

Developing Students' Religious Character Through Learning Aqidah Morals

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Abstract: This research aims to determine the implementation of students' religious character development activities through Aqidah Akhlak learning. This research uses observation, interview and documentation data collection techniques. The research results show that the implementation of Aqidah Akhlak learning consists of opening activities, core activities and closing activities. The teacher uses a combination method consisting of lecture, question and answer, assignment and discussion methods. Religious character development through learning Aqidah Akhlak at MIN 4 Asahan is carried out using the example method, habituation and advice methods.

Keywords: Development, Religious Character, Learning Aqidah Morals.

Abstrak: Penelitian ini bertujuan untuk mengetahui pelaksanaan kegiatan pembinaan karakter religius siswa melalui pembelajaran Aqidah Akhlak. Penelitian ini menggunakan teknik pengumpulan data observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa dalam pelaksanaan pembelajaran Aqidah Akhlak terdiri dari kegiatan pembuka, kegiatan inti, dan kegiatan penutup. Guru menggunakan metode kombinasi yang terdiri dari, metode ceramah, tanya jawab, penugasan dan diskusi. Pembinaan karakter religius melalui pembelajaran Aqidah Akhlak di MIN 4 Asahan dilakukan dengan menggunakan metode ketauladanan, pembiasaan, dan metode nasehat.

Kata Kunci: Pembinaan, Karakter Religius, Pembelajaran Aqidah Akhlak.

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A. Introduction

Islam is the religion of Allah which was revealed to the Prophet Muhammad. which is a religion whose core is faith and charity. Aqidah is the principle on which the Shari'a stands. Both aqidah and sharia are interconnected and cannot be separated from one another (Muhammad Asroruddin, 2015).

Talking about aqidah is certainly not complete without morals. Morals are a form of realization and self-actualization of one's beliefs. The position of moral aqidah in life is very important in the life of a Muslim. Moral aqidah is the axis or core of where human life is headed. If his morals are good then he will be prosperous and at peace inside and out. However, on the other hand, if your morals are bad, your inner and outer body will certainly be damaged. Therefore, faith and morals are one of the keys to the rise and fall of a nation's civilization (Dedi Wahyudi, 2017).

Schools have an important role in shaping students' personalities and moral behavior, by instilling religious values to create religious people in children. For this reason, children's character education must start from an early age so that they become the nation's successors who have good morals (Moh Ahsanulhaq, 2019).

School is a forum and place for someone to develop their personal capacity and potential. By implementing character education in schools, it will have an impact on the development of students' character and potential, both in terms of placing themselves, making decisions and also acting. Character education with religious characteristics is something that is important to implement in schools. The aim is to provide provisions for students to face the world of work, society and later life (Lyna Dwi, et al, 2020).

Madrasah Ibtidaiyah Negeri 4 Asahan is one of the Islamic religious education-based madrasahs, which of course applies religious values, especially Islamic religious values. This is supported by the Aqidah Akhlak teacher in class 4 who has tried to shape students' religious character, namely by always inviting students to recite prayers before and after studying, classes 4 to 6 perform midday prayers in congregation at the mosque, invite students to pick up rubbish and throw it away. in the trash can every morning before entering class, guiding students to read short surahs in the Koran such as, for grades 1 to 3 reading surah Ar-Rahman, surah Ad-Dhuha to surah Al-Ikhlash, and for grades 4 to 6 read Surah Yaasin, Surah An-Naba to Surah Al-Lail.

However, there are still students who are not aware of the efforts to build religious character implemented by teachers and madrasahs. Based on observations made by researchers, at MIN 4 Asahan there are 20% of students who still deviate from school regulations, including being late when coming to school, dressing untidily, making noise when learning, and fighting.

Such as research conducted by Hul Fitriyah in 2017 entitled Learning Aqidah Akhlak in Shaping Student Character at MTs Ittihadil Ummah Karang Anyar East Pagesangan Academic Year 2016/2017. The results of this research are the influence of learning moral aqidah in shaping the student character displayed by students at MTs Ittihadil Ummah. These character values include religious, honest, disciplined, responsible, hard work, creative, independent, curious, fond of reading, tolerant, love of peace, democratic, communicative, respect for achievement, nationalism, and love of the country.

So that a Muslim's faith does not deviate, he must continue to study to strengthen his monotheism. Learning related to moral aqidah is indeed very important to teach to students, because the learning of Aqidah Moral that students receive in formal education institutions can guide children to believe in Islamic Aqidah and foster individual behavior that is certain for the teaching material they receive. Therefore, religious studies in education are a form of effort that must be carried out by educators so that they can guide students to develop the morals of a human being who believes in the aqidahs contained in Islam and behaves well according to the teachings of the Islamic religion. Mastery of moral aqidah learning is also very necessary to build national character. Creating the character of the nation's youth in the current generation is an activity that is needed and very important to carry out (Ainus Said, 2019).

Thus, character is the same as morals, which are basic human traits that will influence one's personality. With character or morals, a person can predict his own reactions to various phenomena that arise within himself or in his relationships with other people, in various circumstances and how to control them (Ansulat Esmael, 2018).

B. Methods

The research that will be carried out is a type of field research using a qualitative approach. The presence of researchers at the research site is very necessary as the main instrument. The researcher himself or with the help of others is the main data collector.

Researchers simultaneously act as planners, implementers, action providers, data collectors, data analyzers, and ultimately as reporters of their research. Therefore, to conclude the data comprehensively, the presence of researchers in the field is highly prioritized because data collection must be carried out in real situations without being manipulated or made up.

The location of this research was carried out at MIN 4 Asahan Aek Loba Pekan, which is located at Jalan Protocol Aek Loba Pekan, Aek Loba Pekan Village, Aek Kuasan District, Asahan Regency, North Sumatra Province. The subjects in this study consisted of: principal of MIN 4 Asahan Aek Loba Pekan, Aqidah Akhlak subject teacher, other religious subject teachers, class 4-a students of MIN 4 Asahan Aek Loba Pekan. The sampling technique in this research used a purposive sampling technique. Data collection techniques in this research used observation, interview and documentation techniques. The data analysis process carried out by researchers went through the stages of data reduction, data presentation, conclusions and data verification.

C. Results and Discussion

1. Aqidah Moral Learning Process at MIN 4 Asahan

Class 4-a moral aqidah learning at MIN 4 Asahan is carried out once a week, namely on Thursdays in the first and second hours, starting at 07.30 to 08.40 with a time allocation of 40 minutes for each meeting. Before carrying out the learning process the teacher has prepared the material systematically in accordance with the syllabus and Learning Implementation Plan that has been created. The implementation of moral aqidah learning consists of initial activities, core activities and closing activities.

a. Initial Activities

Before the learning process begins, the teacher prepares students to learn first, namely by greeting and greeting the students. Then the teacher invited the

students to pray first and continued by singing the song Indonesia Raya together. After that, the teacher checks the students' attendance and conditions the class so that they are ready to take part in the learning process that will be carried out.

In this case, the teacher also holds an apperception of the material that has been studied at the previous meeting, then continues with an introduction to the material to be studied.

The teacher also provides an apperception in the form of several questions related to the material to be taught. This activity is usually carried out within \pm 5-10 minutes. The purpose of this activity is to warm up and to improve previous lessons and the knowledge that the students have.

b. Core activities

In managing his class, the aqidah akhlak teacher at MIN 4 Asahan arranges the seats in a U shape. This is so that the teacher can more easily monitor the students during the learning process, and this is also to create a more conducive learning atmosphere. From the results of the interview between the researcher and Mrs. Desi as the moral aqidah teacher that was conducted, it was clear that in the learning process, Mrs. Desi usually used a combination of methods, namely lecture, question and answer, assignment and discussion methods. However, the selection of these methods is also adjusted to the materials to be taught so that learning objectives can be achieved.

c. Closing Activities

Before the lesson is closed, the teacher asks again which material has not been understood, after that the teacher together with the students make conclusions regarding the material that has been taught, the teacher also provides reinforcement for the material that has been presented, the teacher also provides motivation to students regarding the material that has been taught. studied. At the end of the learning activity, the teacher invites students to read prayers and hamdalah together. From the results of interviews conducted by Mrs. Desi as a moral aqidah teacher at MIN 4 Asahan, the difficulties faced during the learning process were usually students who lacked focus in learning. The rest is no problem, just be safe. From this explanation, it can be concluded that the moral

aqidah learning process at MIN 4 Asahan runs smoothly even though the method used is traditional.

2. Developing Students' Religious Character Through Learning Aqidah Morals

Construction comes from the word bina which has the prefix pe and the suffix an, which means building. In the Big Indonesian Dictionary, coaching means building, renewing or processes, deeds, ways of coaching, efforts, actions and activities carried out efficiently and successfully to obtain better results. Coaching is a process, action and activity carried out based on a certain plan with the aim of maintaining, improving, perfecting and developing the actions, processes and results that we have achieved. (I Nyoman Subagia, 2021)

Character comes from English, character, which means character, nature. In Indonesian, character is defined as the inner nature of a human being which influences all his thoughts and actions; and means character and character (Moh Ahsanul Khaq, 2019).

According to the KBBI, character is character, psychological traits, morals or manners that differentiate one individual from another individual. Thus, character is a picture or description of personality that can be seen from a person's behavior (Syaifuddin, 2021).

The word religious comes from the word religi (religion) which means belief or confidence in something natural beyond piety or great devotion to religion. As for religion, in foreign languages it is called religious, meaning Islamic traits that are embedded in humans. Religion is a form of human relationship with its creator through religious teachings that have been internalized within a person and reflected in their daily attitudes and behavior.

Thus, cultivating religious character is forming a personality that has taken root within a person to obey and adhere to and implement the divine values and religious teachings that he adheres to. Both thoughts, words and actions have the aim of bringing the human soul closer to the creator (creator) which ultimately results in peace in life.

Building students' religious character through learning moral aqidah for grade 4 students is carried out using several methods. The following methods are used to develop students' religious character through learning moral beliefs, including:

a) Exemplary Method (al-Uswah al-Hasanah).

In terms of terminology, al-uswah means someone who is imitated, the plural form is uswan and hasanah means good. So uswatun hasanah means a good example, a role model. (Miftahul Jannah, 2019). The exemplary method is where all teachers, Madrasah heads, Madrasah officers, administrative staff, and other Madrasah elements in MIN 4 Asahan are used as good figures to emulate. Teachers are role models for their students, therefore a teacher must have good behavior, both in terms of appearance, words, actions and behavior that reflects the good morals of the teacher. A teacher who has a good role model will motivate students to imitate what they have seen from their teacher.

As in the learning process in class 4-a MIN 4 Asahan, the teacher must look good and polite, use good language when delivering learning material, say hello when entering the class, enter the class with the right foot first, say good and polite words to the participants. students, to fellow teachers, to leaders and older people above us. The behavior displayed by the teacher reflects an attitude that will be imitated by the students.

b) Habituation Method (Tawidiyyah)

The habituation method is an effective method used by a teacher, because it can change bad habits into good habits. However, this method requires patience because it depends on the extent to which students are used to doing these good deeds. This method was often used by the Prophet Muhammad in developing the people. (Miftahul Jannah, 2020). Based on the results of an interview with Mrs. Suriani, as deputy head of the MIN 4 Asahan Curriculum, she said that, before entering their respective classes, the students line up first in front of the class every day to get used to it. The usual habit is to read the tahajjud prayer, the prayer dhuha, istikharah prayer, funeral prayer, and verses from the Koran.

In the process of learning moral aqidah at MIN 4 Asahan, the teacher invites students to pray before learning begins and after learning is finished. Apart from that, at MIN 4 Asahan they are accustomed to performing midday prayers in congregation for grades 4 to 6 before coming home from school, throwing away rubbish in its place, cleaning the classroom, so that when studying they can feel comfortable in the classroom. Apart from that, they are also accustomed to greeting and shaking hands when they meet teachers both within the Madrasah and outside the Madrasah.

c) Advice Method

This advice method is important so that it can awaken the conscience of students. This method can also provide lessons with good morals and motivate students. In the process of learning the 4th grade moral aqidah at MIN 4 Asahan, the teacher gives a lot of advice and motivation to the students regarding the material presented, namely material about Faith in the Prophet and Messenger of Allah and their characteristics. The characteristics of the Prophet and Apostle consist of the Jaiz nature and the impossible nature for the Messenger.

Religious character is attitudes and behavior that adhere to the teachings of the religion one adheres to, are tolerant of the practice of worship of other religions, and live in harmony with followers of other religions. Religious character in this research is based on indicators of religious character from the Ministry of National Education (2016), namely an attitude of loving peace, tolerance towards other religions, cooperation, self-confidence, non-violence, sincerity, loving the environment, protecting the small. From the results of the research that has been carried out, there are several characters that emerge from the indicators of religious character in the learning process, including a peace-loving attitude, namely by getting along with each other between one student and another student during the learning process; cooperation, namely cooperation between students in discussions to complete the assignments given by the teacher; confident, namely having the courage to present the results of their group work to the class one by one; non-violence, namely by doing everything well and gently but firmly; loving the environment, namely by cleaning the classroom environment so that the learning atmosphere can be more comfortable.

3. Supporting and Inhibiting Factors in the Process of Developing Student Religious Character at MIN 4 Asahan

a) Supporting Factors

Supporting factors in efforts to form the religious character of students at MIN 4 Asahan cannot be separated from the facilities and infrastructure that support the formation of this religious character, one of the facilities and infrastructure that is carried out is carrying out mutual cooperation activities on Clean Saturdays, infaq every Friday, this infaq is used to social activities such as misfortune, or visiting a sick friend.

b) Inhibiting Factors

One of the inhibiting factors in the character development process is environmental factors. Environmental factors greatly influence the formation of students' character, especially the environment outside the school, the family environment, how character is instilled in the family, and how character is acquired in the community environment. Then another inhibiting factor is technology, especially cellphones, children are more likely to use cellphones not for studying but for playing games, with these games making children lose track of time, they cannot carry out their worship properly and on time, because they were engrossed in the game, even though they heard the call to prayer, they didn't go to the mosque but continued the game. Therefore, the most dominant factor in inhibiting the formation of students' religious character is technological factors, namely cellphones.

Some of the other obstacles or obstacles experienced at MIN 4 Asahan, especially in this modern and very sophisticated era, are many obstacles that can be felt when encountered in the field, many students are starting to move away from Islamic values, students have been influenced by technology, especially cellphones, morals have almost disappeared from within them, perhaps because of the influence of increasingly sophisticated technology, it is not uncommon to find that today's children almost all have social media, perhaps that is one of the obstacles they often encounter, what's

more, it's also good Whether it's the environment in which he lives or the education he gets in his family, at home, it may also be one of the obstacles in the student's character.

The solution to dealing with these inhibiting factors is to instill a sense of enthusiasm in students, enthusiasm for learning, enthusiasm for worship, teachers provide the best example for students by having good morals, good manners, which is implemented at MIN 4 Asahan. Apart from that, the Madrasah holds meetings with parents and guardians of students so that they can work together to guide and shape the religious character of students both within the family and within the Madrasah. Meanwhile, in the learning process, teachers usually approach students, asking what problems they are experiencing and facing, in order to provide appropriate solutions to the problems faced by these students.

From the results of the coaching carried out at MIN 4 Asahan, there have been many changes that have occurred in the character of several students at MIN 4 Asahan. Among them is that they can memorize readings for sunnah prayers, such as dhuha prayers, tahajjud prayers, istikharah prayers, and funeral prayers. Even some of these students can practice it. Then students can also memorize verses from the Koran, perform sunnah fasts on Mondays and Thursdays, pray midday prayers in congregation, dress neatly, arrive on time, be polite and courteous, and other things that reflect that the student has good religious character. Apart from that, in several competitions held at the Madrasah Ibtidiyah level in Asahan Regency, MIN 4 Asahan always won, in Arabic, Indonesian and English speech competitions. Little Dai competition, nasyid competition, men's and women's tartil competition, tahfizh, and other competitions. This proves that religious character development at MIN 4 Asahan has been implemented.

C. Conclusion

In implementing Aqidah Akhlak learning, it consists of opening activities, core activities and closing activities. The teacher uses a combination method consisting of lecture, question and answer, assignment and discussion methods. Religious character development through Aqidah Akhlak learning at MIN 4 Asahan is carried out using the method of example, habituation and the method of advice. These forms of coaching are applied during the learning process and outside of learning by getting used to praying

before doing something, saying hello, greeting each other, being polite, honest, reading sunnah prayers, as well as reading verses from the Koran. The changes that occur during the coaching process are that students can memorize the reading of sunnah prayers such as the dhuha prayer, tahajjud and istikharah prayers. Students can memorize verses of the Koran, get used to performing midday prayers in congregation, behave politely, and do other good things.

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