

HASIL CEK_1. Strengthening Morality And Character of Madrasah Tsanawiyah's Students in Kulon Progo

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Strengthening Morality And Character of Madrasah Tsanawiyah's Students in Kulon Progo by Developing Good Habits and Effective Communication With Parents

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Abstract—Children's morality and akhlak have been in the spotlight lately, and teachers are often suspected of this problem. The teacher as an agent of change has a heavy responsibility to keep the moral and moral character of the child well-maintained. Based on the phenomenon, the decline in moral and akhlak of children occurs especially when he faces drastic changes in his life. Kulonprogo will soon be affected by major changes after the International Airport operates. How do Madrasah Tsanawiyah (MTs) teachers from Kulonprogo equip their students so that they have good morals and akhlak?

The subjects in this study were the Akidah Aakidah teachers at MTs in Kulonprogo who were active in the Akidah Akhlak Subject Teachers' Meeting. Data collection through in-depth interviews with 5 teachers, organizers and active MGMP participants. The five-person representative includes; 3 represent from State MTs and 2 private people. Two private MTs representatives represented Muhammadiyah and Ma'arif.

The results of the study show that strengthening moral / morality of children in MTs in Kulonprogo reinforces good habits, cooperation with all teachers, and collaboration with parents of students. The teachers stated that they were strengthening the good habits of a religious nature, like whispering salam, shaking hands, reading the asmaul husna, dhuha prayer and the dzuhur prayer in congregation. While the good habits of the state are ceremonies and respect for flags in the class, the teachers also emphasized that good habits in school must get support from parents, so that each MTs reinforces communication links with parents through regular meetings with parents packed in various ways according to the school. In public MTs, there are usually regular monthly meetings between school and parents. In Muhammadiyah monthly recitation, and in Ma'arif mujahadah every selapanan days. In this way, the teachers hope to be able to strengthen the moral / morality of students in the midst of the erosion of the nation's morale.

Keywords— *strengthening good habits, communication with parents*

I. INTRODUCTION

The decline of the morality and character of the children of this nation has become an intensive discussion in various forums. This is caused by the phenomenon in a society that

the morality of children is declining very drastically. The rapid progress of science has a reverse impact for the development of morality and character of the nation. The decline of the morality and character of the nation is evidenced by various cases of moral decadence, just like rampant delinquency of children and adolescents such as the increasing number of fights among children and adolescents, persecution and bullying.

The development of a nation should not only focus on physical development, increase financial capacity, and technological capabilities. However, morality and character of a nation must be the real development target, because they will be a mirror of the dignity of the nation. Indonesia since its independence has gone through several stages of development, starting from the stage of development (the old and new era) and since 2007 has entered the reformation era.

The reformation era which was marked by freedom of opinion, the breadth of access to information, and the freedom of every citizen had in many aspects give a fatal impact. The freedom gained by the community in this reformation era seemed to be responded unwisely. This freedom leads to freedom as freely as possible. For example bullying cases in Indonesia are very worrying. The Indonesian Child Protection Commission (KPAI) from 2011 to 2017 has received 26 thousand cases of child delinquency (<https://detik.com>).[1] Of the 26 thousand cases, bullying cases in children and adolescents showed an increasing graph. KPAI handled 253 cases of bullying during that period, 253 of which in total included 122 children who were victims and 131 children who became bullies. The phenomenon of bullying is a serious problem, and has become a world problem.

In the near future Kulon Progo will undergo a huge change after the operation of the New Yogyakarta International Airport. The coming of tourists who bring various ideologies and cultures will further erode the morality and character of children and adolescents if they are not balanced with good moral and character education. As in the case in Thailand, Kulonprogo will experience a crisis of planting moral values and religious ethics.[2] So it is necessary to find out how to model good moral and moral cultivation. How education can anticipate so that there is no moral and moral disparity in Kulon Progo. So it is necessary

to find out how to model good moral and moral cultivation. This is the reason why the writer writes While it is known that the purpose of education is to realize a moral and moral human being so that students become the perfect man (insan kamil).[3] This is the reason why the writer writes about strengthening morality and character for students at the Tsanawiyah Islamic School in Kulon Progo.

II. MORALITY AND AKHLAK IN THE VIEW OF ISLAMIC EDUCATION

The decline of the morality and character of the children of this nation has become an intensive discussion in various forums. A moral is a term that originates from Greece, namely mores which is synonymous with behavior and morality. A moral is teaching about good and bad that is related to human behavior that is in accordance with the sense of value that prevails in a society. The measure of good and bad moral comes from the culture of the surrounding community and is also influenced by religious values. Therefore, the standard or moral value depends on the environment of a society.

On the other hand, morality is the main purpose of the sending of the Prophet Muhammad. In a hadith it is stated that the Prophet said: "Indeed, I was sent to perfect morality" (Narrated by Bukhari in Shahih Adabul Mufrod). From this hadith it is very clear that the mission of the Prophet's sending to the world was to perfect human morals which at that time experienced a drastic decline. Why morality is the purpose of the Prophet's sending, because morality regulates the rules of human relations with God, with other people, and also other creatures. Thus, morality is the main key in human life, because it controls human life in accordance with the ideology or belief.

A. Moral Theory

Chaplin[4] said that moral refers to social rules, which concern the laws and rules of social life. Hurlock[5] mentions moral behavior as behavior that is in accordance with the norms of value in a social group. Webster's New World Dictionary defines that moral is something that is in relation or related to one's ability to determine right or wrong of a behavior.[6]

Kohlberg said that the moral of a child or teenager is very closely related to their way of thinking. A child or a teenager who is accustomed to paying attention, observing, judging will influence the child's morality. The better of their thinking ability, the better the moral development of the child will be. A child or adolescent who has good development of moral thinking will have a good understanding of moral concepts, so it is expected that he will be more consistent in behaving according to the concept. This is what according to Lickona[7] as moral knowing (moral knowledge), moral feeling (moral feeling), and moral action (moral actions).

- Moral knowing. Moral knowledge includes many things, including: a) moral awareness, which is an awareness that a person must use their mind to judge something so that he can do something in accordance with existing rules. b) knowing moral values, namely understanding how to apply certain values or morals in various situations. c) determination of perspective, which is to understand the way other people perceive

a situation so that he can behave to others as he wants to get the same attitude from others. d) moral thinking, namely developing the idea that we must respect the rights of others so that others will respect us too. e) decision making, which is to understand the circumstances of others so that he decides to carry out these actions continuously. f) personal knowledge, ie all of the above matters are taken into knowledge that always lives in the child or adolescent.

- Moral feeling. Moral feeling is an emotional side that is deeply implanted from a child or teenager. Knowledge will not benefit much, if not imbued well. These aspects of moral feeling include: a) strengthening of conscience, which is to strengthen the heart that someone will do good things and avoid something bad, because they feel they are basically a good person. b) strengthening self-esteem, namely strengthening the belief that everyone must have self-esteem that can only be maintained by doing good and avoiding bad deeds. c) increase empathy, which is an attitude like experiencing what others experience. d) revive a sense of love of kindness, which is to eliminate the feeling of doing badly even though it is very small. e) increase self control, which is controlling oneself so as not to follow emotional desires that are indulgent in self-enjoyment. f) increasing humility, which is eroding arrogant feelings, feeling cautious that he is the person who is better in all things than others.
- Moral action. The moral action is the implementation of moral knowledge and good moral feelings so that someone has a passion for doing it. These aspects of moral action include: a) increasing competence, namely the ability to change the moral perception of the assessment process so that it can take good moral values. Having been able to assess and change perceptions one can know the right actions to be carried out / implemented in his life. b) increasing desire, namely an effort in a person to strengthen intention so that the process of implementing moral values can be strengthened in his heart and carried out in deeds. c) make habits, good moral deeds that have been attempted to be done, then try to become habits in daily life. Thus, a good moral value becomes a habit that is always done and is not easy to be tossed around by changing situations and times.

B. Akhlak Theory

As-Sirjani[8] says that akhlak in Arabic is found from the word khuluq which means character, temperament and its essence is the human inner image manifested in the form of behavior. From this understanding morals have two sides, namely the psychic-inner side and outer-physical behavior. Thus morals are psychiatric-spiritual while their physical form is called association or behavior.

Ghazali said that akhlak are traits that are embedded in one's soul which lead to actions that are easily carried out without much consideration for carrying out these actions.[9] Ilyas also quoted Ibrahim Anis as saying that akhlak are traits embedded in one's soul and from that traits will give birth to good and bad deeds that are done without considering or thinking about profit or loss from these actions. Akhlak is something very important in Islam,

because of morals is the subject of Islam and perfects Islam. With good morals, someone will show good behavior as well as well. Rasulullah SAW made the measure of the quality of one's faith depend on the morals of the person. Even morals are evidence and fruit of the straightness of one's faith and faith in Allah the Almighty.

Ilyas divides akhlaks into five parts including morality to God, morality to the Prophet Muhammad, morality to oneself, morality to family, morality to society, and morality to the state.

- *Akhlak* to God. Moral to Allah is a manifestation of a sense of faith in Him that is implemented in the form of taqwa, which is trying to carry out everything that is commanded by Allah and leaving behind what is forbidden.[10] Devotion to Allah by following his rules will create love for Him, namely the desire to always be close to God by doing everything He commands. This love will also lead to a sense of sincerity in undergoing everything that is commanded by God and only hoping for a reward in the form of reward from Allah. People who sincerely carry out the commands of God will always hope and sometimes feel afraid if their deeds are not accepted by Allah. However, they will always pray so that their religious beliefs arise and are accepted by God by surrendering everything that has been maximally pursued to the power of Allah. Finally, someone who has good character towards God will always be grateful for all the blessings and blessings are given by Allah. This person will always keep an eye on himself so that he is always on the rails that have been determined by Allah SWT.
- *Akhlak* to the Prophet Muhammad. Moral to the Prophet Muhammad was also an implementation of the pillars of faith in Islam. In the view of Islam the Prophet Muhammad was a messenger of Allah who was given the authority to help his people out of the Age of Jahiliyah towards the Islamic Age. Morals to the Prophet can be realized by loving and glorifying him by following his instructions listed in the saheeh traditions. Saheeh hadiths of the Messenger of Allah are always made into life. In addition, someone is also encouraged to send sholawat to the Messenger of Allah, which is an expression of his prayer of salvation. In the hadiths he asserted that the person who sends sholawat to him would get assistance, later on the Day of Judgment.
- *Akhlak* to oneself. Moral to oneself is ⁴ form of appreciation to God's creation, because humans are the most perfect creatures of God. The manifestation of morality to God includes honest character and behavior (shidiq) in everyday life. Amanah which means to be trusted means that someone can fulfill his obligations well and can maintain Allah's favor well. The nature of istiqamah is also a commendable trait that must always be implemented in daily life. The highest morality of a Muslim is iffah, which is always trying to maintain self-respect by carrying out good deeds and avoiding all bad deeds.
- *Akhlak* to the family. Morals to the family include morality to parents and morals to children. One of the important characters in the family is the devotion to

parents (birrul walidain). An important thing that must be considered by someone in morality to the family is that someone must always fulfill obligations to all members of his family. Parents have obligations to children of other family members, so they must fulfill these obligations. Likewise with children who have obligations to parents, so that obligations must always be fulfilled properly. The thing that is no less important in family morals is to connect with relatives, both relatives and spouse's relatives.

- *Akhlak* to the community. Society is the second social institution after the family that must be fulfilled by one's rights. This morality to the community includes morality in visiting, morals with neighbors both neighbors who are Muslim or non-Muslim and that neighbor has rights that must be fulfilled by someone. Apart from that which is no less important morality to the community is ukhuwah islamiyah, which is maintaining the brotherhood of fellow Muslims.
- *Akhlak* to the country. Moral to the state is a person's obligation to the country they occupy. One important character is to maintain good relationships with leaders, both leaders from the lower level to the highest level leaders. Another morality in the state is amar ma'ruf nahi mungkar, which is trying to invite to do good to all people and try to prevent the trouble that they see.

3 III. RESEARCH METHODS

This research is qualitative research using a phenomenological approach. Researchers conducted observations at five Madrasah Tsanawiyah and interviewed with Akidah Akhlak teachers in the madrasah. The five Madrasah Tsanawiyah are representatives of 13 Madrasah Tsanawiyah both public and private in the Kulonprogo area. The five teachers are representatives of the teachers who are active in the Akidah Akhlak Teacher's Meeting (MGMP). The five people consisted of three people as representatives of the Public Madrasah Tsanawiyah and one person from Madrasah Tsanawiyah Muhammadiyah and one person from Madrasah Tsanawiyah Ma'arif.

IV. RESEARCH FINDINGS AND DISCUSSION

From the observations and interviews with the Akidah Akhlak teachers in five MTs in Kulon Progo which included MTs N 1, MTs N 4, MTs N 6, MTs Darul Ulum Muhammadiyah Galur, and MTs Ma'arif Jangkaran Kulon Progo obtained results that MTs students come from very diverse families and most come from rural areas. Meanwhile the location of the five MTs is in urban areas, namely a minimum city of sub-districts. Teachers say that students are urban people, namely rural people who study in "cities" so they need social adaptation.

A. Problems with Akidah Akhlak Education Teachers in ⁶Strengthening Student's Character

The results showed that the problems of Akidah Akhlak Education teachers in Madrasah Tsanawiyah at Kulon Progo in strengthening student character and alternative solutions that had been done were as follows:

- Social stuttering and technology. The fact that most students come from the countryside also affect many things, including social stuttering which causes students to behave like city people while they do not have a strong social basis. Tatik, Hindun, and Iksan said that there had been malabsorption in students from villages who went to school in the city causing a lot of negative behaviors such as painting / coloring hair, not respecting teachers and parents, indifferent to friends and the environment. Socially, students are very vulnerable and often follow the bad behavior they see.[2]
- Lack of support from parents and the environment. Parents' profession or work, parenting, is also one of the causes of "social stuttering" of MTs students.[11] The parents of Madrasah Tsanawiyah students from the five MTs were mostly farmers. According to Muslich from MTsN 4 and Dwi from MTs Ma'arif Jangkaran, the geographical origin of MTs students was less favorable. Parents who mostly come from the village have the perception that children at school are the full responsibility of the school / madrasah. Parents "do not want to know" the condition of their children, even if there is information that their children are doing something that is not good morally, they are angry and do not want to do tabayyun (confirmation) about the truth of the news. This condition further aggravates the situation in the community, causing the village community to become increasingly unconcerned about the surrounding environment.

B. Strengthening Good Habits and Communication with Parents to Strengthen Morality and Character

According to the view of behavior education psychology, a person's behavior is the result of the learning process. Learning in this case is learning extensively, not only learning in class but also learning from experience. Experience is the most meaningful learning process. Jhon B. Watson concluded that human behavior with a stimulus-response (S-R) pattern. Likewise with the opinions of Thomdike, Pavlov and Skinner, known as the operant conditioning theory, concluded that human behavior was caused by life experiences.

1) Habits of good deeds at school

The teachers of the Akidah Akhlak Education have the same opinion that to strengthen the character and morality of the students must be enlarged from the process of awakening students to the importance of character and morality. Students must be understood and motivated to have character / good character, because humans are valued for morality. This is in accordance with the Prophet's hadits which states that: "The best of men are those who have good morality" (Hadits).

This awareness is very important, because behavior will arise because of self-awareness. This awareness can be obtained if someone knows about what is good morality and what is bad morality. This knowledge, according to the teachers, is already given in the class, because the Akidah Akhlak Education curriculum contains this. The teacher is obliged to be able to convey with good methods and strategies.

In increasing student's awareness to be accustomed to doing good, it must be supported by many elements. According to Lickona[12] one of them is creating a Caring School Community (creating an attentive school community).[13] In schools / madrasah, communities must be created to care for one another, both in students and teachers. In MTs Darul Ulum and other MTs also stressed to all teachers the responsibility for strengthening habits both in each lesson session and outside the lesson.[14] Students are accustomed to always greeting and shaking hands every time they meet. All students in MTs have been accustomed to performing congregational prayers which include Dhuha Prayers and also Dhuhur Prayers.[14, 15] While in MTs N 1 students are accustomed to reading and memorizing the Asmaul Husna lafadz which is read every day when going home from school. Besides that, every first lesson in each class is also used to sing Indonesia Raya song and give respect to our nation's flag. It is done in order to improve the character of the nation's love.[12, 16]

The habit done in each MTs is a habit of positive character / morals built on each MTs.[18] After a few weeks of doing the habits, the teachers can see a significant change in student behavior. Students who are initially not used to saying greetings and shaking hands when they meet, since just a few weeks of doing the habits at MTs, they have become students who are accustomed to doing so.[19]

2) Establish good communication with parents

Good communication between the school and parents is very urgent. According to William F. Ogburn, rapid technological and social development is the cause of the shifting role of parents in childcare. Therefore, Lickona[12] said that it must involve all school members and the community so that character and moral socialization can be successful.[11], [20]

Parents of students and the surrounding community are encouraged to always care about the development of students' character / morals. To increase parental awareness about child development, several madrasah has established intensive communication with parents. MTs N 4, MTs Ma'arif Jangkaran, and MTs Darul Ulum Kulon Progo, have a definite time to meet with parents of students. MTs N 4 meets monthly with parents of students. The packaging of the meeting was to read the Surah Yaasin, after that there was a short lecture and then share various kinds of parental and student problems that occurred at home. MTs Ma'arif has a regular meeting every 35 days with mujahadah packages, short lectures and then ask questions about various issues of parents and their children at home. While the Darul Ulum MTs hold meetings every week for parents and the general public with a recitation package followed by a question and answer session. Meanwhile, in MTs N 6 communication with parents is usually done through Whatsapp application. It is done by the teacher at certain times. The well established communication between the school (teacher) and parents, make them easily know about several problems among the students. With the help of the teachers in the

madrasah, the problems of students and parents can be overcome quickly and well.[18]

The habituation that has been applied in the madrasah also can be socialized well to the parents. Parents' understanding of the program at the madrasah made them give good feedback. They give full support for the Madrasah's habituation program.[11], [20] Therefore, the habits that have been applied in the madrasah will be carried and accustomed at home. Because all of these elements support it, the success of a good practice program for students can run and work well.

4 V. CONCLUSION

From the description above, it can be concluded that good habits must receive support from several elements, not only from all elements in the madrasah but also from parents and the surrounding community. Habituation which is supported by various elements around students, will result the consistent implementation of these habits. To support the consistency of the practice of doing good for students, it needs to strengthen the knowledge of good character / morals. And when the students have already had a sufficient knowledge about the character / morality, the students must increase their sense of desire to do good character / morals. It is done by always giving them motivation, both from the religious foundation and the social foundation. And to strengthen the consistent practice of doing good, it must get support from the environment around students, including from the parents. Therefore intensive communication with parents is necessary. Wish it would be useful. Aamiin

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