

ISLAMIC EDUCATION DISCOURSE TO FORM STUDENT MORALS AT MADRASA

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Abstract: Islamic Education Discourse to Form Student Morals at Madrasa

The development of modern technology has an impact on the learning process in madrasa. So, there are many new obstacles that must be turned into excellent opportunities, to be taken into a positive as well as possible. Especially in the development of strong and tough student morals. This study describes Islamic Education (PAI) as part of aqeedah morals learning which is able to shape students' morals and provide convenience in understanding the material provided by PAI teachers in madrasah. The development of modern technology has an impact on the learning process in madrasa so that many new obstacles must be turned into excellent opportunities to be taken into a positive as well as possible, especially in the development of solid and robust student morals. This type of research is qualitative. The data analysis technique uses an in-depth analysis of the literature according to the source of the data obtained. Meanwhile, the approach used is a pedagogic approach, in order to know the process of forming students' morals through Islamic Religious Education, by looking at the learning outcomes of aqeedah morals. The result is that students have good morals in their interactions with each other in madrasa. Thus, learning Islamic Religious Education is expected to be able to shape students' morals with various materials that are loaded with moral values in accordance with the learning objectives.

Keywords: Islamic Religious Education, Aqeedah Morals, Madrasa

Abstrak: Wacana Pendidikan Islam untuk Membentuk Akhlak Siswa di Madrasah

Perkembangan teknologi modern yang terjadi berdampak pada proses pembelajaran di madrasah, sehingga hal ini banyaknya rintangan baru yang harus diubah menjadi peluang yang sangat baik untuk diambil menjadi sebuah positif dengan sebaik-baiknya, khususnya dalam sebuah pengembangan akhlak siswa yang kuat dan tangguh. Penelitian ini bertujuan menjelaskan tentang Pendidikan Agama Islam (PAI) sebagai bagian dari pembelajaran Akidah Akhlak yang mampu membentuk akhlak siswa dan memberikan kemudahan dalam memahami materi yang diberikan oleh guru PAI di madrasah. Jenis penelitian ini adalah kualitatif. Teknik analisis data menggunakan analisis literatur secara mendalam sesuai dengan sumber data yang diperoleh. Sementara itu pendekatan yang digunakan yaitu pendekatan pedagogik, dalam rangka mengetahui proses pembentukan akhlak siswa melalui Pendidikan Agama Islam, dengan melihat hasil pembelajaran Akidah Akhlak. Hasilnya adalah peserta didik memiliki akhlak yang baik dalam

interaksinya antar sesama di madrasah. Dengan demikian, pembelajaran Pendidikan Agama Islam diharapkan mampu membentuk akhlak siswa dengan berbagai materi yang sarat dengan nilai-nilai moral yang sesuai dengan tujuan pembelajaran tersebut.

Kata Kunci: Pendidikan Agama Islam, Akidah Akhlak, Madrasah

INTRODUCTION

Aqeedah and morals are two things that become the leading foundations in the study of Islamic Education so that they can have a vast and deep scope. In the process of teaching aqeedah at the time of the prophet, for example, at the beginning of his da'wah, he was assigned to perfect human morals by becoming an ideal role model. Aqeedah and morals, which are the main foundations of Islamic teachings, are not simple, especially in formal and non-formal education at an early age. The subjects in Islamic Education include the Qur'an, Hadith, *Fiqh*, and History of Islamic Culture (Mansir & Purnomo, 2020). In this context, the teachers have surmountable tasks to teach faith and morals for age six to teenagers who are still developing their level of psychological maturity, (Indra, 2020). In fact, the aqeedah material discusses a lot about faith, (Kurniawan, 2020). Although those students still think concretely and operationally, of course, it becomes one of the challenges for students in learning.

The reality of Islamic education is that not all schools prioritize religion, but in schools, it has been mixed with Western education. Therefore, Western education is very developed and very rapidly influencing the world of education, especially in Indonesia (Solihin, 2020). Islamic Religious Education is part of one of the subject matter that can make the basis for value development, prevention and at the same time as a means as a foundation as a moral beginning, especially for students (Chanifudin & Nuriyati, 2020). In relation to this issue, the prophet SAW said, with the following translation: Whoever wants to crave the world, then with knowledge. Whoever wants to crave and have the hereafter, then with knowledge and whoever wants to crave and have both then with knowledge. From the explanation of the hadith above, it can be concluded that the prophet explicitly stated that Muslims could obtain happiness in the world and in the hereafter, so it is obligatory to study the science of Islamic education (Darwis, 2016).

In studying these two sciences, humans will be safe in the world and in the hereafter, and those who study will receive a multiplied reciprocal reward (Mansir & Purnomo, 2020). Historically, in its development Islamic Religious Education turned into religious teaching so that it was able to provide Islamic knowledge and form individuals with character and morals. Therefore, when viewed pedagogically, Islamic Education is part of the essential moral education implanted in humans. When humans already have the basic knowledge of religion, of course, they already have clear instructions in life. Several factors can influence the association of adult

children so that they follow Western-style. Besides that, this can be the key to assessing a Muslim community (Mustafha, 2014).

As for what happened, some Muslim scholars saw and argued that learning in Indonesia reflects the figure of a student with the character and behavior of the original personalities of the homeland itself. As an educated human being, it is necessary to show part of the slice and power of activity towards learning or educational steps that have goals in the country. So, all teaching staff or teachers can use an educational model that is in line with the character, personality of an educator by channeling and giving instructions to students who have moral, strong character, mature behavior, and the cultivation of Islamic values (Mansir, 2019).

This research was conducted based on the reality that occurred in educational institutions, especially in madrasas. The phenomenon of students in madrasas is in the spotlight and attention because their behavior is always compared to students in public schools. The rise of cases of brawls, fights, and mass cheating are part of the slice of immoral behavior. Therefore, Islamic religious education needs to respond and contribute to the moral formation of students. The difference with existing research lies in the object of study. This study focuses more on the role of Islamic religious education as a subject. In other studies mostly on the role of Islamic religious teachers in the formation of student morals. Thus, this research is different from existing research in the realm of Islamic religious education and Islamic religious education teachers.

Therefore, the solution offered to respond to various phenomena and be able to overcome the problems above is the need to create an education curriculum that has moral character and is an example to become a role model figure who exemplifies an educator, teacher in Indonesia through learning. Aqeedah morals or based on Islamic Religious Education (Fuess, 2007). Knowledge of character through learning aqeedah morals in the language of religion (Mansir et al., 2020), namely knowledge of moral education or learning of religious values which implies that the purpose of teachers and teachers in the country is to direct their people to aim at religious life and have a noble character (Lubis et al., 2019).

RESEARCH METHODOLOGY

This type of research is qualitative. The data analysis technique uses an in-depth analysis of the literature according to the source of the data obtained. Meanwhile, the approach used is a pedagogic approach, in order to determine the process of forming student morals through Islamic Religious Education. Data collected based on the suitability of the theme or thematic originating from research journals, both from national and international journals. In addition, some of the data also comes from research books whose topic is about the formation of student morals. Therefore, from several collected sources, this research used a qualitative approach. Therefore, this study shows how to interact between teachers and students in Islamic Education. In this article, the author used a qualitative research

approach with the concept that the collected data is not merely figures but in the form of data and tangible goals. The data referred to include those from a phenomenon, the work of a field paper. In processing data, this study applied descriptive analysis based on the collected data both from literature studies and occurring phenomena in the field based on observations.

RESULT AND DISCUSSION

With the developments that occur in people's lives, especially in the technology field and the era of globalization that affects the development of education, especially to the destruction of students' morals in educational institutions, both formal and non-formal education (Mansir, 2021). The decline in the norms of human morality will increasingly shift further away from the primary goals of Islam unless the teacher always guides students in general educational institutions and in Islamic educational institutions by approaching all students (Mansir, 2020). In fact, providing examples of role models and guidance can foster moral values by giving birth to a character for students and becoming role models (Syafi'ie, 2011). Educational institutions as places of learning can be used as a means of one of the venues to enable the mentoring process to be carried out, or also with self-adjustment steps to achieve goals or develop student behavior in a better direction.

In educational facilities and infrastructure, Purnomo et al. (2020), learning facilities can be seen by residents as the primary means needed or essential in influencing the circumstances surrounding educational institutions or the development of a result of science, customs, and habits of the surrounding environment that influence norms, behavior, and morals of students (Mansir, 2020). Especially for students, they need to see a figure or example of a teacher in general lessons and examples in Islamic studies to be imitated continuously (Ahmad, 2018). Very few students can imitate, hear and follow the teacher in Islamic Education since the behavior of many PAI teachers has not become an ideal model. Therefore, the primary step must be carried out through education created by any teachers. An educational interaction dramatically affects the development of behavior, morals, including the character of a student. Islamic Education teachers should act as role models so that students can develop themselves and have morals that are in line with the rules or are reflected as commendable actions.

To foster a belief in religious attitudes for students to understand the teachings about the importance of having good morals is by maximizing the potential of Islamic Education teachers (Karim et al., 2020). Accordingly, this step is realized by carrying out directives including having morals to Allah swt and providing directions to follow the steps of the life of the prophet Muhammad, maintaining social behavior in an effort to take advantage of opportunities to do good. In carrying out daily activities, students are given directions, instructions, and enthusiasm to be vigilant in external interactions by following Muslim norms, especially in the external

environment such as Western culture and Korean culture, which seems to have influenced the younger generation.

Islamic Religious Education Learning forms knowledge, behavior, and skills through cognitive performance based on highly contextual news and socio-religious facts (Mansir, 2020). Learning Islamic Religious Education in schools is the concept of teaching discipline in accordance with applicable norms of Science, which includes the Qur'an and al-Hadith, Aqeedah Morals, *Fiqh*, and the History of Islamic Culture (SKI). Learning Islamic religious education through a long and comprehensive process is intended to prepare students to know the rules of belief of a Muslim, both those related to moral values, such as honesty, discipline, independence, hard work, creative, democratic, and tolerance, the development of foreign cultures, thus enabling students to choose to do positive things for the realization of a strong attitude and have Islamic principles.

The discussion of the objectives and scope of Islamic Religious Education subjects in schools is contained in the Decree of the Minister of Religion Number 183 of 2019 concerning the Islamic Education Curriculum and Arabic Language at Madrasah, especially in the sub-chapter of Content Standards. Content standards are criteria regarding the scope of the material and the level of competence to achieve competence in an educational unit at higher levels and types of special knowledge/learning. The basic standards were changed according to the substance of the national education goals on spiritual behavior and behavior, knowledge, and skills. Therefore, content standards were developed to select the criteria for the scope and level of relevant competencies using the graduate competencies conceptualized by the objectives in the educational standards, including behavior, knowledge, and skills.

The main points in aqeedah morals lessons which are part of learning Islamic education in schools, have characteristics and need to be described in detail. Although the concept of aqeedah morals, in general, is comprehensive and deep in Islamic religious education learning, especially the aqeedah morals. Also, it is simplified to suit the development of students with the age of children to teenagers and in accordance with the secrets of the curriculum, so that learning that is actually abstract can be concretized for an easier evaluation. Next, the aqeedah morals in Islamic Religious Learning in schools have components that are its trademark. These crucial components, apart from relating to the realm of understanding and skills, are the main characteristics that distinguish them from other learning, which are exemplary and habituation.

Examples are the first step in learning good morals, then can be educate through habituation that will make students' morals better and in the process are expected to become natural in the conscience of students (Mansir, 2017). Without these two things, the moral aqeedah in PAI learning in schools will only touch the cognitive realm and forget about other realms, (Imron, 2019). Examples become very important in learning morals. Sociologically, student education needs a figure they can imitate. For this reason, exemplary material is often presented in learning.

Moreover, if this example is given directly by the Islamic Religious Education teacher as the main teacher, the teacher figure seen by students will make him a model in his life. Indirectly, it will happen in the formation of students' morals. Therefore, an Islamic Religious Education teacher must have good faith and morals first before teaching this to students.

In the Qur'an verse, "O you who have believed, why do you say what you do not do? Great is hatred in the sight of Allah that you say what you do not do." (Q.S. Al-Shaf: 2) this verse clearly explains to educators in particular that example is indeed a significant thing in the formation of good aqeedah and morals. Learning Islamic Religious Education in schools consists of several subjects (Nugroho, 2012), all of which contain the essence of aqeedah and morals, even though the aqeedah morals subjects are primary subjects that teach about this. Aspects of the moral aqeedah are simplified, as a result, can be adjusted to the level of psychological development of students, and can be assessed well. Although in aqeedah there are abstract concepts, for example, faith, (Syafi'ie, 2011). The aspects of the faith are the pillars of faith, *Asmaul husna*, and the *tayyibah* sentence. In contrast, the moral aspects include commendable morals, despicable morals, and daily manners. Then, the components contained in it as special characteristics of faith and morals in learning Islamic Religious Education in schools are exemplary and habituation.

Social and cultural situation is currently cause for concern. There are various kinds of events in education that increasingly lowers human dignity. There are many opinions as to why education seems to be lack lately in answering various kinds of problems in society. In terms of educational tradition, when compared to other countries and developed countries in general, our education is still far behind. The Indonesian state only planned a national education program, around the middle of the 20th century. Our intellectuals before independence like Soekarno, Hatta, who mostly received education from abroad, especially in the Netherlands. Only after independence, during the old order exactly, and especially during the New Order Indonesian education had a national education system that was more or less programmed and planned (Koesoema, 2010). Character education becomes increasingly urgent to be applied in educational institutions, given that various kinds of non-educative behavior have now become epidemic in educational institutions, such as cases of sexual abuse, rape, murder, all of which are already rampant in educational institutions.

In the context of Indonesian education, it occurs daily in community. The lack of moral values has become a kind of red light that urges all parties, educational institutions, governments, parents and the public to immediately see the importance of a synergy for the development of character education. There is a lot of evidences which show that the implementation of character education in schools actually help to create a better school culture, students feel safer, and better able to be oriented in learning so that achievement increases.

Through KTSP (Education Unit Level Curriculum), school should be given broad opportunities to actualize themselves and build character according to their

potential. Schools can determine the profile of graduates who not only contain SKL (Graduate competence standard), but also the unique characteristics of each school. Schools which are geographically located on the beach can give their students good proficiency in character, operate motorboats, and master fiber technology and fish processing. Schools in the mountains will increase plantation ownership. Meanwhile, schools in tourist areas will strengthen the content of tourism, culinary, hospitality and crafts. As such, each school has a special character which is, a competitive advantage that is recognized by other schools in the country and abroad (Suyanto, 2010).

The process of Islamic education is experienced by children starting from the stage of cognition, namely children's knowledge and understanding of religious teachings and values contained in Islamic teachings. Second is affection, which is the process of internalizing religious teachings and values into children through appreciation and belief. The children's appreciation and belief become solid if it based on their knowledge and understanding of the teachings and values of the Islamic religion. Through the affection stage, the children will have the motivation to practice and obey the Islamic teachings that have been internalized in them. Thus, it will shape a faithful, pious and noble character of Muslim people (Muhaimin, 2001).

Furthermore, in implementing character education according to Islamic teachings by giving good examples to children about honesty, discipline, obedience, tolerance, and compassion, this will make children more open to every problem encountered in their lives. Development of children's character that is done with affection will have a positive impact on their development. Islam also forbids fostering the character of children through excessive physical contact, anger, and hatred. Therefore, character education for families, especially children, becomes an important part that must be considered. By giving many examples and good role models for children is one of the ways carried out by the Prophet Muhammad. He becomes a great role model because he can give a good example. There are many people in Indonesia who can give examples, even teach in practice but they cannot become a good role model. The prophet lived for years and fought in the city of Mecca and was able to survive with the siege of the Jews because he was able to set an example and become a role model. All that the Prophet said and did was followed and carried out by the Muslims at that time. In our country, there are many people who only capable at the theoretical level but the implementation is highly different.

Therefore, the renewal of Islamic education is one of the rise of Islam in Indonesia. It is not only in the 20th century but until the present century. The renewal of Islamic education is considered important because it involves students who will live in the future in which today is not the same as the life that will be lived by students (young generation) later. It is not wrong if an educator has to instill futuristic value to students, and they are always instructed to teach something by seeing a better and brighter future. It is true about the advice that was delivered by

Ali ibn Abi Talib a few centuries ago "Teach your children the future because your generation is different from theirs." Governments need to consider seriously about the role of Islamic education, and also always approach reform through engagement with the Muslim community and allow it to grow organically. Through close co-operation with Muslim communities, governments should develop a set of educational benchmarks and standards for the learning and teaching of Islam and incorporate Islamic education institutions in wider education inspection and oversight. A supervisor specialist needs to monitor these standards, especially for the teaching of Islam in prisons (Sahin, 2014).

Renewal of Islamic education (Karim, 2016) has found the momentum. It is not only the dynamic level of education which is micro, but it comes to a broader (macro) planning. Education is not currently only talking of learning strategies and learning, curriculum, and also various things that deserve to be discussed in length. There are many debates which still accumulate and must be resolved for the progress of Islamic education. Therefore, Islamic education as a business and human work will develop along with changes in social institutions. If Islamic education is able to follow the rhythm of change, it will "survive". Otherwise, if it is slow, it will be left and thrown on the runway. The existence of Islamic education is one of the basic requirements in resolving and perpetuating human culture (Nizar & Syaifuddin, 2010).

CONCLUSION

The conditions found turned out to be Islamic religious education has a major role in responding to various student phenomena in madrasa. One way to respond to these various is phenomena to strengthen Islamic religious learning through the formation of student morals. In this way, students can from their morals well so that it is hoped that they will no longer or at least reduce various immoral behaviors in their lives. Therefore, the task of Islamic Religious Education teachers is not only to transfer knowledge to students but more than that. It is even hoped that he will be able to strengthen and form positive, strong, and tough student attitudes. With the aim that students involved in learning Islamic Religious Education have good morals and a straight and firm attitude. The thing that can be seen as well is Islamic Religious Education teachers can provide direction and instill positive values so that the behavior of a student in an educational environment can be an example for others. As educators, one must overcome various moral problems by being an example of a figure or role model for all school communities and, more specifically in this context, students. Aqeedah moral lessons are the central part of Islamic teachings, the same as their perceptions of Islamic Religious Education learning in public schools.

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