THE EFFORTS OF TEACHERS OF AL ISLAM IN IMPROVING THE GOOD ETHIC OF VII GRADE OF THE FIRST MIDDLE SCHOOL OF MUHAMMADIYAH 11 SURABAYA

Arief Himawan[1] Zainuddin Maliki[2]
ariefsmpm11@gmail.com[1] zainuddin_M@gmail.com[2]

Abstract

This research was conducted because it was motivated by the problems that occur in students at this time, ranging from brawls, harassment, sexual intercourse, bullying, moral crisis and others. This has led many parties to highlight the role of education, meaning that events in society cannot be separated from the role of education. The formulation of the problem of this thesis is first, how is the implementation of the efforts of Al Islam teachers in improving the morality of the students of Muhammadiyah 11 Surabaya Junior High School. Second, how is the application of religion values in the daily activities of SMP Muhammadiyah 11 Surabaya students, Third, what are the supporting and inhibiting factors of implementation the values of morality and religion in daily activities at SMP Muhammadiyah 11 Surabaya. This type of research is field research which collects primary data through interviews from the principal, teachers of SMP Muhammadiyah 11 Surabaya, and guardians of SMP Muhammadiyah 11 Surabaya students, while secondary data is obtained from the literature and documents of SMP Muhammadiyah 11 Surabaya, after all data is collected in further analysis qualitatively and described in descriptive form. The results of the study concluded that the activities of the teacher's efforts to improve morality showed satisfactory results, namely the inclusion of the values of humanism, manners and morality, while the things that support are the policies of the principal, educators, school friends, family, facilities and infrastructure as well as the factors that become obstacles, are schoolmates, facilities and infrastructure and family.

Keywords: *Improvement, Application of Praiseworthy Good Ethic / Noble Morals.*

A. INTRODUCTION

The realization of community life that adheres to morality cannot be other than education, especially religious education. This is because morality, which has a binding power for society, comes from religion, religious values and religious norms. Religion, which has a dimension into human life, forms the resistance to face various temptations, threats, suffering, and outward forms of behavior in accordance with the inner speech. Religious education emphasizes moral teachings,

morality in social life is a source of solidarity. By adhering to morality, people realize the need to protect their feelings and pay attention to the interests of others.[1]

Even so, it seems that religious education through various agencies and media has not achieved the expected results. Various negative actions, deviations and crimes still characterize the life of this nation, even though they are also carried out by almost the entire world.[2]

Islamic teachings prioritize the development of personality for students, as the next generation in holding the nation's future, it is very necessary for a generation to have high intellectual qualities, with the quality of wise morality, and Islam calls it the morality of al karimah. In the midst of this complex condition, what should happen, there must be a protective barrier that begins to disappear, namely morality. Moral education for every youth is not carried out properly. And to stop the damage needed a morality.

Good ethic is a system that assesses human's mental and zahir deeds both individually, in groups and in society in the interaction of life between humans and individuals, groups and communities in the interaction of life between humans and God, humans fellow humans, humans with animals, and angels, with the genie and also with the natural surroundings.[3]

Moral education is the process of fostering children's character so that it becomes noble character (good ethic karimah). This process cannot be separated from the totality of fostering the religious life of students.

In connection with this moral education, Rasulullah SAW. has stated many hadiths, including: "Surely Allah, the Most Gracious, loves generosity and noble character." (Narrated by Bukhari, Muslim)

This hadith contains information that Rasulullah SAW. have a good character and give high appreciation to people who have noble morals. It means that noble morality is something that should be possessed by its people. In order for every Muslim to have noble morals, it must be taught and educated for every Muslim child.

The main goal of Islamic education is to teach character and soul formation. The education given to students must contain moral lessons. Every educator must think about morality and think about religious morality before others because religious morality is the highest morality, while that noble morality is the pillar of Islamic education.

There are two kinds of moral education goals, namely:

1. General Purpose

According to Barnawy Umari, the objectives of moral education in general include:

a. In order to get used to doing good, beautiful, noble, praiseworthy and avoiding what is bad, ugly, despicable and despicable.

b. So that our relationship with Allah SWT and with fellow creatures is always well maintained and harmonious.[4]

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[1] Soeroyo, *Jurnal Ilmu Pendidikan Islam*, (Yogyakarta : Fak. Ty. Sunan Kalijaga, 1991), 5

[2] Ibid, 1

[3] Mahmud Muhammad Al Hazandar, *The Most Perfect Habbit, Perilaku Mulia Yang Membina Keberhasilan Anda* (Jakarta; Embun publishing, 2006), 9

[4] Barnawy Umari, *Materi Akhlaq,* (Sala : Ramadhani, 1986), 2

According to Ali Hasan, the main purpose of morality is for everyone to be virtuous (ethical), behave (character) to behave or have good customs or who are in accordance with Islamic teachings.[5]

2. Special Purpose

The morality education specifically aims to:

a. Cultivate the formation of habits of noble character and good habits

b. Confirming a sense of religion in students, getting used to holding on to noble morals and hating low morals.

c. Familiarize students with being willing, optimistic, confident, emotional, enduring suffering and patience.

d. Guide students towards a healthy attitude and can help them have good social interactions, love kindness for others, are helpful, compassionate for the weak, and respect for others.

e. Familiarize students with polite behavior in speaking and socializing both at school and outside of school.[6]

As for Muhammad 'Athiyyah Al-Abrasyi explained the purpose of moral and moral education in Islam is to form people who are good moral, strong-willed, polite in speech and noble in behavior and temperament, are wise, perfect, polite and civilized, sincere. , honest and holy. The soul of Islamic education is moral and moral education.[7]

Ahmad Amin also explained that the goal moral education (ethics) is not only knowing the views or theories, even half of that goal is to influence and encourage our will to form a holy life and produce goodness and perfection and benefit fellow humans. So ethics is to encourage the will to do good, but it will not always be successful if it is not obeyed by the sanctity of the human soul.[8]

It is so important to improve students' morality, because one of the factors causing the failure of Islamic education so far is that many children are lacking or have low morals. This is due to failure to instill and build morals. It cannot be denied that the emergence of brawls, conflicts and other violence is a reflection of the helplessness of the education system in this country, especially morals. The powerlessness of the religious education system in Indonesia because Al-Islam has so far only emphasized the process of transferring knowledge to students, not yet on the process of transforming noble religious values to students, to guide them to become human beings with strong personalities and noble characters.[9]

Fighting between students, sexual harassment, extramarital relations, drugs, illegal racing, peer-to-peer bullying and so on. From all the facts above, it is very necessary to question how the true portrait of the students' morality, and as mentioned above regarding religious teachers (especially Islam), of course this cannot be separated from the efforts of Al-Islam teachers in educating them. Students' lack of understanding of religious education is because teachers in

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[5] M. Ali Hasan, *Tuntunan Akhlaq,* (Jakarta : Bulan Bintang, 1989), 11

[6] Barnawy, *Materi Akhlaq,* 4

[7] Muhammad 'Athiyyah Al-Abrasyi, *Prinsip-Prinsip Dasar Pendidikan*, (Bandung : Pustaka Setia, 2003), 114

[8] Ahmad Amin, *Etika (Ilmu Akhlaq),* (Jakarta : Bulan Bintang, 1975), 6-7

[9] Toto Suharto, *Rekontruksi dan Modernisasi Lembaga Pendidikan Islam* (Yogyakarta: Global Pustaka Utama, 2005), 119

delivering subject matter do not use certain techniques or methods so that the teaching process does not run optimally. It is different if in teaching the teacher uses the right technique or method in delivering the material, it can be ascertained that students will be able to understand and understand and be able to practice.

Overall education in schools, learning activities are the strongest activities because they are measurable and invaluable. This means that the success or failure of achieving educational goals depends a lot on how the process is experienced by students as students.[10] Improving morality is the most important mission that must be carried out by Al-Islam teachers to students, strategy is a very influential component in the world of education, especially it is closely related to the process of fostering the morality of students' friendships.

In every educational institution, whether formal or non-formal, there must be a strong commitment to efforts to foster the morality of students, this cannot be denied because of the guidance of every educational institution that is committed to building good Ethicul karimah.

This is due to differences in the character of each student at a particular educational institution as well. The diversity of strategies for Islamic religious teachers in the process of building good Ethicul karimah aims to attract students' interest in learning, and to form a learning atmosphere that is not saturated and monotonous so that smoothness and success in fostering student's good Ethicul karimah can work as well as possible.

The task of a teacher is heavy and many. However, all the teacher's duties will be said to be successful if there are changes in behavior and actions of students for the better. So of course the most basic thing to instill is morality. Because if good moral education is successful, its teachings will have an impact on humility and good behavior, both towards fellow humans, the environment and most importantly morality to Allah SWT. If we pay attention to this, there will be no damage to nature and the order of life, as Allah says. Meaning: It has appeared that the damage on land and at sea was caused by the actions of human hands, so that Allah would feel for them a part of (the result) of their actions, so that they would return (to the right path). (QS. Ar-Rum: 41)

Thus the task of Al-Islam teachers in schools is to foster and educate their students through al-Islam who can foster students' morality and practice it in their daily lives. This task feels heavy because there is an element of absolute teacher responsibility, but also the family and community support and are responsible and work together to educate children.

To realize this, an Al-Islam teacher is able to try and use several strategies in the effort to develop students' morality, be it a strategy in delivering Islamic religious material by using methods or strategies about what activities must be carried out in developing student morality, because by using strategies can produce the desired goals in education.

Strategies that must be done with the existence of a strategy of teacher al-Islam in developing students 'good ethicul karimah, strategies in addition to maximizing and facilitating the process of fostering students' good ethicul karimah which aims to improve the quality of al-Islam teachers, especially improvements in

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[10] Slamet, *Belajar dan Faktor-Faktor yang Mempengaruhinya*, (Jakarta: Rineka Cipta, 2003), 10

the field of teaching methods, where this strategy is a bridge in learning activities teach.[11]

B. RESEARCH METHOD

The author uses this type of qualitative research research which intends to understand the phenomena experienced by research subjects such as behavior, perception, motivation, action, etc., as a whole and by means of descriptions in the form of words and language, in a special context. natural and by utilizing various natural methods.[12] Qualitative research is research that produces findings that cannot be achieved using statistical procedures by means of quantification. Qualitative research can show people's life, history, behavior, social movements, and kinship relationships.[13]

Data sources are divided into two, namely primary data sources and secondary data sources. Primary data sources are data sources that directly provide data to researchers, while secondary data sources are data sources that indirectly provide. Secondary data sources can be sources from other people or documents. Primary data is also data obtained directly by the author without intermediaries. Namely, data obtained directly from respondents obtained in the field. Meanwhile, secondary data itself is also data obtained through mediation in the sense that the data obtained is previously available without having to go directly to the respondent.[14]

C. RESEARCH RESULTS AND DISCUSSION

Based on research data, it was found that the obstacles faced in developing students' morality at SMP Muhammadiyah 11 were:
a. Lack of motivation from parents

Students' motivation to learn will not disappear but it will develop in ways that can lead them to make themselves better or vice versa. This is what parents must pay attention to parents who pay less attention to their students will result in a student's low desire or motivation to learn. As a result, students will become lazy, difficult to control and even tend to do negative actions.

As for parents who are indifferent or disobedient in implementing religious teachings, these parents will not be able to provide encouragement or motivation to their students to study religion. Akbiatnya he has revealed that his students are apathetic towards religion and may even deny religious teachings.
b. The development of sophisticated technological tools that make students not good students

The role and duties of the asatidz of Islamic religious education are faced with enormous and complex challenges, due to the negative influence of the Globalization Era and advances in science and technology that affect the personality and morals of students as the next generation of the nation's young generation. With

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[11] Noehi Nasution, *Strategi Belajar Mengajar* (Jakarta: Direktorat Kelembagaan Agama Islam, 1995),

[12] Muhammad 'Athiyyah Al-Abrasyi, *Prinsip-Prinsip Dasar Pendidikan*, (Bandung : Pustaka Setia, 2003), 114

[13] Ibid, 114

[14] Ibid, 114

the rapid flow of mass media information (both printed and electronic), cellphones as they are today are very influential in changing the thinking patterns, attitudes and actions of the younger generation. In a situation like this it is very easy for students who do not have moral resilience to adopt the behavior and morality that comes from the various mass media.

Nowadays, the mass media has become a separate pattern and become a role model for behavior for some groups. In fact, the values offered by the mass media are not entirely good. In fact, they often go too far and are far from religious values.

According to Arif Rahman in Syahidin, one form of value shift as a result of uncontrolled science and technology progress, namely religion is no longer used as a routine and dogmatic way of life. Religious values will not be believed and accepted as true without an academic and multidimensional scientific explanation.[15]

c. Lack of available facilities and infrastructure that can support the success of education

Supporting the success of the Asatidz Islamic Religious Education in developing students' morality, there must be activities that support it. These activities can run smoothly if the facilities and infrastructure can be fulfilled, but if the facilities and infrastructure are inadequate then it will become an obstacle for the implementation of activities.

Facilities and infrastructure are very important support for learning activities to achieve maximum learning, for that schools must try to meet the learning needs needed, so that in an institution there is a separate coordinator in terms of arranging the contents of the facilities and infrastructure which are very adequate.

D. CONCLUSION

Based on the results of the research and discussion previously described, the following conclusions can be drawn:

a. Implementation of Islamic religious education in the classroom,
b. Conduct special guidance, (Mabit Jum'at-Saturday)
c. Conducting coaching through IMTAK
d. Improve cooperative relationships with parents / guardians of students.

The role of Islamic religious education teachers in fostering student morality at SMP Muhamadiyah 11 Surabaya is manifested in the following activities:

a. The implementation of Islamic religious education in the classroom in the implementation of the teaching and learning process, teachers always try their best to provide the best service to their students, so that students are always motivated to follow every lesson that is carried out.

b. Guidance through faith and piety takes the forms of activities, namely reading Surah al-Kahf, practicing speeches, and praying dhuha. Apart from that, there are also other activities, such as reading the Qur'an and memorizing juz amma before kbm starts, midday prayers in congregation, and commemorating Islamic holidays.

c. Providing special guidance for this guidance is more emphasized on the efforts of the teacher in anticipating student delinquency, namely by avoiding students

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[15] Muhammad 'Athiyyah Al-Abrasyi, *Prinsip-Prinsip Dasar Pendidikan*, (Bandung : Pustaka Setia, 2003), 114

from negative actions, giving admonitions and advice, in the context of habituation and so on.

Improving cooperative relationships with parents, in improving relationships with parents, PAI teachers conduct home visits, in order to get information about students while at home, hold discussions, and find solutions or solutions if problems occur with students.

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