THE TEACHERS' STRATEGIES TO INSTILL MORALS IN STUDENTS OF STATE JUNIOR HIGH SCHOOL 3 BONTOMATENE

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Abstract:
This study aimed to map the form of moral instilling activities, identify the various obstacles teachers face, and determine the teachers' strategies. This research used the qualitative descriptive method. The data sources of this research were the principal, vice-principal, two teachers, and students. The data used were documents and interviews collected through observation, interviews, and documentation. The data were analyzed by inductive analysis technique. The results indicated that: 1) there were two forms of activities of moral instilling to students, habituation and exemplary. 2) The obstacles came from various sources such as parents, the community environment, or the students themselves. The obstacles include smartphone usage, lack of discipline, and lack of parental roles. 3) The teachers' strategies in instilling morals in students were direct and indirect approaches. The direct approach could be through speech and deeds, and the indirect approach could be through mentoring.

Abstrak:
Penelitian ini bertujuan untuk memetakan bentuk kegiatan penanaman akhlak, mengidentifikasi berbagai kendala yang dihadapi guru, dan menentukan strategi guru. Penelitian ini menggunakan metode deskriptif kualitatif. Sumber data penelitian ini adalah kepala sekolah, wakil kepala sekolah, dua orang guru, dan siswa. Data yang digunakan adalah dokumen dan wawancara yang dikumpulkan melalui observasi, wawancara, dan dokumentasi. Data dianalisis dengan teknik analisis induktif. Hasil penelitian menunjukkan bahwa: 1) terdapat dua bentuk kegiatan penanaman akhlak kepada siswa, yaitu pembiasaan dan keteladanan. 2) Berbagai kendala yang dihadap datang dari berbagai sumber seperti orang tua, lingkungan masyarakat, atau siswa itu sendiri. Kendala tersebut antara lain penggunaan smartphone, kurangnya disiplin, dan kurangnya peran orang tua. 3) Strategi guru dalam menanamkan akhlak pada siswa adalah pendekatan langsung dan tidak langsung. Pendekatan langsung dapat dilakukan melalui ucapan dan perbuatan, dan pendekatan tidak langsung dapat melalui pendampingan.

Keywords:
Instilling Morals, Strategy, Students, Teachers

INTRODUCTION

Islamic Education implemented in schools is an integral part of teaching programs at every level of educational institutions. Teaching Islamic education becomes the effort

of teachers to guide and foster the students to understand, comprehend, and practice the teachings of Islam to become a devout people as the principal capital of being a good citizen. Islamic Education is taught more broadly than just a subject/lecture but is also helpful in everyday life to make life meaningful (Mahfud, 2020). In addition, Islamic education learning is a process of interaction between teachers and students to achieve learning objectives (Hartono & Saputro, 2019).

Education is a human effort to build a personality according to the values that exist in society, culture, and religion. The term education means guidance or assistance given intentionally by adults. Moral education is related to improving students' morality to provide examples of good attitudes for society (Ralia et al., 2018). The demands of moral education in the era of globalization must be considered in every reform movement, both in schools and society (Rinenggo & Kusdarini, 2021). Education is a system and process involving various components: goals, teachers, students, tools, environment or institutions, curriculum, and evaluation. Each piece is needed to achieve the goal. In terms of purpose, Islamic education has a lot to do with the quality of human beings who have noble morals. On the other hand, the phenomenon of declining moral quality can be seen nowadays (Have, 2018), such as; moral decadence in various forms of crime (rape, robbery, corruption, and brawl) (Mansen, 2018).

The advancement of science and technology is often misused for crimes, such as smartphone/mobile phone, computer, and internet crimes. Research conducted by Samson and Allida (2018) indicated that the existence of technology such as Facebook, Google, and easy internet access caused the moral decline. The rapid development of technology negatively influences moral decline, such as the disappearance of the noble values of Pancasila (Mutmainah & Dewi, 2021).

The positive and negative impacts of the advancement of technology have been seen anywhere. Technology affects society, so the benefit of the rapid rise of technology should support morals, values, and ethics in a community (Komarudin et al., 2017). Nowadays, the challenge of religion must provide benchmarks to balance and fix the wrong side of the development of science and technology, which is inevitable and avoided. All that can be done is to prepare a young generation who can welcome and face the progress of the times; the Islamic generation who are not technology illiterate.

Moral instilling has become very important due to the development of science and technology accompanied by negative effects evidenced by social inequality phenomena, such as fights among students and the consumption of illegal drugs. The current generation is experiencing moral decline and is carried out openly (Suratman, 2019). Moral formation requires a specific view of the broader moral development by emphasizing that in a community, particular values and characteristics need to be shared and nurtured by members of society to develop (Reilly & Stapleford, 2018). Education must balance it with religious knowledge that can minimize and prevent the rise of deviant behaviour. In its implementation, there must be psychomotor and affective aspects to form good character and morals (Mahfud, 2019). One aspect of development that is important to be internalized is moral and religious values (Rizqina & Suratman,

2020). Moral education aims to create a person's ability to live in a predetermined ethical system and cause humans to care about everyday norms and regulations (Engelen et al., 2018).

In the Islamic ethics perspective, moral behavior is the ethical conduct that exists inside after continuing efforts to develop the potential manners God (Allah) has blessed. It must be represented in concrete actions. Morals include relationships with God, His Prophet, fellow human beings, ourselves, and nature (Amanah & Haryanto, 2018). The definition of moral aligns with the meaning of 'khuluq' derived from the word 'khalaqa,' which is indicated in the original creation closely related to basic abilities that can be perfected through various genuine human efforts toward the birth of refinement and maturation.

Teachers are professional educators that must allow themselves to accept and assume some of the educational responsibilities that become the responsibility of students' parents at home. It shows that parents are unlikely to hand over their children except for competent teachers, which means that teachers are required to make their students have noble personalities.

Teachers must instill spiritual aspects, such as religious knowledge and noble moral formation, and straighten out bad behavior. A teacher has duties to transfer knowledge, and they must guide and form the behavior or personality of students. Every school is expected to be able to carry out moral education. Schools should not only expose these values but must also be able to guide students to understand and practice the overall values (Mustoip, 2018). Various efforts must undoubtedly be made optimally by every educational institution to achieve the goals of Islamic education.

The main task of teachers is to make perfect, cleanse, purify, and bring the human heart to come closer (taqarrub) to God. Teachers are the ones who have a responsibility to assist the students in their physical and spiritual development to reach the level of maturity. They should help them stand alone in fulfilling their maturity level, independent in attaining their duties as servants and caliphs of God and be able to perform tasks as social and individual beings.

Many studies conducted research related to moral declines. Research conducted by Huda (2021) showed a correlation between the moral reasoning approach in the formation of student religiosity. Research by Hanifa and Dewi (2021) also indicated the implementation of Pancasila as the existence of good morality. In addition, Harefa and Tabrani (2021) found that there was currently a moral decline in Indonesia and described the problems of character education. Previous research has not explained how the obstacles are the teacher's strategy in overcoming moral decline, even though the teacher has an important role in forming student morals.

The teachers' duty consists of many things. All their duties can be successful if there is a change in students' behavior or actions in the right direction. Suppose a good moral education is successfully transferred to students. In that case, it will undoubtedly cause an impact on their humility and noble behavior, such as they behave toward their fellow, environment, and indeed God. If teachers do all these, then there will be no

damage to nature and the order of life, as Allah SWT says in verse 41 at Surah al-Rūm (30) of the Qur'an:

ظَهَرَ ٱلْفَسَادُ فِي ٱلْبَرِّ وَٱلْبَحْرِ بِمَا كَسَبَتْ أَيْدِي ٱلنَّاسِ لِيُذِيقَهُم بَعْضَ ٱلَّذِي عَمِلُوا۟ لَعَلَّهُمْ يَرْجِعُونَ (٤١)

Corruption has spread on land and sea as a result of what people's hands have done so that Allah may cause them to taste (the consequences of) some of their deeds, and perhaps they might return (to the right path) (Ministry of Religion of the Republic of Indonesia, 2010).

That verse encouraged the researcher to discover the teachers' efforts in forming students' behavior by observing them carefully and systematically through research with the title "The Teachers' Strategies to Instill Morals to Students of State Junior High School 3 Bontomatene." This research aimed to map the form of moral instilling activities, identify the various obstacles teachers face, and determine the teachers' strategies in instilling morals in students.

RESEARCH METHOD

The type of research used was the descriptive qualitative method. Qualitative research is intended to understand a phenomenon related to what is experienced by the research subject, such as behavior, perception, action, motivation, and others (Moleong, 2014). It emphasizes meaning which means the focus of study in direct contact with the problems of human life (Danim, 2005) so that it can obtain complete data, definite and have high credibility.

This research applied research approaches such as psychology, sociology, and pedagogy. The researcher considered that morality results from mental symptoms that are then actualized into an act, whether positive or negative. Thus, theories on morals, psychology, sociology, and pedagogy are outlined by researchers in theoretical reviews as an overview of this research approach.

The data collection used in this study were observation, interview, and documentation techniques. This research's data source or subject was the principal, vice-principal, two teachers, and students. The supporting data were all components of State Junior High School 3 Bontomatene of Selayar Islands.

The data were analyzed using data processing and data analysis. Qualitative data analysis was inductive, based on data obtained and developed into hypotheses. The inductive technique is a way of thinking that departs from particular facts, concrete events, and generalizations with general properties. Thus, based on facts obtained, it can be concluded generally the form of moral instilling to students, various obstacles teachers face, and teachers' strategies used in Junior High School State 3 Bontomatene Selayar.

RESULTS AND DISCUSSION

The Forms of Moral Instilling Activities to students at State Junior High School 3 Bontomatene Selayar

Noble ethics and morals are essential in building the culture of a society. Ethics are values about the rights and obligations of a group or community (Kusumaningrum et al., 2019). People usually believe that the efforts to improve thinking intelligence and build mental, ethical, and noble morals are the education duty, specifically a school task. Looking at the situation that occurs in society nowadays and facing future trends, moral and ethical education needs to be taught in schools so that the young generations become intelligent and noble. In addition, extracurricular activities still run. This was also confirmed by the principal of State Junior High School 3, Mukhtar Patta, based on the following interview:

> *Education or moral instilling in State Junior High School 3 Bontomatene Selayar is not only done in the classroom, but it is also outside the classroom that carried out the extracurricular form, such as; writing and reciting Qur'an. The canteen honesty is made even though it goes bankrupt to train the honesty among students. Furthermore, scouting activities and flash boarding schools are held during Ramadhan (Patta, 2018).*

The principal of State Junior High School 3 Bontomatene affirmed that the instilling of noble or good morals begins when students come to school for the first time. Moral education would not succeed if there were no support from the principal, teachers, administrative employees, students' parents, the school environment, and the students themselves. Teaching moral values was not only the responsibility of the government but also our concern and every element of the nation because every aspect would affect a person's morals (Tabroni et al., 2022).

In carrying out the stages of moral instilling for students at State Junior High School 3 Bontomatene Selayar, all elements of the school participate through two forms of implementation as follows:

Habituation

Habituation is one of the practical efforts in the education and guidance of students. The result of habituation carried out by the teachers is creating a habit for their students. It means that habituation done early may significantly impact the students' personality/morals when they have grown up. Traits or habits that produce behavior become a reflection of morality (Hasibuan & Tambunan, 2018). A student who is accustomed to practicing the values of Islamic teachings is more likely to become a pious Muslim in the future. Therefore, the habituation method is very good for educating the students' morals.

The preliminary research was conducted on January 9, 2018. Observations then confirmed it on October 27, 2018. Based on the observation conducted in State Junior High School 3 Bontomatene Selayar, it was known that several habituations applied in this school, such as: (a) Prayer, the Islamic teachings require the adherents to pray on

every side of their lives. The habit of prayer would always affect peacefully to the perpetrators spiritually. One informant was asked deeply about this prayer behavior as one of the spiritual forces of the subject of education, and he/she said that the form of the expression was based on the statement prayer could change one's destiny (Patta, 2018). (b) Shaking Hands, the second habituation instilled among the students was shaking hands by hailing their teachers' hands to teach the core of behaving politely and respecting older men/women or teachers. The relationship between students and teachers was well established because of the bond of internal factor (heart) built through a touch of the hand position by doing this habituation (Patta, 2018).

Exemplariness

In Instilling noble morals, giving examples was a strategy that a teacher must do because by providing good examples to students, they would be motivated to do charity/ good things. Giving an example was one of the fundamental moral education methods (Tse & Zhang, 2017). Educators must act as role models for students to be good examples in their lives (Mustofa, 2019). Conversely, if a teacher cannot be a role model for the students, then they cannot demand students to have good morals. Social care was realized becoming faded day by day. Therefore, the school took the initiative to revive this behavior among students to bring happiness onto their hearts that make them understand that sharing is beautiful.

The Various Obstacles Faced by Teachers in Instilling Morals to Students at State Junior High School 3 Bontomatene Selayar

Although the school officers in State Junior High School 3 Bontomatene Selayar have tried to instill noble morals in the students through various concrete efforts, they still experienced various obstacles. For example, they applied manner and order rules and implemented several rules accompanied by supervision, but they still encountered multiple challenges. The school faces various barriers and needs the right solution that can be described systematically below.

Smartphone Usage

The existence of mobile phones that come with smartphone technology provides unlimited information available for its users, including students. They can access any news, even inappropriate content, whenever they want. Although it can be used for learning, the smartphone can also be a medium of existence on social media, and it can also cause addiction (Abdullah et al., 2020). That was why the students were prohibited from bringing their smartphones to school except for certain subjects that require multimedia access. The punishment for students who were caught bringing smartphones was confiscating theirs, and they could only get them back after they graduated from school (Bulang, 2018).

Lack of Discipline

The implementation of Dhuha prayer collectively was still deficient by the ones who came late, and when they did it, some students seemed less solemn. In addition another form of indiscipline was the presence of students who were somewhat rowdy at the time of learning taking place. They did not perform Dzuhur prayers collectively in school and did not participate in the Qur'an writing and reciting program.

Lack of Parental Roles

One of the obstacles to engraving morals to students at State Junior High School 3 Bontomatene Selayar was the lack of parental roles. The existence of students' parents who were less attentive to the moral development program from the school was very impactful on the implementation of instilling moral activities in students. For example, it was related to the actions of Maghrib prayers in the mosque, which still encountered obstacles in the form of lazy students who want to go to the mosque because they did not get accompanied by their parents. Other findings revealed that some students' parents were still unfamiliar with a mosque. One of the informants claimed that he/she often did not go to Maghrib prayer collectively because his/her house was far away from the mosque, and he was afraid of walking alone (Mutmainnah, 2018). Additionally, the quality of togetherness between students and parents would affect students' morals (Fitri, 2017), and they were expected to be the role models in morals (Masrofah et al., 2020; Warsah, 2018).

The teachers' Strategies in Instilling Morals to Students at State Junior High School 3 Bontomatene

To instill noble morals in students not only reaches the provision of material, but the habituation process must also support it; students must be familiarized with commendable behavior (Kurniawati, 2017; Masnan, 2020). This statement aligned with the teacher's opinion of State Junior High School 3 in Bontomatene Selayar, Muhammad Nawawi (Math Teacher), as follows:

> *Moral education is the way of teaching, giving honors, and providing concrete examples of noble morals to other human beings in the school environment and community association. Moral education for human beings has become very important because they cannot live alone and separate from others. Therefore, some students get adequate education about morals to become good humans who can live harmoniously in society. They are expected to be the ones who can become a harmonies person in society. Based on that statement, it motivates us to instill noble moral behavior in all students (Nawawi, 2018).*

The teachers in State Junior High School 3 Bontomatene applied strategies to instill noble morals in students. Those strategies were as follows:

Direct Approach

A direct approach strategy was done through speech and deeds. This approach consisted of: a teacher giving advice directly to students who did something wrong and

asking them who did not shake hands to do it. Thus, in the context of State Junior High School 3 Bontomatene Selayar, the teachers performed the actions after being advised and given an understanding of good morals. However, if students still made mistakes, they were reported to the class guardian to get punishment (Patta, 2018). The direct approach through speech was made persuasively and humanist so that students could get the point heartily to get into the right path by upholding the teachings of the religion they embrace. The direct approach strategy through actions was conducted by giving a role model to show the students good attitudes. For example, upon the time of prayer, the teachers led and asked the students to go to the mosque, or the teachers themselves went first. Similarly, during infaq (doing charity), the teachers also took part in giving charity (Najwan, 2018).

Indirect Approach in the Form of Mentoring

In the school, the students were continuously monitored directly or indirectly. Direct monitoring was that every teacher participated in doing prayers collectively at the nearest mosque, while indirect action gave a book of control of prayer activities in the mosque. Each student must write the date, the name of the mosque, and the imam (leader) of prayer, which was then proven by signature.

Teachers should act like the students' parents by accompanying them to the mosque. That statement was supported by the Sociology teacher at SMPN 3 Bontomatene, Selayar, Alia Media Waty, in the following interview:

> *As educators, teachers must be able to act as parents to students by accompanying and directing them so that they do not feel neglected in the school environment. If students get into trouble, they will be given advice and solutions by teachers; conversely, if students get achievements, they must get praise/salutation to feel that their teachers care for them (Waty, 2018).*

Indirect monitoring could increase the value of honesty among students. Monitoring of students instilled moral values (Steinbauer et al., 2019), such as discipline, tolerance, honesty, independence, democracy, caring, and responsibility (Etfita & Montessori, 2021).

CONCLUSION

Based on the data analysis obtained, this research indicated that: 1) the forms of moral instilling activities for students of State Junior High School 3 Bontomatene Selayar were habituation and Exemplariness. Habituation instilled morals in students by carrying out several technical activities. Moral instilling was also conducted by giving them an exemplariness model. 2) The obstacles faced by teachers were quite diverse. These constraints come from various sources such as parents, the community environment, or the students themselves. The obstacles include smartphone usage, lack of discipline, and lack of parental roles. 3) The teachers' strategies in instilling morals to students of State Junior High School 3 Bontomatene Selayar was by giving a direct approach through speech and deeds. Then the indirect approach was mentoring. If students were at home,

their parents would monitor the implementation of school programs related to moral instilling. Meanwhile, if the students were in school, the teachers watched them. Therefore, for further research, it is still necessary to study other efforts in improving students' morality, not only having the role of teachers but also parents and society.

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