methods to deliver their material, it must also be

supported by the exemplary or habituation of good attitude, without any habituation and good example, the teaching will be difficult to achieve expected goal, and it is the duty of Al-Islam teachers to give exemplary or good example and get used to be good too. Thus, strategy is an important component and has a great influence on teaching success as the strategy to guide students' noble character, not only to maximize but also to facilitate the teaching process to improve the quality of Al-Islam teacher especially to enhance teaching; the strategy is a bridge in teaching and learning activities.

Therefore, the researcher was interested to conduct research entitled "Teaching Strategy of Al-Islam Teacher on Increasing Students' Morality in 9 Grade of SMP Muhammadiyah 15 Surabaya".

## **B. Research Method**

This research used qualitative research method i.e. research that intended to understand the phenomenon experienced by the subjects such as behavior, perception, motivation, action, etc., holistically, and by using description in the form of words and language, in a specific, natural context and by utilizing various natural methods. A Qualitative research is a study that cannot be achieved by using statistical procedures in quantification ways. It can show people's lives, history, behavior, social movement, and kinship relationship.<sup>1</sup>

Qualitative research data is descriptive, personal document, field note, respondent action, document, and others. This method used small sample which was not representative and developed during the research process.

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<sup>1</sup> M. Junaidi Ghony Dan Fauzan Almanshur, *Metodologi Penelitian Kualitatif*, (Jogjakarta: Ar-Ruzz Media, 2014), 25

The data analysis was done continuously from beginning to end of research, doing inductively, looking for model, pattern, theme, and theory. The relationship between respondents was in the form of empathy, familiar; the researcher had the same position in long term, even as a teacher.<sup>2</sup>

### **a. Data Source**

The data sources in this study was divided into two; primary and secondary data sources.

1. The primary data sources directly provided data to researchers, while secondary data sources indirectly provided data.
2. The secondary data was obtained from other people or documents. The primary data was obtained directly by the author without intermediaries. That was data taken directly from the respondents in the field. However, the secondary data itself was also a data obtained through mediation in the sense, the data obtained are available before without having to go directly to the respondent.<sup>3</sup>

### **b. Data Collection Technique**

The data collection was used to obtain the necessary data, whether related to literature or literature research or the data generated from the field (research field). In qualitative research, can be done using the following techniques:

#### **1. Observation**

The data collection technique required the researchers to go to the field to observe things related to space, place, actor, activity, object, time, event, goal, and feeling. The things that need and must be considered in this observation were (1) space or place;

<sup>2</sup> Andi, *Metode-Metode Penelitian*, 52.

<sup>3</sup> *Ibid*, 126.

observed the space or place to be recorded or drawn. (2) The perpetrator, the researcher observed the characteristics of the subject and the room or place. (3) Activities, where observations were done to the subject conducting activities in the room so that could create interaction between the perpetrators with one another in the space or place. (4) Objects or tools, in which the researcher recorded all objects or tools used by the subject to relate directly or indirectly the activities. (5) The time, in which the researcher recorded each time step of an activity. (6) Events, in which the researcher recorded events occurring during the research activity. (7) Objectives, the researcher recorded the objectives of each activity that existed during the research activity. (8) Feelings, the researcher should also record the changes that occur on each actor.<sup>4</sup>

## 2. Interview

The technique to collect information done by using oral question and answer unilaterally, face to face interaction, also purpose and direction settled.<sup>5</sup> Interview was one of techniques to collect data and information. The using of this method as interview could explore not only knowledge and experience of subject but also the deep hidden things and the information include across time things which related to past, present and future.<sup>6</sup>

The type of interviews used in the study was structured and unstructured interviews. The unstructured interview

were free interview without structured and complete systematic interview guidelines for collecting data, the interview guideline was only outline of issues consisted of question would be asked. While the structured interview were choice model if the interviewer knew what he did not know. This type of interview involved to emphasize the interviewers' definition of situation, to encourage them on the structured answer to situation, to give opportunity to describe as much as possible about relevant views which was not rely on the investigator relevance understanding.<sup>7</sup>

## 3. Document

Looking for data about things or variables could be notes, transcripts, books, newspapers, magazines, inscriptions, meeting notes, agenda, etc. The documentation observed was not a living thing but an inanimate object. The source of data used was primary data source which directly give data and the secondary data source which indirectly give data to the researcher.<sup>8</sup>

## c. Data Analysis Technique

The data analysis in qualitative research conducted within and after the data collection took place in a certain period. The analysis of this data was done interactively and continuously until the data was saturated.<sup>9</sup>

### 1. Data Display

The pile of data, and thick field reports were hard to handle and find the point as it had many details. It was also difficult to notice whole picture for

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<sup>4</sup> Junaidi Dan Fauzan, *Metodologi Penelitian*, 165.

<sup>5</sup> Anas Sudijono, *Pengantar Evaluasi Pendidikan*, (Jakarta: Pt. Raja Grafindo Persada, 2006), 82.

<sup>6</sup> Junaidi Dan Fauzan, *Metodologi Penelitian*, 176.

<sup>7</sup> *Ibid*, 287.

<sup>8</sup> Kaelan, *Metode Penelitian Kualitatif*, 125 – 126.

<sup>9</sup> Sugeng Pujileksono, *Metode Penelitian Komunikasi Kualitatif*, (Malang: Intrans Publishing, 2015), 152.

drawing the right conclusions. Therefore, in order to see the whole picture or certain parts of the research, it had to be endeavored to make various kinds of systematization or maybe networking. Thus, the researcher could master the data and not immersed in the pile of details. Making "display" was also part of the analysis activities. By creating data displays, the problem of data meaning that consisted of various contexts could be mastered map.

## 2. Data Reduction

The data obtained in the field was written or typed in detailed description or report. This report would add continuously and had difficulties if those were not analyzed from the beginning. The reports need to be reduced, summarized, selected to focus on the important things, the theme or pattern. So field reports become raw materials, reduced the reductions, arranged more systematically so that became easier to control. The reduced data gave a sharper picture of the observed result and also made it easier to research and to retrieve data obtained when necessary. The data reduction could also help in providing code to certain aspects.

## 3. Field Analysis

The process of collecting data during field research, the data had to be analyzed immediately, once collected and transformed in the form of field reports. The analysis of this data could reveal: what data needed to be searched, what information should be proved, what questions should be answered, what methods should be held to find new information, and what errors should be corrected.

The field data analysis would create some things such as summary sheet, low code generation, middle (code pattern) and high-level (memo).

## C. RESULT DISCUSSION

### 1. Role of Moral Education on Student of 9 Grade in SMP Muhammadiyah 15 Surabaya.

The finding of existing research in the field showed that the effort of Al-Islam teachers in moral development in SMP Muhammadiyah 15 from the respondents who specifies various kinds of conducted activities; as told by the teachers that there were 2 kinds of activities included external activity when KBM takes place, more precisely at the time of learning process of religious education, and internal activity done in extracurricular activities obliged to follow by students such as night prayer and Tahfid Qur'an.

In the moral development done intensively by teachers in SMP Muhammadiyah 15 Surabaya, the researcher began the next question to the Al-Islam teachers in SMP Muhammadiyah 15 Surabaya, to deepen the process of students' moral development conducted with the purpose fixed. The purpose of moral development in SMP Muhammadiyah 15 Surabaya i.e. to improve the students' morality to be better, to make the students become more disciplined, to get the students become more respect for their parents". "To improve and change the students' morality who did not yet know better which good or bad". "The goal that children can change their behavior with this development, the students here has various behavior; some are very naughty, so the technique is different from other students".

After looking for enough information about the purpose of the implementation of moral development to be deepened in SMP Muhammadiyah 15 Surabaya, the forms of this moral development were Dhuha prayer and Qur'an recitation.

The speech in 7 minutes on Tuesday, this activity was done in rotation by the students of 9 grade for example in male students for first week turn then female students in the next week turn and so on.

The reason of moral development done by teachers in SMP Muhammadiyah 15 Surabaya as expressed by the teacher coach, "Yes, It is to improve the students' morality or behavior that deviated from Islamic aqeedah. Well Sir, nowadays technological developments are getting more advanced, ranging from television to internet we can easily access. The things we want either good or bad are there. So, that's all that will be bad for the child if not done coaching, because to change the students who had well enough behavior will change to be good. Yes or No sir? Actually, when they entered to this school, not all of them had good behavior so that the teacher has obligation to foster the students' morality. This coaching has been done to change their behavior from bad to be better".

The findings above showed the correlation between the implementation of character building on the students at SMP Muhammadiyah 15 Surabaya. Basically, it has been done intensively and continuously. This can be evidenced by the implementation such as to pray Dhuha, to recite some Surah in Qur'an, and to pray Dhuhur in congregation, the existence of speech for 7 minutes is one of character building itself. This activity is carried out daily with discipline for all students and teachers.

## **2. Al-Islam Teacher's Strategy in Improving Student's Morality in**

### **SMP Muhammadiyah 15 Surabaya and Analysis**

The strategy used by teachers in improving morality was inquiry learning strategy, because it was considered more appealing to students when it was implemented in everyday life, the students found something and knew how to solve problems. The examples are such as habituation, they were accustomed to pray before and after learning, then read short surah determined every day and familiarized to say hello when meeting with the teacher.

If the speech was done during the learning of Al-Islam, as expressed by the teachers who stated that he preferred approach to the students directly so that students are considered as friends therefore they became more comfortable in expressing the problem faced, and counseling practically. So, they can find out the students' problem fact then provided solution or advice to them.

Then, the material presented by the Al-Islam teacher had to be different on its delivery. According to the teacher, the material was adapted to the students' condition, sometimes there are naughty students, and so the teacher used the lecturing method only and advised the students who participated in the activity. So, the material came from teaching in the classroom and sometimes from phenomenon occurred in school.

The time allocation of moral development done are when pray *dhuha* and *tahajud* (night prayer), and also extracurricular activities. When it come to the method, more approach to students, usually when they got breaks, they come to counseling room or sometimes the teacher blends to the students in break time.

So, according to statement of three Al-Islam teachers in SMP Muhammadiyah 15 Surabaya, they conveyed that it could be concluded that Al-Islam teachers' has various effort in fostering students' morality i.e. directly approach to the students, lecturing method, punishment, and habituation.

### **3. Supporting and Inhibiting Factors in Fostering Students' Morality in SMP Muhammadiyah 15 Surabaya**

#### **a. Supporting Factor**

Supporting Factors according to Mr. Banjar stated, "The supporting factor is Religious Culture in SMP Muhammadiyah 15 that has full support of parent and give their children fully to this school to be fostered the their character. We have parent's contact numbers that can be contacted, if the students did not go to school or have problem, we directly contact their parents. And then, the existence of school rules can make the students to be more disciplined, such as giving punishment and scoring them".

Then, the supporting factors according to Mr. Khoiruddin stated "Family factors, the parent has very influential effect on the process of students' moral development. Furthermore, the surrounding community such as strong religious tradition will have a positive effect for children's mental development. Lastly, the school rules also give effect on students' behavior".

Then, Mrs. Kasning explained about supporting factors of character building "Parent, parent is very strong supporting factors as they play an active role in the process of character building at home. Secondly, the neighborhood around the school also should participate in supervision any

students who will be truant, and then they need to immediately report it".

From the explanation above, it can be concluded the supporting factors as follows:

- 1) Either family factors or parent had very active role to participate in fostering students' morality;
- 2) Environment or community around the school;
- 3) Environment around the student's home was still thick by religious things;
- 4) School rules were used to prevent student delinquency.

#### **b. Inhibiting Factors**

The inhibiting factors according to Mr. Banjar said, "Inhibiting factors in moral development such as problem of the time, we cannot every time foster the students, children, sometimes they are seen to have good moral development in the school but after school they can be influenced by their peers at home. Secondly, different attitude and behavior of students, not all of them have a good background. Then, lack of students' awareness to perform activities required in the school. And lastly, the information in the world today such as the internet, mobile phones get more sophisticated, it will all affect the development of their attitude, behavior, and mindset.

Then, Mrs. Anis explained the inhibiting factors of character building, "Limited school supervision, teachers cannot always monitor and supervise students' behavior outside school. Then, the students are less aware about the importance of activities programmed by the school, whereas the activity is much related to their morality. The lack of facilities and infrastructures can support moral development activities. The advanced technology today such as the



development of mobile phones and TV, many television programs are less educational now, indirectly it can provide bad example so that it is feared that the children will imitate it".

Mr. Khoiruddin also explained the inhibiting factors of moral character development, "The first is time problem, and there is no enough time to nurture many students, so not all of them can be nurtured. The second is their uncontrollable association at home. The further was lack of student awareness".

From the above explanation, it can be inferred inhibiting and supporting factors as follows:

1. There is no enough time to foster many students' morality.
2. There is limited school supervision.
3. Different students' attitude and behavior.
4. Uncontrollable student association.
5. Lack of students' awareness to follow the activities obliged by the school.
6. Lack of supporting facilities and infrastructures.
7. The widespread of information today.

#### **D. Conclusion**

Based on the results of research and discussion described above, it can be concluded as follows:

1. The role of Al-Islam teachers in SMP Muhammadiyah 15 Surabaya had a great influence on students as the teacher had very active role in the students' moral development either in religious activities or not. The activities of moral development done by the teacher i.e. *Tahajjud* (Night Prayer, Tahfid Qur'an. and Dhuhur Prayer in congregation.

2. Teaching strategies of Al-Islam teacher used is inquire strategy, in which the students searched and investigated systematically, critically, and logically so that they could find their own knowledge, attitude, and skill as a form of behavioral change. The approaches of teacher to student were various methods such as lecturing, habituation, and counseling methods.

3. Supporting and inhibiting factors on 9 grades students' moral development In SMP Muhammadiyah 15 Surabaya as follows:

##### a. Supporting Factor

- 1) Family factor or parent has very active role in fostering the students' morality participation.
- 2) Environment or community around the school.
- 3) Environment around the student's home was identical with religious things.
- 4) School rules used to prevent student delinquency.

##### b. Inhibiting Factor

- 1) There is no enough time to foster many students' morality.
- 2) There is limited school supervision.
- 3) Different students' attitude and behavior.
- 4) Uncontrollable student association.
- 5) Lack of students' awareness to follow the activities obliged by the school.
- 6) Lack of supporting facilities and infrastructures.
- 7) The widespread of information today.

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