

**SUPPORTING AND INHIBITING FACTORS FOR DEVELOPING
AKHLAKUL KARIMAH IN STUDENTS OF MADRASAH TSANAWIYAH
STATE 1 MAKASSAR**

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Abstract: This paper will examine the supporting and inhibiting factors in the cultivation of moral behavior in students of Madrasah Tsanawiyah Negeri 1 Makassar City. This study is classified as a qualitative study with the location of the Madrasah Tsanawiyah state I Makassar study site. The approach used is a normative juridical approach, pedagogical approach, theological approach, psychological approach, phenomenological approach, ethnomethodological approach, and symbolic interaction approach. Data processing and analysis is done by data reduction, data presentation, and drawing conclusions. The validity of the data of this study was carried out through the stage of checking the credibility of the data with persistent observational techniques and source triangulation. Research results show that supporting planting morality in MTs Negeri 1 Makassar through three channels, namely (1) planting morality in learning, (2) planting morality in the extracurricular activities, (3) Students are all Muslim. The main obstacle to the cultivation of morality in the MTs Negeri 1 Makassar is in the teaching of teachers in the classroom. More specifically, the obstacle experienced by teachers is the lack of exercise books, the unavailability of funds for activities outside the madrasah and the absence of specialist teachers in the field of morality cultivation in MTs Negeri 1 Makassar City. Furthermore, the inhibitors of planting morality in MTs Negeri 1 Makassar City are (a) the lack of facilities and infrastructure in the form of Islamic religious education laboratories slightly inhibits the seeding of moral values in students, (b) education is faced with Student diversity, the belief side in one religion, and (c) Students have different backgrounds in life.

Keywords: Developing Akhlakul Karimah

I. INTRODUCTION

The learning process in Madrasahs is a form of a very complex problem because it involves many interrelated elements so that its success is also determined by these elements, especially the teacher as the controller of the speed of the learning process in class. Therefore, it is necessary to have a teacher who has a minimum assessment both in the eyes of students so that in the process of fostering morality can run well so that it will produce maximum results.

In the implementation of morality education can be through various kinds of educational institutions because basically educational institutions can be divided into two

namely: educational institutions through the school path and educational institutions outside of school.

Talking about responsibility for the child's future means talking about education, because education is a conscious effort in developing personality for its role in the future. In addition to the family, those who directly come in contact with the process of implementing children's education are schools or madrasah.

Education held in schools or madrasahs, is not just to prepare people who are intellect, clever and smart in applying their knowledge and expertise. More than that, education also aims to shape people who are virtuous, have a personality and always prioritize good attitudes, moral and commendable.

Madrasah as one form of educational institutions characterized by Islam that have the characteristics of Islamic education. The main points of Islamic education include faith, science, charity, character and social. Students become one of the targets of education both as individuals, as a generation and as a whole human being (social).

Islamic education is a process of forming individuals based on Islamic teachings revealed by Allah. to the Prophet Muhammad. Through such an educational process students are formed so that they can reach a high degree so that they are able to fulfill their function as khalifah on earth, and succeed in realizing happiness in the world and the hereafter. By having enough scientific knowledge that students can understand and practice the teachings of Islam perfectly so that they become true Muslims.¹

Efforts to instill morality to students, especially through learning is done through all types and levels of education. However, the learning of the Moral Code conducted so far has in fact still not been successful to the fullest. Based on empirical data, from the existing mass media, it is known that the perpetrators of criminal acts in Indonesia are from among students. Crimes committed vary, ranging from types of violations to crimes with various modes of operation. The types of criminal acts that are often committed by students in the form of drug abuse (narcotics, psychotropic substances, and addictive substances) are very large in number from time to time.

A number of cases of deviant behavior committed by students are quite alarming, such as fights between students and youth around the school, threatening teachers and school principals with sharp weapons, kicking teachers, damaging public facilities, smoking, speeding, skipping school, skipping school, littering, and so forth. shows the ineffectiveness of moral values development in schools.

Regarding the development of the morality of students, the most highlighted is the teacher of Islamic education. Ideally the moral development of a teacher of Islamic education must have more value compared to other teachers. The teacher of Islamic education, in addition to performing religious duties, he also carries out educational and

¹ Khasnah Syaidah, "*Menyiapkan Generasi Berpendidikan Islam: Mengantisipasi Perkembangan Zaman*", *Majalah Mihrab* Edisi I Tahun III Oktober 2005, Jakarta; Direktorat Pendidikan Keagamaan dan Pontren Dep. Agama RI, 2005, h. 48-49

coaching tasks for students, helps in shaping personality, fostering morality and the duty of fostering the development of the students' faith and devotion.

The task of Islamic religious education teachers as stated above is slightly different from the task of Islamic religious education teachers in Madrasah Tsanawiyah state 1 Makassar City. In order to continue to get the attention of the community of teachers who teach in Madrasah Tsanawiyah state 1 Makassar City are demanded to be more professional in organizing education. This is caused by the location that can be said to be next door to one of the schools in the district. Such conditions require competition for Islamic religious education teachers in fostering students, especially fostering morality.

The role of teachers in efforts to foster students' morality, punishment is made one of the methods by education in Madrasah Tsanawiyah state 1 Makassar City. This method is considered to be able to change the behavior of storing students. Although this method remains the final step that is given after the other methods are not able to change the behavior of students. In addition, in carrying out the sentence still refers to the existing rules.

This paper will examine the supporting and inhibiting factors in the cultivation of moral behavior in students of Madrasah Tsanawiyah Negeri 1 Makassar City.

II. LITERATURE REVIEW

In Islamic teachings, the measurements of good and evil are determined by the Koran and the role models of the Prophet Muhammad. The Qur'an is the word of God which contains instructions for humans, which if humans follow these instructions, the impact will return to humans themselves. Whereas Rasulullah saw. is a *uswatun hasanah*, attached to it is the sincerity of love and moral virtue. The Prophet loved everyone without distinguishing their wealth and rank. Even the prophet lavished love and affection for everyone, both friends and foes. The Prophet succeeded in building a civilization, the nobility of morality is recorded in history.

In other words, bad or good moral or morality of a person is measured by the standards made by the Koran and Alhadis. If out of the established standards, the person is considered to have bad character, on the contrary if he always makes the Koran and Al-Hadith as a reference in doing, thinking and working, then that is what is called human beings who have mercy in their lives.

The role of morals in human life occupies a very important position, because it involves personal, family and community life. Personal life, family and society is an environment where humans are located and interacting. The family or home environment is referred to as the first environment. The school environment is referred to as the second environment, and the community environment is referred to as the third environment.²

The role of morals in one's personal life is very large, among others, by having good morals (moral behavior), that person feels close to Allah. and his love for the Prophet Muhammad will be even higher. Because they are aware that the good that he does in his

² M. Ngalim Purwanto, *Ilmu Pendidikan Teoritis dan Praktis*, Cet. I Bandung: Remadja Rosdakrya, 1984, h. 148.

daily life is basically due to the guidance of Allah and guidance from the Prophet. Thus the faith is getting thicker and worship is increasing.

If in childhood, a child grows and develops on the foundation of faith in God and is educated to always be afraid, remember, lean on, ask for help and surrender to Him, he will have the potential and instinctive response in receiving every virtue and glory, besides being accustomed to noble morals. This is because the religious strongholds rooted in the heart of hearts, the habit of remembering God that has been internalized and self-introspection that has mastered their thoughts and feelings, have separated the child from negative traits, habits of sin, and traditions that deviate. Even his acceptance of every good becomes a habit, so that the moral and noble qualities emanate from him.

If the education of children in a family, far from Islamic creed and morals, then there is no doubt that the child will grow up on the basis of infidelity, heresy and disbelief. In fact he will follow the passions and move with the motor negative desires, according to physical nature, desires and low demands.

If physical behavior is a passive type, he will live as a fool and a fool. His life is like death, even existence like nothing. No one expects his presence and death to be of any significance to others.

If animalistic qualities can defeat a person, he will automatically pursue all pleasures and delicacies in any way, even if the path is unlawful. He will not feel ashamed to do it, because his heart and mind do not stop him.

If his character is of an active and progressive type, he will be arrogant and fearless in the presence of others, accentuate his power and arbitrariness towards the little people, and will be proud of all his words and deeds.

Based on the things above, that is why so parents have a very big responsibility in educating their children with kindness and good moral principles.

In the area of morals or morals, the responsibilities of fathers and mothers are very complex, relating to all matters relating to the problem of mental improvement and elevating the status of a child in relation to others.

Parents are responsible for educating children from childhood to be true, trustworthy, honest, polite, caring for others, helping people who need help, respecting and respecting guests, doing good to others and so on.

Parents are obliged to familiarize their children not to say bad words or make sentences that cause moral decadence.

Family is a social unit consisting of father, mother and child, or a social unit consisting of several family members who are related by blood. A family has a family head who has power over everything in the family.³

³ Asmuni Syukir, *Dasar-dasar Strategi Dakwah Islam*, Cetakan ke-1; Surabaya: Al-Ikhlash, 1984, h. 170.

Family environment is the first environment known to children in their lives. In this family, children know and interact with father, mother, siblings, grandfather, grandmother, and so on.

If the morality is brought into a family and accustomed to all members of his family, then the effect is also very large. In a family whose life is decorated with a sense of *mawaddah wa rahmah* between one another, then the family will radiate a ray of happiness and peace of life that is essential. For example father and mother as family leaders set the example and guidance to their children properly and correctly, full of love and understanding. So that when problems arise, they can be resolved calmly and peacefully.

Society is a group of people who live together in one place because of the existence of one or several intentional ties or not. In this container, humans interact with each other and help one another, and on this side the deficiencies that exist in a person will be overcome from the advantages that exist in others.⁴

III. RESEARCH METHODOLOGY

This study is classified as a qualitative study with the location of the Madrasah Tsanawiyah state I Makassar study site. The approach used is a normative juridical approach, pedagogical approach, theological approach, psychological approach, phenomenological approach, ethnomethodological approach, and symbolic interaction approach. Primary data in this study are the headmaster of madrasa, deputy head of madrasah, Aqeedah Akhlak teachers, documentation about the state of teacher qualifications, teacher certification, tenure of teachers, and training that have been followed by aqidah morality teachers. While secondary data is important documentation regarding the profile of madrasahs, data of teaching staff and data of students as well as other educational supporting elements that are relevant to the problem under study. Data collection methods used in this study are using natural conditions techniques, primary data sources, and more on observation techniques, interviews, and documentation. Research instruments include interview guidelines, observation guidelines and documentation tools. Data processing and analysis is done by data reduction, data presentation, and drawing conclusions. The validity of the data of this study was carried out through the stage of checking the credibility of the data with persistent observational techniques and source triangulation.

IV. RESULT AND DISCUSSION

A. Supporting Factors for Planting Morals in Karimah.

The cultivation of morality is a logical consequence of the educational process itself, has identified the supporting factors for the morality planting of students in MTS Negeri 1 Makassar through two channels, namely (a) planting morality in learning, and (b) planting moral values in extracurricular activities.

⁴ Slamet Muhaemin Abda, *Prinsip-prinsip Metodologi Dakwah*, Cet.I; Surabaya: Al-Ikhlash, 1994, h. 14

1. Cultivating morality in learning

Cultivation of morality integrated in learning is done by introducing values, facilitating the acquisition of awareness of the importance of values, and internalizing values into the daily behavior of students through the learning process, both that take place inside and outside the classroom in all subjects. Based on the observation data findings, it turns out that every subject teacher tries to apply religious values to the material that they are going to teach. They try to integrate the values of moral mercy into their learning material, for example when the sub material on the Aqedah Moral discusses about showing good moral behavior in adolescents in daily life. In this material, the learning method used by the teacher varies, namely the lecture method which explains the importance of commendable moral behavior in relationships. The next method is on the same material, followed by question and answer and group discussion.

Basically learning activities, in addition to making students master the competencies that are targeted, are also designed to make students know, realize, and internalize values and make them behavior. Integration can be done in the substance of the material, approaches and learning methods, as well as the evaluation models developed. Not all substance of subject matter is suitable for all morals that will be developed, it is necessary to do material selection and synchronize with the morals that will be developed. In principle, all subjects can be used as a tool to develop all student morals, but in order to avoid overlapping and ignoring one of the morals that will be developed, it is necessary to map based on the closeness of the material to the morals that are developed.

Integration of morality cultivation is not only done in subject matter, but teaching techniques and methods can also be used as a means of planting morality. Building a careful individual can be done in the process of measurement, and observation for example, building responsibilities through assignments, building confidence through presentations and so on. But until now, there has not been an effort in every education unit to try to do this activity to produce authentic documents.

At the madrasa level, the madrasa head must facilitate this, as well as the levels of the bureaucracy above. It is realized that the variability in the quality of educators, schools, and access to information, greatly affects the results of this activity, but with the coordination of the Ministry of National Education, through training and workshops that refer to the on the crawling system, these obstacles can be reduced.

2. Planting morality in extra-curricular activities

Extracurricular activities are educational activities outside the subject and counseling services to help the development of students in accordance with their needs, potential, talents, and interests through activities specifically organized by education and or educational staff who are capable and authorized in the field.

The data found by researchers in this extracurricular activity, each Student activities such as Scouts, worship activities continue to run well. Students can still perform worship prayers, fasting and alms.

Extra-curricular activities can develop potential, talents and interests optimally, as well as the growth of independence and happiness of students that are useful for themselves, family and society. Thus extracurricular activities are expected to (1) provide a number of activities that can be selected by students according to their needs, potential, talents, and interests: (2) organize activities that provide opportunities for students to express themselves freely through independent and or group activities.

Planting morality in the extracurricular activities is a very strategic step implemented in MTs Negeri 1 Makassar City. But at this time, not many schools in Makassar City really have adequate extracurricular activities. Many schools, extracurricular activities are still considered as patches of activities, so it is considered as an untreated activity held, some madrassas even prefer to hold tutoring tests in their extracurricular activities. The achievement of the average high UN score is still considered to have a higher prestige than the achievements of other activities.

The observation activity found that the supporting factors of the cultivation of morality among the students of Madrasah Tsanawiyah Negeri 1 Makassar were very large supporting factors. It is said to be a big supporting factor, because the madrasa residents or madrasa stakeholders are all Muslim. In addition to students in MTs Negeri 1 Makassar, all of them are Muslim, and the education staff are all Muslim. Therefore, the cultivation of akhlakul karimah has a large supporting factor to be instilled in students. So the teacher in the field of Islamic religious education studies as well as other fields of study teachers should take advantage of the existence of students who are all Muslim.

However, in planting noble morals are not only supporting factors, but there are also inhibiting factors. More specifically, barriers experienced by teachers such as lack of exercise books, unavailability of funds for activities outside the madrasa and the lack of specialist teachers who specifically handle moral cultivation of students.

However, deviant behavior is a psychological problem that is shown by the repetition of a certain behavior that violates the values or norms that apply in schools or the community so that the deviant behavior becomes problematic behavior. According to Rosmiati, S. Pd.I that problematic behavior as a form of behavior that interferes with the functioning of one's life, resulting in difficulties in adapting to their environment. The results of the interview with Ms. Rosmiati, S.Pd.I illustrate that every religiosity of students in madrasas is an attitude or behavior in students in feeling and acknowledging the highest power that overshadows their lives by carrying out all the commands of Allah and away from all His prohibitions so this will encourage students to do better.

The observation found several principles so that the cultivation of moral character can run effectively, namely (1) developing moral or ethical values and supporting performance values as a good moral foundation; (2) a comprehensive, deliberate and proactive approach to moral development; (3) creating a caring school community; (4) gives students the opportunity to commit moral actions; (5) encourage or motivate students; (6) involving school staff as a learning community as a form of responsibility in the cultivation of moral values; (7) fostering togetherness in moral leadership and long-term support for the initiative to cultivate moral mercy; (8) involving families and community members as partners in efforts to develop morale; (9) evaluating madrasa

morals, the function of school staff as moral education, and the extent to which students manifest good morals.

The observational data is in line with the school principal's statement when the researcher confirmed that in planting moral values in MTs Negeri 1 Makassar, the teacher tried to develop moral or ethical values and supporting performance values as a good moral foundation for students, as in the formulation of School discipline, honesty, personality are the top priorities for all school residents. In addition, all school members or stakeholders are involved in fostering religiosity in schools, fostering the attitude of togetherness of each school member, involving families or school committees in cultivating morality as a school culture.

In the research activity, it was found that the main obstacle to planting moral morals in MTs Negeri 1 Makassar was in the teaching of the teacher in the classroom. More specifically, the obstacle experienced by teachers is the lack of exercise books, the unavailability of funds for activities outside of school and the absence of specialist teachers in the field of morality cultivation in MTs Negeri 1 Makassar City.

The latest observation was indeed found to be the reality that Islamic religious education teachers were indeed not available in large numbers so it was not comparable with the number of students in MTs Negeri 1 Makassar so that other subject teachers were usually given the responsibility to teach with preparation through short courses. This has an impact because it turns out the teacher results of short courses do not understand well the terms in Islamic religious education with the usual level of understanding.

Thus, the quality of religious education is less effective due to the very simple teaching methods, for example students are told to memorize. Because the Islamic religious education learning system provided is static, checkered and easy to know its contents so it does not provide obstacles for students in MTS Negeri 1 Makassar City and instead considers it as an easily digestible lesson. At the same time, clarification of the values and cognitive development of students in MTS Negeri 1 Makassar City with diverse backgrounds should be a rich source of references to be addressed. This is an easy way out for the teacher, while avoiding sensitive issues regarding religious values that are understood.

Another finding in the observation activity was the planting of moral morals for students in MTs Negeri 1 Makassar, which was found not only to involve the school, but also to involve the student's family and surrounding community. This situation would certainly be interesting if the diversity in the madrasas was also accommodated in Islamic education intended for students.

The researchers' observations show that students actually have concerns on religious and moral issues and are not included in the curriculum of each lesson. As a result, they come to understand that the religious dilemmas identified are related and context-dependent. Students also succeed in identifying factors that influence their choices, such as culture, ethnicity, and historical aspects where conflicts of interest occur within themselves. Of course this provides an alternative model of religious teaching, especially Islamic religious education even more specifically in the field of the study of

aqedah morals which is more effective and at the same time contributes to their understanding of moral morals.

Observation results that are of concern to the principal in terms of Islamic religious education as a tangible manifestation are the behavior exhibited and non-verbal messages which certainly gives a strong impression on students. At the same time, the placement of the teacher as an example also has direct implications that he is also an individual with various values that are understood and adhered to.

Some carrying capacity of the cultivation of moral values in the form of moral slogans containing strengthening the values of moral character in the students also helped facilitate the process of Islamic religious education learning. But unfortunately the lack of facilities and infrastructure in the form of Islamic religious education laboratories slightly inhibits the passing of moral values to students. Islamic religious education teachers who have qualified and mastered pedagogical, professional, personal and social competencies certainly have the ability to impart moral values to students. The delivery was carried out in the activities of intra-curricular and co-curricular in Islamic religious education subjects.

B. Inhibiting Factors of Planting Moral Behavior Karimah

Islamic religious education teachers can also play a role as coaches in school extra-curricular activities. Islamic subject teachers have done careful planning to internalize the students' moral values in their subjects. Planning by Islamic religious education teachers can be seen from the Islamic religious education curriculum that has compiled the values of moral values through competency standards, basic competencies, indicators and learning objectives. With the loading of religious values in the curriculum that contains the values of morality means that the planning of teachers of Islamic religious education has matured to internalize the values of the nation's morality through the subjects of Islamic religious education.

In addition to the implementation of Islamic religious education in the form of the cultivation of morality, the effort to instill religious values in the context of realizing the morality of the Islamic school in MTs Negeri 1 Makassar is faced with various obstacles both internally and externally. Internally, education is faced with the diversity of students, in terms of belief in one religion. Externally, it is also found that each Student has a different background in life, especially from the cognitive aspects of the Student, where they do not fully understand and understand the learning of the Islamic religion.

Observation data shows that in cultivating moral values it is very important to develop religious values such as caring, honesty, fairness, responsibility, and respect for self and others along with supporting performance values such as perseverance, high work ethic, and perseverance. as a good moral base. Schools must be committed to developing students' morals based on these values, defining them in the form of observable behavior in school life, modeling values, studying and discussing them, using them as a basis for human relations, and appreciating the manifestations of those values in madrasas and society. All madrasa components are responsible for standards of behavior that are consistent with the values of religiosity.

Thus the conclusion that can be drawn is the Obstacles to planting morality in the MTs Negeri 1 Makassar City are:

1. The main obstacle to the cultivation of morality in the MTS Negeri 1 Makassar City is on the teacher's lessons in class.
2. The obstacle experienced by teachers is the lack of exercise books, the unavailability of funds for activities outside of school and the absence of specialist teachers in the field of morality cultivation in MTs Negeri 1 Makassar City.
3. The absence of facilities and infrastructure in the form of Islamic religious education laboratories slightly impedes the seeding of moral values in students

Education is faced with the diversity of students, including the diversity of beliefs in one religion, and students have different backgrounds.

V. CONCLUSION

Based on the above explanation, it can be concluded that supporting planting morality in MTS Negeri 1 Makassar through three channels, namely (1) planting morality in learning, (2) planting morality in the extracurricular activities, (3) Students are all Muslim. The main obstacle to the cultivation of morality in the MTs Negeri 1 Makassar is in the teaching of teachers in the classroom. More specifically, the obstacle experienced by teachers is the lack of exercise books, the unavailability of funds for activities outside the madrasa and the absence of specialist teachers in the field of morality cultivation in MTs Negeri 1 Makassar City. Furthermore, the inhibitors of planting morality in MTs Negeri 1 Makassar City are (a) the lack of facilities and infrastructure in the form of Islamic religious education laboratories slightly inhibits the seeding of moral values in students, (b) education is faced with Student diversity, the belief side in one religion, and (c) Students have different backgrounds in life.

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