THE INFLUENCE OF ISLAMIC EDUCATION ON STUDENTS' MORAL ESTABLISHMENT: EVIDENCE IN AL HIJRAH 2 JUNIOR HIGH SCHOOL DELI SERDANG

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Abstract: Moral education is the most important thing in character establishment. It is about happiness and misery at society. Without moral, we do not know the meaning of our religion and human at the earth will destroy. The issue of morality now is pointed at young student especially in middle school. They are in puberty and transition of character. So that, the parents and teachers have to watch over their behavior. This student look at in deep concern on middle school of Al-Hijrah Deli Serdang by providing questionnaire. Surprisingly, the results are great and significant toward the relationship of Islamic religious education and the formation of moral. Most of students tend to act well. It could be seen on their beliefs in and fear of Allah, honesty and open in friendship.

Keyword: Islamic Education, Morality Establishment, Religious.

INTRODUCTION

Education is an effort to improve the quality of a child cognitively, spiritually, socially and psychomotor. Through education, it can guide a child to become more ready to face the developments in scientific knowledge and technology. As it is mentioned in the constitution of Indonesia number 20 clause 1 verse 2 that national education makes reference to the Pancasila ideology which is rooted to values of religion, national culture of Indonesia and era alteration. So, Islamic education in Indonesia is a form of culture inheritance and an integral system for national education.[1]

The need for education is mandated to all Indonesia's society which was also written in the constitution of 1945 number 31 verse 1. It's purpose was to improve the potency of student to become a human who has faith, good deed, healthy, creative, independent and democratic.[2]

Islamic education can be interpreted as a conscious effort undertaken by those who have the responsibility for fostering guidance, development and directing the potential of a child, so that they can act as the nature of the event. So, it is not limited by certain educational institutions or fields.[3] Furthermore, it aims to foster and enhance faith through

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[1] Hasbullah, *Dasar-dasar Ilmu Pendidikan* (Jakarta: PT RajaGrafindo Persada, 2005), p. 174.
[2] Hasbullah, *Dasar-dasar ...,* p. 310.
[3] Jalaludin, *Psikologi Agama* (Jakarta: PT RajaGrafindo Persada, 2008), p. 19.

the provision and fertilization of knowledge, appreciation, experience, and experience of students about Islam, so that they become Muslims who could continue to develop in terms of faith, piety to Allah and noble in personal life, community, nation and state, and to be able to pursue self development at the level of higher education. Islamic education should be inculcated in the development of personality of a child from in the womb, to schools, starting from childhood to college.

Moreover, the morality of the children in Indonesia nowadays is can be described as appaling. We can see it from the young generation who consume drugs, drink alcohol and cause violence in the society. Therefore, Islamic religious education is very important to fix bad character and behavior of children and mould them into good members of society. In addition, this paper also attempt to address the more spesific issue with regards to junior high school of Al-Hijrah 2 Deli Serdang to understand how is- the implementation of Islamic religious education in that school, how far the morality (*akhlaq*) of the student and is there an effect towards the students win implementing Islamic education in the school.

LITERATURE REVIEW

Islamic religious education was a conscious effort in preparing students to recognize, understand, appreciate, to believe in the teachings of the Islamic religion accompanied by guidance to respect adherents of other religions in relation to harmony between religious communities to uphold national unity and integrity (Majid, 2012 and Mulyasa, 2005). The essence of education is the process of transferring of values, knowledge, and skills from the older generation to the younger generation so that the younger generation is able to live according to those teaachings. Islamic education encompasses two matters: educating students to behave according to Islamic values or morals and to learn the materials of Islamic teachings.[4]

The critisim and unpleasant opinions about Islamic religious education is centered on the perception that Islamic education is too focus on on memorization and overemphasison the formal relationship between the servant and His Lord. This is caused by the assessments of student performance in religious studies whic is measured by how many memorizations and workings on written examinations in class that can be demonstrated by students. The big problem in education so far is the strong dominance of the central administration of education which results in a rigid and uniform-centralized

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[4] Qodri Azizy, *Pendidikan Untuk Membangun Etika Sosial (Mendidik Anak Sukses Masa Depan: Pandai dan Bermanfaat),* (Semarang: Aneka Ilmu, 2003), p. n.d.

curriculum, focusing on memorization and monologue models, with immense size of teaching syllabus, and less emphasis on the formation of national character.

The author can conclude that Islamic religious education is a conscious effort by educators in preparing students to believe, understand, and practice Islamic teachings through mentoring activities and develop the personality of students to act or behave in accordance with Islamic religious teachings and be accompanied by guidance to respect religious other adherents to harmony between religious communities and the unity and integrity of the nation.

Islamic Religious Education for schools/madrasa functions as follows: a) To increase the faith and *taqwa* of students to Allah SWT and to inculcate such values in the family environment, b) Instilling good values as a way of life as a means to pursue happiness in life in the world and the hereafter, c) Opportunities for students' self-improvement to correct mistakes, shortcomings and weaknesses in daily life, d) Prevention to ward off negative influence from student's surroundings or from other cultures which can endanger themselves and hinder their development as Indonesians as a whole, e) Teachings of religious science in general systems and functions, f) To channel children who have special talents in the field of Islam so that these talents can develop optimally and can be used for themselves and for others.[5]

The purpose of Islamic religious education according to M. Arifin (1982) is the embodiment of Islamic values in the person's life directed by Muslim educators whose dismissal process results in the personality of Muslims who believe, have taqwa, and possess knowledge of knowledge capable of developing themselves into obedient servants of God".[6] Educational objectives are also found in Q.S Ali-Imran verses 137-138. Those verses explained about provisions of Allah as well as relation between cause and efffect. For example, if someone wants to be rich, he must undertake efforts, or if someone wants to be happy in the world and the hereafter, he or she must struggle to achieve it as well. Such instruction and lesson is for the righteous (*muttaqin*). The purpose of education is basically for mankinds to take lessons from past history, from the *sunnah* (provisions) of Allah that applied to mankind before, so that humans can safely tread the future.

David Elkind and Freddy Sweet (2004), character education can be defined as: "... the deliberate effort to help people understand, care about, and act upon core ethical values. When we think about the kind of character we want for our children, it is clear that

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[5] Abdul Majid, *Belajar dan Pembelajaran Pendidikan Agama Islam* (Bandung: PT Remaja Rosdakarya, 2012), p. 16.

[6] M. Arifin, *Ilmu Pendidikan Islam* (Jakarta: Bumi Aksara, 1982), p. 224.

we want them to be Able to judge what is right, care deeply about what is right, and then do what they believe to be right, even in the face of pressure from without and temptation from within ". Teacher helps form the character of students. This includes the example of how the behavior of the teacher, the teacher talk or submit material, how tolerant teacher, and various other related matters.[7]

Furthermore, the word "*akhlaq*" comes from Arabic form, in plural *khuluq,* means character or behaviour. Ibn Miskawaih explained that morality is the state of a person's soul that drives him to do actions without going through consideration of the mind.[8] Al-Ghazali also see it as an attitude that is rooted in the soul from which various actions are born easily, and without the need for thought and consideration. If the attitude from which good and commendable actions are born, both in terms of reason and shara ', then it is called good morals. And if born from that despicable act, then that attitude is called bad character.[9]

Morals are the results from the process of applying aqidah and sharia. Like a building, morals are the perfection of the building after the foundation and the building is strong. So, it is impossible for this character to be manifested in a person if he does not have good aqidah and sharia. Prophet Muhammad Saw implies that his presence on this earth carries the main mission to perfect humanity's noble character. He needed a long time to achieve it starting from revamping the aqidah of the Arab community, approximately 13 years, then the Prophet invited to implement sharia after founding the aqidah.

Hence, Islamic morals are fundamental in directing, guiding, encouraging, building human civilization and treating the social ills of the soul and mentality, as well as good moral goals to obtain happiness in this world and the hereafter. Islamic morals are far more wholesome compared to other kinds of morals constructs.

The main examples of moral virtues are such as having good deeds, keeping promises, patience, honesty, fear of Allah, justice, and forgiveness. With the nature of tauhid, humans will love holiness and the truth. Human conscience attempts to follow the teachings of Allah and His Messenger, because that truth will not be achieved except with Allah as the source of absolute truth. Measurements and judgements of good and bad human morals can be obtained through various sources specially from *Qur'an* and *Sunnah*.

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[7] Ismail Sukardi, "Character Education Based on Religious Values", *Ta'dib: Journal of Islamic Education,* 2016, p. 45.

[8] Zahruddin AR*, Pengantar Ilmu Akhlak* (Jakarta: PT Raja Grafindo Persada, 2004), p. 4.

[9] Moh. Ardani, *Akhlak Tasawuf* (PT. Mitra Cahaya Utama, 2005), p. 29.

Whatever is ordered by the *Qur'an* and the Hadith is certainly good values to adhere to, otherwise what is prohibited by the *Qur'an* and the Hadith is certain to be abandoned.

Akhlaq is divided into two big groups: *First*, commendable moral (*akhlaq mahmudah)*, for example avoiding alcoholic drinks, honesty, helping others and so on. Second, examples of disgraceful moral (*akhlaq madzmumah)* are falsehood, arrogance, spiteful, stingy, etc. The purpose of moral education in Islam is to mould good morals of human beings, to behard-willed, polite in speech and action, noble in temperament, wise, civilized, sincere, honest and holy. In other words, moral education aims to deliver the objective of developing humans with good virtue (*al-fadhilah*). Given that, Omar M Al-Toumy Al-syaibany believes that the aim of morality is to create happiness in the world and the hereafter, perfection for individuals and create happiness, progress, strength and determination for the community. [10]

There are several methods essential in character education in Islam. Firstly, education directly, that is by using the instructions, guidance, advice, mention the benefits and dangers of something. Advice can be given in the form of words of wisdom, such as the following: a) manners are the best legacy; b) good manners are a true friend; c) reach a consensus is the best leader; d) ijtihad is a favorable; e) intellect is the most useful treasures; f) there is no calamity greater than ignorance; g) there is no opponent more reliable than consultation; and h) there is no silence is worse than glorify themselves. Secondly, moral education indirectly, by way of suggestion. As dictated poems which contain wisdom to children, preventing them from reading poems empty. Thirdly, take advantage of the trends and traits of the children in the context of moral education.[11]

The same study done by Nuriman and Fauzan (2017) about the influence and relationship of Islamic moral values to the students' behavior in Aceh Province. The study found significant differences between male and female student and positively related to student behavior.[12]

In the formation of student morals, every teacher should realize that in the formation of morals, it is very necessary for coaching and moral training of students should not only be taught theoretically, but must be taught in a way that internalizes morals in practical life. In terms of the formation of teenager morals, religious education has a very

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[10] Moh. Ardani, *Akhlak Tasawuf...*, p. 49-57.

[11] Ismail Sukardi, "Character Education Based on Religious Values", p. 51. See also Muhammad 'Athiyah al-Brasyi *Prinsip-prinsip Dasar Pendidikan Islam,* terj. Abdullah Zaky al-Kaaf. from original title *At-Tarbiyah al-Islamiyah.* (Bandung: Pustaka Setia, 2003), p. 116-118.

[12] Nuriman, & Fauzan, "The Influence of Islamic Moral Values on the Students' Behavior in Aceh". *Dinamika Ilmu,* 2017, p. 1.

important role in their life. Religious education acts as a check on behavior or actions that are born from emotion-based desires. If the religioous teachings are used as a guide in daily life and instilled since childhood, then bad behavior and worldly desires will be more restrained and easier to deal with.

METHODOLOGY

Islamic education was theoretically proposed as a tool for establishing morality. This study aims to empirically investigate such theoretical link using expost facto method with quantitative aproach and technically use random sampling. The target population for the study involves the students in the seventh and eigth grade junior high school of Al-Hijrah 2 Deli Serdang which has 117 students in total. The current study has one independent variable i.e., Islamic Education at school(X) which contains five measured indicators such as 1) Believe in and fear Allah Swt, 2) Always do good, virtuous and avoid bad behaviour, 3) Good friends with everyone, 4) Know the boundaries between good and bad, and 5) Accustomed to practicing *sunnah*. Then, the dependent variable is the formation of student morals (Y) which also contains of seven measured indicators: 1) Honesty, 2) Discipline, 3) Responsible in character, 4) Politeness, 5) Social Relations, 6) Forgiving, and 7) Admit mistakes.

Collection of data is done using methodological tools such as interviews, observations and quetionnaires. The number of questionaire for each variables is 15 items, so that it add up to 30 items in total.

In this case the researcher submitted a statement in written form or questionnaire with the type of research 5,4,3,2,1, namely: a). Very often (score 5), b). Often (score 4), c). Sometimes (score 3), d). Had (score 2), f). Never (score 1).

Then, the format instrument / research questionnaire is as follows:

Table 1. The Format of Instrument

Variable	Indicator	Item Number	Total
Islamic Education at school (X)	Believe in and fear Allah	1, 2, 13	3
	Always do good, virtuous and avoid bad behavior	7, 10 , 11 , 14	4
	Good friends with everyone	5	1
	Know the boundaries between good and	6, 8, 9	3
	Accustomed to practicing *sunnah*	3, 4, 12, 15	4

	Honesty	6, 10	2
The formation of student morals (Y)	Discipline	1, 2, 3, 14	4
	Responsible in character	4	1
	Politeness	5,7,11,12,13	5
	Social Relations	15	1
	Forgiving	8	1
	Readiness to admit errors and mistakes	9	1
		Total	30

FINDING AND DISCUSSION

In this study, the data collection instrument was in the form of a questionnaire, namely the teacher's questionnaire with variable X (independent). But before describing the questionnaire data, the author first outlines the distribution of variable data (Islamic religious education). The distribution of Islamic education data X is 1896 in total. With giving the score refers to the following assessment of scores: a). Respondents who answered (a) were rated 5, b). Respondents who answered (b) were rated 4, c). Respondents who answered (c) were rated 3, d). Respondents who answered (d) were rated 2, e). Respondents who answered (e) were rated 1.

The result is that from 60 respondents from 3 items (180 questions) given, it can be stated from variable X that most respondents from the indicators respectively answers, 44.4% said very often for indicator believe in and fear of Allah, 29.1% said often for indcator always do good, virtuous and avoid bad behavior, 58.3% say often for good friends with everyone, indicator know the boundaries between good and bad 11.1%) said often, last indicator accustomed to practicing sunnah 19.6%) said sometimes.

At the sametime, variable Y explains its data distribution 7553 in total. From variable Y, we can see from indicators answer, 62.5% of honesty indicator say often, 43.7% of discipline indicator say often, 41.7% of responsible in character say very often, 45.7% of politeness indicator said often, 40% of social relation say often, 50% of forgiving say often, the final indicator, 36.6% readiness to admit errors and mistakes say often.

Then, there is a significant relationship between Islamic religious education in IT Al Hijrah 2 Deli Serdang Middle School and its influence on the formation of high student morals. The influence can be seen from the results of the calculation of the product moment statistics that is 0.90. Other study done by Nuriman and Fauzan also positively obtained significant result.

From the results, we can interpret that the implementation of Islamic religious education suitable with its moral formation in Al-Hijrah Middle school. No students has unwilling to do disgraceful moral. So, the objective of developing humans with good virtue (al-fadhilah) is deliver to them.

Interestingly, students like to have good friends with everyone and apply honesty in their life. It's very surprising and rare. Seeing the environment is complicated enough to do such bad action towards the environment such as lie, hate, spiteful and so forth. But, the teacher and parent should show good and bad thing, given that in teenage years, middle school student are in puberty. They are still do not know yet what is nice and bad for themselves. So, the full guidance must be acted because it will impact to perform recognition of errors and mistakes.

The best of character is believe in and fear Allah. It shows real personality of persons which involves prayer and applying compulsory and sunnah. Moreover, students are encouraged by some activities such as Islamic mentoring, nasyid and callighraphy which their skills. Therefore, they will focus to improve the personality development.

CONCLUSION

Based on the previous description, at the end of this research the following conclusions which could be explained that activities of Islamic religious education activities at Al Hijrah 2 Junior High School, Deli Serdang such as Tahfizul Qur'an, Prayer, Islamic Mentoring, Nasyid, Calligraphy. Then, the formation of morals is meant to guide and direct students to have good morals to friends, teachers, and other creatures of God such as animals and plants. In accordance with the Vision of Al Serijang Deli IT Al Hijrah 2 Junior High School "Realizing the Personality of a Sholeh, Smart and Independent Child".

For recommendation, teachers and parents should pay more attention on the mechanisms and methods regarding the development of their children, especially the formation of morals. Given that, students as the next generation are advised to maintain good attitude and practice religion in the family, school and community. It is also recommended that students continue to be diligent, hardworking, and be expected to be able to apply their religious knowledge and have good character.

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