

Aqidah Akhlak Contributors People Voice and Builders Akhlakulkarimah

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ABSTRACT

The implementation of aqidah akhlak education can be seen as a forum to foster and shape the behavior of students in developing knowledge (cognitive), attitude (affective) and habituation (psychomotor). Aqidah akhlak education should push all these aspects towards achieving the perfection of life based on Islamic values. The formation of karimah character among madrasah aliyah students through the learning of aqidah akhlak. The purpose of aqidah akhlak education is to instill and improve the faith of students and raise awareness to akhlakulkarimah. Learning activities are an effort to create a pedagogical and anthroptic atmosphere that is conducive to the situation and conditions to achieve a more effective, efficient and enjoyable standard of moral competence. The influence of aqidah akhlak education in life and bring changes to the behavior of students who are better and responsible, especially in the implementation of Islamic teachings in everyday life. A teacher is expected to master learning methods that can encourage students to be active in the classroom. The lecture method is very important, but if it is not balanced with other methods or strategies it will become very boring. The inhibition factor in the formation of akhlakulkarimah character, especially through the learning of aqidah akhlak in madrasah aliyah is: the basic ability of the students who follow the lessons of moral aqidah is very diverse. The lack of attention of students to moral problems, learning materials aqidah akhlak emphasize more cognitive aspects, control of students outside the lesson is quite difficult.

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1. Introduction

Education as a form of human activity in his life also places the goal as something to be achieved¹, both the goals formulated are abstract to formulations that are formed specifically to facilitate the achievement of higher goals. Education is programmed learning experiences in the form of formal and non-formal education, and informal in school, and outside of school, which last a lifetime aimed at optimizing the development of individual abilities, so that in the future it can play an appropriate role in life².

The method of moral education for students begins by doing the existing rules, giving accuracy, habituation, giving advice, punishing the violated, and taking lessons (lessons) from previous stories and events that occurred³. Ethics through akhlakulkarimah, is the most important capital in human life⁴, because morality is an important factor that will foster one's authority and be respected in the midst of society. In general, the task of Islamic education is to guide and direct

the growth and development of students⁵ from stage to stage in life until it reaches the point of optimal ability.

Aqidah akhlak education in madrasah aliyah is not the only determining factor in the formation of student behavior. Moreover, in the implementation of aqidah akhlak education there are still weaknesses that encourage continuous improvement. The weakness is in the material of aqidah akhlak education that is more focused on enrichment of knowledge (cognitive) and minimal in the formation of attitudes (affective) and habituation (psychomotor). Another obstacle is the lack of participation of teachers in other subjects in motivating students to practice the values of tawhid and akhlakul karimah in their daily lives. Weak habituation system in the development of more varied approaches and methods, lack of various training and development facilities, and low participation of parents.

Aqidah akhlak education is expected to foster and improve the faith of students manifested in commendable behavior. Because behavior is determined by the whole experience based on one's personality. Consciousness is the cause of behavior. That is, that what the individual thinks and feels determines what to do. The existence of dominant values color the

¹ Umam, M. Z. (2019a). Analysis of The Development of Islamic Higher Education In Indonesia. *ICOIRE UIJ's Proceeding*, 10.

² Umam, M. Z. (2020b). Analysis of The Effectiveness of Learning Aqidah Akhlak In Madrasah Ibtidaiyah in Indonesia. *ICIIS's Proceeding*, 10.

³ Umam, M. Z. (2020a). The Moral Aqidah Between Learning and The Method of Effectiveness. *Jurnal Masohi, 1*(Islamic Education), 11.

⁴ Umam, M. Z. (2019b). Pesantren Contributors People Voice and Builders Ahlakulkarimah. *ICIIS's Proceeding*, 6.

⁵ Umam, M. Z. (2011). *The Role of Boarding School Education As a Moral Agent in The Community (Case Study of Pondok Pesantren Raudlatul Muta'allimin Jagalan 62 Langgardalem Kudus)*. Wahid Hasyim University of Semarang.

entire personality of a person and participate in determining his behavior⁶.

Aqidah moral education has an important meaning and role in shaping the character of akhlakulkarimah students, with this moral aqidah education students are not directed to the achievement of happiness in life in the world only, but also for the happiness of life in the hereafter⁷. Rosululloh Sallallahu alaihi wasalam said :

مَنْ أَرَادَ الدُّنْيَا فَعَلَيْهِ بِالْعِلْمِ، وَمَنْ أَرَادَ الْآخِرَةَ فَعَلَيْهِ بِالْعِلْمِ، وَمَنْ أَرَادَهُمَا فَعَلَيْهِ بِالْعِلْمِ

"Whoever wants the world, then let him master the knowledge. Whoever desires the hereafter, let him master the knowledge. And Whosoever wants both (the world and the Hereafter), let him possess the knowledge."HR. Ahmad⁸

With the education of aqidah akhlak students are directed to achieve a balance between outward and inner progress, harmony of relationships between human beings in the social sphere of society and the environment as well as human relationship with god. With the education of aqidah akhlak also students will have a high degree that exceeds other creatures.

The implementation of aqidah akhlak education can be seen as a forum to foster and shape the behavior of students in developing knowledge (cognitive), attitude (affective) and

habitation (psychomotor)⁹. Therefore, aqidah akhlak education aims to foster the character of akhlakulkarimah students through psychological training, intelligence, reasoning, feelings and senses. Aqidah akhlak education with such purposes must serve the growth of students in all aspects, both spiritual, intellectual, imagination, physical, scientific and language aspects. Aqidah akhlak education should push all these aspects towards the priority and achievement of life perfection based on Islamic values.

The above objectives will be realized if supported by various factors including teachers, environment, motivation and relevant means. The development and growth of students' moral character goes sooner or later depending on the extent to which the educational factors of aqidah akhlak can be provided and functioned as best as possible. Madrasah Aliyah TBS Kudus as a religious education institution not only organizes the teaching and learning process that takes place in the classroom through intelligence (brain intelligence) alone, but also concerns other things such as teachers, friends and the environment that is very influential on its behavior.

Madrasah Aliyah TBS Kudus in addition to teaching religious knowledge also forms the character of students have good behaviors or akhlakulkarimah as exemplified by the Prophet. Because

⁶ Jalaluddin. (1996). *Psikologi Agama*. PT.Raja Grafindo Persada.

⁷ Umam, M. Z. (2020c). Role of Boarding School As a Moral Agent and Community Empowerment. *ICIIS's Proceeding*, 6.

⁸ Al-Asqolani, A. bin A. bin H. (n.d.). *Fathul Bari Syarah Shahih Al-Bukhori Juz. 1. Darul Ma'rifah*.

⁹ Kurniati, K., Nurdin, N., & Nurasmawati, N. (2020). Improving Students' Cognitive and Affective Domains Students through Fostering Teacher Development *International Journal of Contemporary Islamic Education*, 2(2), 56-70.

basically Islam is a moral religion as the prophet said

إنما بعثت لأتمم مكارم الأخلاق
روه البزار

Meaning: indeed I was sent only to perfect morals (HR Al Bazzar). (Al-Asqolani, n.d.)

Thus education and moral development for students is something that can no longer be bargained to be implemented, be it in a formal environment such as in educational institutions, as well as non-formal in the family or in the community, and in education and moral development there needs to be steps and methods that are correct and appropriate, in order to achieve the objectives of education and moral development and in order to later create a generation that is moral and moral.

2. Literature Review

2.1 Character Building Akhlakul karimah

Islam is a religion of mercy for mankind. He came by bringing the truth from Allah SWT and with the aim of wanting to save and give happiness to life to people wherever they are. Islam teaches goodness, worship, preventing people from evil and immorality¹⁰. Before formulating the purpose of moral formation, we must first know the manganai the objectives of Islamic education and the objectives of moral education. Muhamad Al-Munir explained that the purpose of Islamic education is to:

¹⁰ Basri, H. (2004). *Remaja Berkualitas: Problematika Remaja dan Solusinya* (Cet. IV). Mitra Pustaka.

- (a) Achieving a whole human being
- (b) Achieving the happiness of the world and akherat
- (c) Cultivate human awareness of serving and fearing God¹¹.

According to Muhamad Al-Athiyah Al-Abrasy, the main purpose of Islamic education is the establishment of morals and ethics that are able to produce moral people, men and women, a clean soul, a strong will, true ideals and high morals, know the meaning of obligation and implementation, respect human rights, know the difference between good and bad, choose a fadilah because he loves fadilah, avoid a despicable act, because he is despicable, and remembers God in every work they do¹².

The purpose of moral and moral education in Islam is to form good people, willful, polite in speech and deeds, noble in behavior and warai, wise, perfect, civilized, sincere, honest, and holy¹³. The establishment of morality itself as a means of achieving the objectives of moral education in order to create human beings who have a character.

The establishment of noble morals must still be prioritized in the purpose of organizing education. Along with the pace of the times increasingly difficult challenges the world of education, in order to prepare human beings who have noble morals. It is known that in

¹¹ Andayani, A. M. dan D. (2004). *Pendidikan Agama Islam Berbasis Kompetensi* (Cet. 4). PT Remaja Rosdakarya.

¹² Al-Abrasy, M. A.-A. (1970). *Dasar-Dasar Pokok Pendidikan Islam*, Terj. Bustomi A. Ghoni dan Jauhar Bahri (Cet. 1). Bulan Bintang.

¹³ Ibid

this era of globalization, cultural boundaries are difficult to recognize. The task of education is getting harder to form people who are ready to compete, but also have a noble character in all its actions as one of the social capital. In order for the formation of noble human beings, of course there is a demand how the educational process carried out is able to bring people into a whole person, both physically and spiritually¹⁴.

Education is closely related to the formation of mental character. As outlined by the experimentalists, that education not only means giving lessons to the subject in order to adjust to real life situations, but more than that is a place to improve the quality of human life by heightening the moral experience¹⁵. Similarly, the school of essentialism and perennialism states, that in addition to the educational process aims for the formation of intelligence, but also how education can shape intelligent behavior as the main goal. They do not deny the fact that education is a means of forming dispositions over noble cultural values. Meanwhile, the formation of character, personality, and other human qualities can not be separated from the intelligence of one's behavior¹⁶.

Moral education is a means of giving a human being concrete rules or instructions on how he should live and act in a good human life, and how to

avoid despicable behaviors. Morality is the most important thing in everyday life, especially in interfaith relationships. To realize that man as the best people, God has sent His Messenger as an example for all creatures of God, to be exemplified all his morals in order to become a safe man, both in this world and in the hereafter.

The formation of akhlakulkarimah character in madrasah is important to see how far the success rate of the mission carried out by the curriculum becomes important. This study aims to uncover the main problems of how moral education can play a role in the formation of akhlakulkarimah character among students and what problems arise in order to form the character of akhlakulkarimah and how alternative solutions. To discuss the issue, it is necessary to review a concept of moral education. Education is a human activity and effort to improve his personality by fostering his personal potentials, namely spiritual (thought, karsa, taste, creation and conscience) and physical (senses and skills).

2.2 Factors that influence the formation of morals

The formation of morality is influenced by internal factors, namely the carrying of the child, and externally, namely education and coaching that is made specifically, or through interaction in the social environment. Fitrah and good tendencies that exist in human beings are fostered intensively through various methods.

a) Internal factors

That is the state of the learners themselves, which includes cognitive

¹⁴ Danim, S. (2006). *Agenda Pembaharuan Sistem Pendidikan*. Pustaka Pelajar.

¹⁵ Barnadib, I. (1996). *Dasar-dasar Kependidikan: Memahami Makna dan Perspektif Beberapa Teori Pendidikan*. Ghalia Indonesia

¹⁶ Ibid

background (understanding of religious teachings, intelligence), affective background (motivation, interest, attitude, talent, self-concept and self-reliance). One's religious knowledge will influence the formation of morals, because he/she in daily association can not be separated from the teachings of religion. In addition to their intelligence, learners must also have a mature self-concept.

b) External Factors

One of the aspects that contributes to the formation of a person's attitudes and behaviors is environmental factors. So far, there are three educational environments known, namely the family, school, and community.

3. Methodology

This research illustrates the learning process of aqidah akhlak in Madrasah Aliyah TBS Kudus in order to establish the character of akhlakulkarimah among its students. This research is qualitative, because this research reveals and understands the phenomena that occur around the formation of akhlakulkarimah among students through the learning of morality. Informants of this study using the technique of "purposive sampling". Purposive sampling is the collection of informants based on the library that is in accordance with the objectives of the research with certain criteria of strong reasons to choose from. Informants taken with purposive sampling are students of Madrasah Aliyah TBS Kudus who have studied aqidah akhlak.

In this study there are two types of data, namely primary data and secondary data. Primary data is research

data obtained directly by researchers through in-depth interviews to predetermined informants. The interview was addressed to aqidah akhlak's teacher who teaches at Madrasah Aliyah TBS Kudus. Interviews are also conducted on students who have studied aqidah akhlak subjects. Secondary data in this study comes from various literature related to the formation of akhlakulkarimah character among students of Madrasah Aliyah TBS Kudus through aqidah akhlak education.

4. Results And Discussion

3.1 Aqidah Akhlak Education in Shaping the Character of Akhlakulkarimah.

Aqidah Akhlak learning has the aim of instilling and improving students' faith and raising awareness to have akhlakulkarimah. Learning activities are an effort to create a pedagogical and anthropic atmosphere that is conducive to the situation and conditions to achieve a more effective, efficient and enjoyable standard of competence aqidah Akhlak. Realizing positive behavior is necessary seriousness of personality formation as a result of education, so that the manifestation of muslim personality, the progress of society and culture will be realized through educational means which in this case is aqidah akhlak education. Instilling religious values will greatly help the formation of students' personalities and behaviors.

The influence of aqidah akhlak education on student behavior can be said to be useful and useful for life if it can be implemented into people's lives. The realization of a helpful effort

between individuals and communities to manifest devotion to Allah subhanahu wata'ala. So educators or parents must always guide and direct learners to become good and responsible citizens by educating and instilling scientific and religious values.

The formation of akhlakulkarimah character in Madrasah Aliyah TBS Kudus is carried out through an affective program that is constantly fostered and monitored daily. Teachers are not only monitors, but also as examples who must set examples, familiarize, and remind students repeatedly to get used to applying akhlakulkarimah in daily activities, both in madrasahs and outside madrasahs.

a. **The Role of Aqidah Akhlak Subjects in the Formation of Student Akhlakulkarimah Character**

The subjects of Aqidah Akhlak aim that: (a) students have knowledge, understanding and belief in things that must be faith, so that it is reflected in their daily attitudes and behaviors; (b) students have a strong knowledge, desire and willingness to practice good character and be bad character, both in relation to God, with himself, with his fellow human beings, as well as with his environment; and (c) students obtain provisions on Aqidah Akhlak to continue their studies to a higher level of education.

The influence of moral aqidah education material in everyday life has brought changes in the behavior of students who are better and responsible, especially in the implementation of Islamic teachings in everyday life.

One of the competencies obtained from the learning of moral faith is the

formation of akhlakulkarimah. The difference in students' views on the material or competence in this aqidah akhlak can be diverse, considering the students' diverse understanding of Islam. Actually all the material in aqidah akhlak is morally charged, because indeed the purpose of learning aqidah morals boils down to the formation of akhlakulkarimah students.

Aqidah akhlak education is not only known and owned by students, but more than that the education of moral aqidah must be properly and correctly imagined. If the education of aqidah akhlak has been understood, understood, and imagined properly and correctly, then a student's awareness of his rights and obligations as a servant of God will appear alone. This will be seen in the implementation of worship, behavior, attitudes and actions and words daily.

4.2 Aqidah Akhlak Education Method in The Formation of Akhlakulkarimah Character

Islamic education aims to encourage a teacher to strive to always instill the importance of good character for students in order to create happiness in the world and the hereafter. The knowledge obtained can be determined in different situations with the situation during the learning process. If a teacher uses the concept in the learning process, the teacher is assumed to have not made optimal learning efforts. In other words, teachers have not used all the tips and techniques to utilize as the potential that exists in order to achieve the objectives of aqidah akhlak learning. During this time many religious teachers tend to use

learning in the conventional way for example, learning by lecture method, this will make students feel bored and not creative to make passive students that is just accepting and just listening without thinking. The learning process dominated by lecture methods gives less direction to the process of search, understanding, discovery and application. As a result, aqidah akhlak do not give a meaningful influence to the daily life of students. So at the next level, there is a moral crisis among students. Aqidah akhlak in the new curriculum is emphasized in the competition, with approaches and learning methods that appeal to students.

Learning of aqidah akhlak subjects in Madrasah Aliyah TBS Kudus uses a variety of methods, depending on the teacher. However, there are some agreements made among teachers of aqidah akhlak for the learning of aqidah akhlak in the classroom, among others related to strategies or methods.

The process of character building students, for example at the beginning of learning students are still not very enthusiastic in reviewing, but after getting a good enough motivation through more in-depth material studies and internalization processes tried by teachers aqidah akhlak, students began to grow enthusiastic.

In learning aqidah akhlak use various strategies to anticipate saturation experienced by students. Methods used include lectures and discussions (Q&A), group discussions and class discussions, assignments, and study. Start and end with greetings and prayers, paying attention to the activeness of the students in following the lesson, so that the

student's prestige becomes authentic proof to see this; instilling the importance of having akhlakulkarimah in everyday life; invite students to give peer evaluation related to their attitudes and behaviors in madrasah or outside madrasah.

Those are some of the methods and strategies used by teachers of moral aqidah in learning aqidah akhlak in the classroom for the formation of akhlakulkarimah character among students of Madrasah Aliyah TBS Kudus. In addition, teachers of aqidah akhlak also make efforts to establish akhlakulkarimah in the opportunity of aqidah akhlak tutorials with students, although the methods and strategies are different. In learning students more intensively examine practical things in the practice of religion, ranging from basic understanding of the Qur'an and practical mahdlah worships, to awareness of the importance of akhlakulkarimah. Through various ways, the students are directed to be good students (muhsin), namely those who behave and behave karimah (morally).

4.3 Factors Inhibiting the Formation of Noble Character

The inhibition factor in the formation of akhlakulkarimah character, especially through the learning of aqidah akhlak in Madrasah Aliyah TBS Kudus is:

- a) The basic abilities of the students who follow the learning of aqidah akhlak are very diverse. Heterogeneity of the basic ability of students like this provides enough obstacles in the learning process aqidah akhlak as well

as in the formation of akhlakulkarimah.

- b) The lack of attention of the students. Students are more motivated to meet the criteria in order to achieve good grades than the establishment of their morals.
- c) The learning material of aqidah akhlak emphasizes more cognitive aspects. If you look at the teaching materials aqidah akhlak in madrasah aliyah, it seems that most of the materials for mastery of cognitive aspects.
- d) Control over students outside of learning is quite difficult. This is a problem in order to establish the character of akhlakulkarimah for students.

Therefore, teachers aqidah akhlak always try to anticipate by going through various ways so that the problems are resolved, at least can be reduced. Through sharing and meeting at the beginning of each semester, the teachers of aqidah akhlak review every problem that arises in the learning of aqidah akhlak so that there is awareness among them about it and at the same time trying to anticipate it¹⁷.

Other factors that hinder the process of forming the noble character of students according to Aisyah BM include:

- a) Television shows that only put forward the entertainment side and the appearance of aurat and put aside

the vision and mission of moral education for a great nation like Indonesia..

- b) *Ghazwul fikri* (war of thought): The abundance of misinformation about correct moral education plus the torrent of western cultures entering our country that are easily imitated by the younger generation.
- c) The wrong image of parents stating the formation of noble moral character is not very important because they have studied religion in school.

From the two explanations above, it appears that one of the inhibition factors of the formation of students' noble character through aqidah akhlak education in madrasah aliyah is the lack of desire to apply in daily life. According to the observations of researchers other inhibitory factors are a small part of the students affected by the environment and the lazy factor of students applying the education aqidah akhlak studied into the character in his life.

4.4 Analysis of The Formation of Students' Noble Character through Aqidah Akhlak Education

The formation of the noble character of students through aqidah akhlak education is determined by the human resources of all madrasah aliyah, and the determining factor of success in the formation of noble moral character is determined by using several methods, namely in order to form a noble character for students through the education of aqidah akhlak many efforts made by teachers. In forming noble character, the right method is required, so that what is expected can be achieved to the maximum. The selection of the

¹⁷ Sutejo, E., Nurdin, N., & Syahid, A. (2021). The Implementation of Islamic Education in Building Preprimary Disabled Students Character *International Journal of Contemporary Islamic Education*, 3(2), 41-58.

right method is an important element in the effort to realize the formation of noble character for students.

One of the methods used for the formation of noble character for students is the integrated method that is with a system that uses the means of worship. This method is based on the idea that the search and development of knowledge is a process of social activity, in which students need to practice it.

The next method is by precision, accuracy contributes to the success that is convincing in the aspects of moral formation. Accuracy for students is indispensable to form the noble character of good students because of the real intangible in the form of behavior. The teacher's accuracy is very influential on the formation of the student's noble character, because this method is very effective and convincing of its success in preparing and shaping the student's noble, spiritual and social character.

The next method is habituation. In the formation of noble character, students need regular habituation to make a habit inherent in one's personality, so that it becomes a necessity for the perpetrator. With this method, the formation of noble character of students can be carried out well, not only become activities in madrasah, but the activities can be done in the family and community.

5. Conclusion

The urgency of moral education is to help children reach the highest stage of moral development (moral perfection). The aspects needed in moral education are the principle of awareness and awareness (internalization), the

principle of conditioning and the principle of imitation that leads to the occurrence of accuracy (modeling). Aqidah akhlak education in Madrasah Aliyah TBS Kudus uses various strategies or methods. In general, the methods used include lectures and discussions (Q&A), group discussions and class discussions, assignments, and studies. Strategies or ways carried out by teachers aqidah akhlak in order to form noble character among students also vary but equally lead to the objectives that have been outlined. Inhibition in the formation of noble moral character, especially through the education of aqidah akhlak in Madrasah Aliyah TBS Kudus. are: a) the heterogeneity of the students' basic abilities; b) the students' lack of attention to moral issues; c) the learning material of aqidah akhlak emphasizes more cognitive aspects; and d) control over students outside of learning is quite difficult. e) Visual and audio visual factors.

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