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Implementation of Islamic Religious Education in Shaping Students' Morals at Muhammadiyah PK Surakarta High School

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Abstract: Morals are very important to be taught to students to shape their behavior so that they can blend in with society well. This research aims to find out how the implementation of Islamic Religious Education in shaping morals at Muhammadiyah PK Surakarta High School. The method in this research uses a qualitative method with a field study approach. The research technique used is to use data triangulation that combines observation, interviews and documentation. The results showed that the learning of PAI at SMA Muhammdiyah PK Surakarta was quite good as seen from students who had behaved well although some were not in accordance with what was expected. Although the implementation of PAI learning on student morals at SMA Muhammadiyah PK Surakarta is quite good, it has not achieved maximum results as expected. This is due to the limited time allocation for Islamic Education subjects compared to other general subjects. Other inhibiting factors include students' unfavorable backgrounds, unsupportive social environments, lack of facilities and infrastructure, and the influence of mass media such as television and print media.

Keywords: Implementation, Islamic Religious Education, Morals.

INTRODUCTION

Islam, as a global religion, certainly regulates all aspects of human life, from worship commanded by Allah, social life, to the level of behavior (Uci Sanusi, 2018). Therefore, religion plays a significant role in shaping behavior (akhlaq). Thus, the formation of a child's personality, which blends in accordance with the child's growth and development, must receive proper education with certain requirements as well as continuous supervision and maintenance. This ensures basic training in forming habits and attitudes that have the potential to develop reasonably in future life. To cultivate and habituate children to have commendable traits, it is not enough to merely explain the understanding; it requires habituation to do the best so that they are expected to have commendable traits and be accustomed to avoiding despicable traits.

In all Islamic teachings, akhlaq holds a special and very important position. In the Qur'an alone, there are approximately 1500 verses that discuss akhlaq, two and a half times more than the verses that discuss law, both theoretical and practical. Moreover, there are numerous hadiths of the Prophet that relate to actions and words, providing guidance or noble

moral instructions in all aspects of human life (Rosidi, 2015). In the process of teaching Islamic morality, it is written as a way to educate someone, providing learning on how to be a leader in their life according to the aspirations in Islam so that all its followers have good souls and personalities (Idiarti, 2021). According to Imam Al-Ghazali, akhlaq is not knowledge or awareness of what is good or bad, nor the power to do good and evil, nor experience or deeds, but a stable state of the soul. Akhlaq is a stability of the soul that can produce actions or experiences easily without the need for reflection and deliberation. If this is firmly embedded, resulting in good deeds, it is called good akhlaq. If bad deeds arise from that state, it is called bad akhlaq (Rosidi, 2015).

Education is a process of guiding a person from ignorance about something, which can be broadly interpreted as education that encompasses all things that can increase human knowledge about themselves and the world they live in (Mujiyatun, 2021). The simplest goal of education is "to humanize humans," or "to help humans become human." Naquib al-Attas states that the goal of Islamic education is "a good human being." Islamic religious education and character education are school teaching programs aimed at developing the character or nature of students by internalizing the values and beliefs of society as morals in their lives through honesty, trustworthiness, discipline, and cooperation. Character is human life values that are truly implemented not just out of habit, but based on understanding and self-awareness to be good. Character education in schools can build ethical socialization skills and enhance students' academic abilities. Character development through moral education has the essence of developing moral values, problem-solving skills, work ethics, empathy, and self-reflection.

Currently, education still faces many unresolved issues, particularly in terms of quality, effectiveness, and efficiency. Islamic religious education plays an important role and has a function in increasing piety to Allah SWT and forming good akhlaq. Therefore, Islamic religious education is an effort to shape students into good Muslims who can fulfill their obligations correctly. Education is carried out as an effort to elevate human dignity through family, school, and society. This aligns with the goal of education, which is to enlighten the lives of a faithful and pious nation, with noble character and skills as provisions for life now and in the future (Supriandi, 2022).

Religious teachers have quite a heavy task, which is to help shape the character of students in addition to teaching religious knowledge to them. Religious teachers must improve the character of students that has been damaged due to inadequate family education. They must guide all students towards the development of a healthy and good personality. Every religious teacher must realize that everything about them will be a component in the development of their students (Syaiful, 2010). A religious teacher also has an educational task, which is to nurture and guide the inherent nature (fitrah) by creating an educational environment that aligns with this nature, towards the goal of Islamic education, which is to become individuals with good personalities in accordance with religious teachings.

Akhlaq (morals) in Islamic education is considered an important element in determining the success of education, which from an Islamic perspective, plays a role in preparing individuals capable of living a prosperous life both in this world and the hereafter. One aspect emphasized in Islam is that moral education must start from an early age because childhood is the most conducive period for instilling good habits. Moral education means habituating a child to behave well and possess noble character so that it becomes a consistent part of their nature (Bafadhol, 2017). According to Jalaluddin, through moral education, it is hoped to develop and enhance the faith of students, which is reflected in noble behavior. This is because a person's behavior is determined by a series of experiences rooted in their personality. Awareness is a factor that influences behavior. In other words, what an individual thinks and feels will affect the actions they take. There are dominant values that

color the entire personality of an individual and help determine their behavior (Hanafiah, 2022).

Moral education emphasizes aspects of attitude, value, and character of students, so its formation must start with the teachers. This highlights how every educational institution, both formal and non-formal, should aim to produce exemplary teachers. This is crucial, as recently many teachers have lost their spirit of dedication. Despite certification, salary increases, and additional allowances, there are still few teachers who can be considered role models. In fact, many are trapped in materialistic pragmatism (Sholichah, 2020).

Lately, educators have been faced with a Mental Revolution. The hope is that this program can form individuals with superior character (noble morals). This revolution means a rapid movement or change. Mental revolution involves efforts to quickly change the mindset of Indonesians to become better. However, to swiftly change an individual's character, an appropriate method is needed, and good character or a good mental attitude should be instilled from an early age (Siti Muflihah, 2021). Nowadays, there is a growing perception in society that national education at various levels, especially secondary and higher education, has failed to produce students with good morals, ethics, and character. Furthermore, many students are often judged not only for lacking courtesy at school, at home, and in the community but also for frequently engaging in acts of mass violence.

Acts that are far from ethics, morals, and laws, from mild to severe, are still often committed by students. Some of the notorious behaviors include student brawls, drinking alcohol, promiscuity, and drug abuse which can lead to depression. All forms of negative actions committed by students clearly indicate a severely damaged character and ethics, one of which is caused by the lack of emphasis on character and ethical development in educational institutions. As teachers become reluctant to reprimand or set examples for students, the environment also plays a significant role in the moral degradation of students.

Adolescence is a transitional period from childhood to adulthood. Adolescents are no longer children but are not yet capable of handling adult responsibilities. Juvenile delinquency, as a result of damaged morals, refers to mental attitudes that do not align with Islamic teachings and are manifested in daily life, causing concern and chaos in society. Juvenile delinquency is not a new issue. It has existed for centuries, with different behaviors influenced by cultural environments and societal attitudes at the time. What is considered good behavior now might not have been acceptable in the past (Sofyan S, 2014). According to research findings, a form of students' lack of respect for their teachers in the current generation includes sleeping during lessons and playing with gadgets during class. This creates new problems in the education sector. Gadgets, which are expected to facilitate learning, are often misused, disrupting classroom activities.

METHOD

The method used by the researcher in this study is descriptive qualitative research with observation and interviews, as this research is a type of field study aimed at directly engaging with PAI (Islamic Education) teachers to obtain accurate and comprehensive information, namely the collection of evidence in the form of oral testimony. The approach used in this research is a qualitative approach. The qualitative approach is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior (Tanjung, 2023). This is done by transcribing data, then coding the field notes and interpreting the data to draw conclusions.

The data sources for this research are Islamic Education subject teachers at SMA Muhammadiyah PK Surakarta. The data collection techniques are as follows: (1) Observation is a data collection method used to gather data through observation and watching. The observation technique used includes two methods: (a) Systematic observation, which is conducted to obtain information through observation guidelines. These guidelines consist of

an observation note column that records things that appear to occur in the field according to research indicators, (b) Unsystematic observation, which is carried out without observation instructions, (2) The interview technique is an attempt to gather information by asking a series of oral questions that are answered orally. Its main feature is direct face-to-face contact between the interviewer (information seeker) and the interviewee (information source), (3) The documentary technique is a data collection technique that includes non-human sources, non-human resources, including documents and statistical materials.

RESULTS AND DISCUSSION

SMA Muhammadiyah PK Surakarta is a private school that uses Islam as the main foundation of its religious education. The school is headed by Mrs. Upik Mairina, S.Pd. It is located on Jalan Pleret Raya, Sumber, Banjarsari, Surakarta. The vision of SMA Muhammadiyah PK Surakarta is to excel in faith and knowledge with the qualification of ulul albab. The missions of SMA Muhammadiyah PK Surakarta are: 1) To actualize Islamic values comprehensively, 2) To organize quality education that correlates with higher education, 3) To develop learning models that accommodate students' learning styles, 4) To integrate Sharia values with developed disciplines. Mrs. Upik, as the principal, stated that at SMA Muhammadiyah PK Surakarta, the learning or educational process is IT-based, incorporating Al-Islam Kemuhammadiyahan values, and developing students' potential through extracurricular activities and talent houses. This school aims to meet the needs of modern education by keeping up with the rapid and dynamic global developments.

The implementation of moral values in students involves Islamic activities that include materials about morals for students to learn and apply in their daily lives, especially in the school environment and generally in the community, as a reflection of Muslim students with good character (Makhful, 2023). Therefore, it is important to instill moral values in students starting from the school environment so that they can apply them in the community. The implementation of Islamic Religious Education aims to enhance students' spiritual potential and shape their personalities to become pious individuals who are devoted to Allah and possess noble character. Islamic Religious Education is expected to produce individuals who continuously strive to perfect their faith, piety, and noble character, and actively contribute to the development of civilization and harmony. Islamic Religious Education, particularly through its moral teachings, is expected to become a valuable lesson for students, so that the material taught in school not only becomes knowledge but also helps shape students' attitudes and personalities, guiding them to choose noble morals that benefit their surroundings, especially in their relationships with others (Supriandi, 2022).

Implementation of Islamic Religious Education in Shaping Morals

Simply put, implementation refers to the execution or application of a concept, idea, or policy, including changes in knowledge, skills, values, and attitudes. Implementation is not just an activity but a planned and seriously conducted effort, adhering to certain norms to achieve educational goals. Religious Education aims to shape students' moral attitudes or mental states in relation to God, society, nature, and fellow creatures. Children are the reflection of the future, therefore their education must be taken seriously to channel their potential into positive activities, both through formal and non-formal education (Laras, 2023). According to interview results, the Islamic Religious Education learning at SMA Muhammadiyah PK Surakarta, which is a full-day school, is comprehensive from the beginning of lessons in the morning until afternoon habits. The implementation of morals by Islamic Religious Education teachers at SMA Muhammadiyah PK Surakarta is divided into two parts: first, applied during classroom learning and second, through habits established at the school. During lessons, the curriculum and syllabus material is delivered to students,

emphasizing everyday life examples by the PAI teacher. Other subjects like Tarikh can impart moral values or lessons that can be practiced in their lives.

Furthermore, the instillation of morals through student habits from morning until afternoon includes several activities such as:

1. Getting students accustomed to performing the dhuha prayer together in the morning before lessons start
2. Memorizing Juz 28 of the Quran
3. Giving moral-focused sermons by students and teachers
4. Student speeches to practice public speaking
5. Reading Surah Al-Kahf every Friday
6. Group dhikr every morning and after congregational prayers
7. Reciting prayers before lessons begin

Students who diligently follow these habits receive appreciation from teachers as a form of recognition to motivate them to continue. For those who are not yet disciplined, teachers avoid using harsh words that might undermine the students' mental well-being, instead opting for words that position the students as good individuals. Teachers at the school never resort to physical punishment, as it is ineffective and often leads to more indiscipline. Because this is a full-day school, teachers strive to be friends to the students as well as their educators. If a student has a problem, teachers are open to listening and providing solutions. When students make mistakes, especially regarding moral conduct, teachers do not hesitate to correct them kindly and set a good example. Although some students may be more resistant to reminders, teachers persist in reinforcing good behavior.

Obstacles in the Implementation of Islamic Religious Education in Shaping Morals

The teaching process in schools is not without obstacles, as is the case at SMA Muhammadiyah PK Surakarta. This presents a challenge for Islamic Religious Education (PAI) teachers to overcome these barriers in teaching. These obstacles also serve as a measure of how creative teachers can be in addressing challenges, as this is a key factor in the success or failure of education and the implementation of PAI in the school. According to PAI teachers, many students falling asleep during lessons is a major obstacle. Additionally, many students get distracted by chatting with their seatmates and do not pay attention to the teacher. Teachers try to innovate by giving students refreshing breaks when they feel sleepy. Another challenge is that PAI lessons often coincide with the afternoon, when many students feel tired and drowsy, making this a risky time for learning. Many students also prioritize getting into their desired universities over PAI lessons, focusing more on subjects that will help them achieve this goal.

Outside of lessons, teachers also face challenges due to the era of globalization, which provides students with vast amounts of information that teachers cannot control. Many students learn new terms from the internet that lead to negative behavior. The students' social environment also impacts their moral development, making it difficult for PAI teachers to instill values. Some students come from broken homes, affecting their behavior. During lessons, some students play on their laptops or tablets, despite school rules requiring phones to be handed to the homeroom teacher during lessons. Although teachers frequently report these issues, no strict regulations have been enforced by the school, leaving teachers to verbally reprimand students.

PAI teachers express gratitude that most students at the school behave very well, thanks to the school's "scholarly and humanity" slogan, which emphasizes a humanistic approach. The school avoids physical punishment, instead assigning tasks when students violate rules. Common misbehaviors observed at the school include occasional rude language, though it is milder than in other places. Teenage relationships are another concern, especially in a mixed-gender environment. Cheating during exams is rare, but teachers have noticed a decline in

students' respectfulness and politeness towards teachers over time. Bullying is uncommon due to the close teacher-student relationships fostered by the full-day schedule. However, the school's counselors occasionally find cigarettes or vapes in students' belongings, though smoking on school grounds is rare. Reports from parents and the community indicate that some students smoke outside of school.

To address student misbehavior and instill moral values, the school has implemented an innovative approach where teachers' offices are located within classrooms. This setup makes it easier for teachers to monitor students' activities, both in terms of behavior and academics. The goal is for teachers to be close to students, reducing the distance between them. However, this approach has a downside, as the close proximity can sometimes lead to students being less respectful towards teachers. Daily religious practices, such as communal dhuha prayers, student-led sermons, and Quran memorization sessions, are seen as golden opportunities to instill moral values in students, emphasizing the importance of religious values.

CONCLUSION

Based on the research and interviews conducted at SMA Muhammadiyah PK Surakarta, it can be concluded that a full-day school significantly influences the cultivation of students' morals. The extended time students spend in the school environment, compared to public schools, facilitates the formation of better morals in accordance with Islamic principles. The innovation at SMA Muhammadiyah PK Surakarta, such as placing teachers' offices behind the students' seating area, is a unique effort by PAI teachers to shape students' morals. Few schools employ this method to develop students' character. Observations indicate that the majority of students already exhibit good behavior in their daily lives. Additionally, habitual activities contribute to the success of PAI teachers in instilling morals in students. According to PAI teachers, activities that start with positive and beneficial practices tend to lead to subsequent activities being conducted well. Thus, it can be concluded that the implementation of Islamic Religious Education in shaping morals at SMA Muhammadiyah PK Surakarta has been successful.

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