

THE CONCEPT OF ISLAMIC EDUCATION IN THE MORAL DEVELOPMENT OF STUDENTS AT MTS CINA

KONSEP PENDIDIKAN ISLAM DALAM PEMBINAAN MORAL PESERTA DIDIK PADA MTS CINA

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ABSTRACT

This study aims to describe in depth the application of the concept of Islamic education in the moral development of students at MTs Cina, Bone Regency. The background of this study is based on the increasing phenomenon of moral crisis among adolescents which is characterized by a decline in the values of honesty, politeness, discipline, and social responsibility. As an Islamic educational institution, MTs has a strategic role in instilling noble moral values to students through an exemplary and habituation approach. This study uses a qualitative approach with a descriptive method. Data collection techniques include observation, in-depth interviews, and documentation. The subjects of the study consisted of the head of the madrasah, aqidah akhlak teachers, al-Qur'an reading and writing teachers, BK teachers, and MTs Cina students. Data analysis was carried out through the stages of data reduction, data presentation, and drawing conclusions. The results of the study indicate that the concept of Islamic education is implemented through the dimensions of exemplary behavior, habituation, and moral development with an emphasis on the values of honesty, humility, and patience. Teachers act as good examples in shaping the character of students. Habitual activities such as congregational prayer, tadarus, joint prayer, and instilling social values through extracurricular activities are important means of internalizing Islamic values. However, there are still challenges in the implementation of moral development, such as the negative influence of social media, weak parental supervision, lack of internal awareness of students, and limited madrasah facilities. This study concludes that the concept of Islamic education applied in MTs Cina has proven effective in shaping the character of students, although it requires a sustainable strategy, synergy with families, and improvement of supporting facilities. This finding provides an important contribution in the development of an Islamic education model that emphasizes the integration of spiritual, moral, and social values as the main foundation for the formation of a generation with noble character.

Keywords: Islamic Education, Moral Implementation, MTs Cina

ABSTRAK

Penelitian ini bertujuan untuk menggambarkan secara mendalam penerapan konsep pendidikan Islam dalam pembinaan moral peserta didik di MTs Cina, Kabupaten Bone. Latar belakang penelitian ini didasari oleh meningkatnya fenomena krisis moral pada kalangan remaja yang ditandai dengan menurunnya nilai-nilai kejujuran, kesopanan, kedisiplinan, dan tanggung jawab sosial. Sebagai lembaga pendidikan Islam, MTs memiliki peran strategis dalam menanamkan nilai-nilai akhlak mulia kepada peserta didik melalui pendekatan keteladanan dan pembiasaan. Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif. Teknik pengumpulan data meliputi observasi, wawancara mendalam, dan dokumentasi. Subjek penelitian terdiri atas kepala madrasah, guru akidah akhlak, guru baca tulis al-qur'an, guru BK, serta peserta didik MTs Cina. Analisis data dilakukan melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa konsep pendidikan Islam diterapkan melalui dimensi keteladanan, pembiasaan, serta pembinaan moral dengan penekanan pada nilai kejujuran, rendah hati, dan kesabaran. Guru-guru bertindak sebagai uswah hasanah dalam membentuk karakter peserta didik. Kegiatan pembiasaan seperti salat berjamaah, tadarus, doa bersama, dan penanaman nilai sosial melalui kegiatan ekstrakurikuler menjadi sarana penting dalam internalisasi nilai Islam. Namun demikian, masih terdapat tantangan dalam implementasi

pembinaan moral, seperti pengaruh negatif media sosial, lemahnya pengawasan orang tua, kurangnya kesadaran internal peserta didik, serta keterbatasan fasilitas madrasah. Penelitian ini menyimpulkan bahwa konsep pendidikan Islam yang diterapkan di MTs Cina terbukti efektif dalam membentuk karakter peserta didik, meskipun dibutuhkan strategi yang berkelanjutan, sinergi dengan keluarga, dan peningkatan sarana pendukung. Temuan ini memberikan kontribusi penting dalam pengembangan model pendidikan Islam yang menekankan integrasi antara nilai-nilai spiritual, moral, dan sosial sebagai fondasi utama pembentukan generasi berakhlak mulia.

Kata Kunci: Pendidikan Islam, Penerapan Moral, MTs Cina

1. INTRODUCTION

The development of technology, media, and global lifestyle has had a significant impact on the behavior of the younger generation, including students in the madrasah environment. This social transformation has not only brought progress, but also presented a major challenge in the form of an increasingly worrying moral crisis. Phenomena such as juvenile delinquency, drug abuse, aggressive behavior, and the loss of manners in interacting have become a serious spotlight for the world of education. Not infrequently, students are found to be committing deviant acts, even though they come from religious-based educational institutions, such as madrasahs, which are known to have the aim of forming people with noble morals.

Amidst the complexity of these problems, Islamic education has a strategic role in instilling moral and spiritual values. Islamic teachings place morality as the main foundation of life. The Prophet Muhammad SAW emphasized, "Indeed I was sent to perfect noble morals" (HR. Ahmad), which shows that moral education is the main mission of prophecy. Islam not only teaches the relationship between humans and God, but also organizes social relations in everyday life through the principle of *amar ma'ruf nahi munkar* as mentioned in Q.S. Ali Imran: 104. Education in Islam aims to form *insan kamil*, namely perfect humans who are not only intellectually intelligent, but also faithful, pious, and moral. However, various studies show that there are still many students, including in madrasahs, who demonstrate less commendable behavior, such as lack of discipline, dishonesty, and disrespect for others. This reality shows a gap between the ideal goals of Islamic education and practice in the field. Moral education, which should be a priority, still faces various obstacles, both in terms of learning methods, teacher role models, and the influence of an increasingly open and free social environment.

Based on these conditions, a comprehensive and contextual Islamic education approach is needed, which not only emphasizes cognitive aspects, but also affective and psychomotor. Instilling moral values through role models, habits, and internalization of values in everyday life is very important in fostering students' character. Therefore, this study focuses on the implementation of the concept of Islamic education in fostering students' morals at MTs Cina, Bone Regency. This study aims to describe the implementation of Islamic education in shaping students' morals, identify factors that cause moral crises, and evaluate the impact of the application of Islamic values on students' character. Through this approach, it is hoped that research can contribute to strengthening the concept of relevant and applicable Islamic education in fostering a young generation with noble morals, especially in the madrasa environment which is the main base of Islamic education in Indonesia.

2. METHODS

This study uses a descriptive qualitative approach that aims to deeply understand the implementation of the concept of Islamic education in the moral development of students at MTs Cina, Bone Regency. The qualitative approach was chosen because it is considered capable of exploring social reality holistically and contextually, especially in understanding Islamic moral values that are instilled through the educational process. This study not only seeks to describe the symptoms, but also to trace the meaning behind the ongoing educational practices, as well as to reveal the subjective experiences of educational actors, both teachers and students.

Theoretically, this approach is in line with the characteristics of the problem being studied, namely the issue of morality which is complex and not always quantitatively measurable. In this case, descriptive qualitative research allows researchers to reconstruct the meaning of Islamic education in the context of the daily lives of madrasah students. Researchers use the Islamic education approach as a philosophical and theological basis in assessing the process of moral development. In addition, pedagogical and psychological approaches are also used to explain how the process of internalizing Islamic values takes place in students, by considering aspects of their emotional, cognitive, and social development.

The research location was centered at MTs Cina, Bone Regency. The selection of this location was motivated by the institution's enthusiasm in developing character building based on Islamic values and the lack of empirical studies conducted previously. MTs Cina shows a commitment to instilling moral and spiritual values through various religious activities, habits, and exemplary approaches, which make it an interesting object to study. In addition, this location also has the potential for developing Islamic education that is quite progressive, both in terms of management and student achievement.

The data in this study were collected from two types of sources, namely primary data and secondary data. Primary data were obtained directly from observations, interviews, and interactions between researchers and key informants, including the head of the madrasah, vice head of the madrasah, religious subject teachers, guidance and counseling teachers, and students in grades VIII and IX. A total of 14 informants were actively involved in the data collection process. Meanwhile, secondary data were obtained through official madrasah documents, such as school profiles, religious activity programs, student attendance lists, and documentation of other moral development activities. These two types of data complement each other and are used to strengthen the validity of the research findings.

Data collection was carried out through three main techniques, namely observation, interviews, and documentation. Observations were carried out directly to observe students' moral behavior in their daily lives, both in class and in extracurricular activities. The researcher used a non-participatory observation technique, namely observing without being directly involved in student activities so that the observed behavior is more natural. This technique allows researchers to get an objective picture of the habits, interactions, and expressions of moral values that are seen from the behavior of students. Interviews were conducted in a semi-structured manner, with open questions but still referring to the interview guide that had been prepared previously. This interview was used to gain a deeper understanding of the views of teachers and students regarding Islamic education and its impact on moral development.

In addition to observation and interviews, documentation is used to complement information from the two previous techniques. The documents reviewed include records of worship activities, coaching schedules, congregational prayers, photos of religious activities, and archives of other habituation activities. The use of this documentation is important to trace the continuity and consistency of the implementation of the moral coaching program run by the madrasah. In data collection, researchers used a number of supporting instruments such as observation guidelines, interview guides, and document check formats. The instruments were designed based on the focus of the research, which includes two main aspects: the implementation of the concept of Islamic education (including exemplary behavior, habituation, and understanding of values), as well as indicators of student morality (such as honesty, patience, humility, and discipline). Each instrument is directed to capture the relationship between Islamic education practices and moral behavior that emerges in students.

The collected data were analyzed using qualitative descriptive analysis methods. The analysis was carried out in three stages, namely data reduction, data presentation, and drawing conclusions. Data reduction was carried out by sorting relevant data, filtering redundant information, and summarizing the core of the field findings. Furthermore, the reduced data was presented in the form of thematic narratives, descriptive tables, and interpretive

descriptions that describe the relationships between variables. The final stage is drawing conclusions, which was carried out by compiling temporary conclusions, verifying through data triangulation, discussions with colleagues, and comparing findings with relevant theories to formulate valid final conclusions. Through this procedure, it is hoped that the research results will be able to provide a clear and in-depth picture of how the concept of Islamic education is applied in the moral development of students at MTs Cina, as well as the extent of its effectiveness in forming student character in accordance with the values of Islamic teachings.

3. RESULTS AND DISCUSSION

This study aims to describe in depth how the concept of Islamic education is applied in the moral development of students at MTs Cina, Bone Regency. The results of the study indicate that the implementation of moral development in this madrasah is carried out in an integrated and sustainable manner, covering cognitive, affective, and spiritual aspects. The concept of Islamic education is not only taught through religious subjects, but is also instilled through habituation activities, teacher role models, and the formation of religious culture in everyday life in the school environment.

One of the most dominant forms of implementing Islamic education is the program of habituating worship. Every morning before the lesson begins, students shake hands with teachers and educators. Furthermore, congregational prayer activities are carried out routinely, both at Dhuhur time and during Friday prayers. This habituation not only instills the value of worship, but also teaches the importance of time discipline, regularity, and responsibility. Students are indirectly trained to obey the schedule, follow the rules, and live in a harmonious atmosphere of togetherness.

In addition to the habit of worship, the exemplary aspect of educators also plays an important role in fostering students' morals. Teachers are not only tasked with delivering lesson materials, but also act as role models who reflect Islamic moral values in real actions. The polite, honest, disciplined, and responsible attitudes displayed by teachers become examples that are imitated by students. With this approach, the process of moral development is not merely theoretical, but becomes part of everyday life that is experienced and seen directly by students.

The results of the observation show that the madrasah has created an educational climate that is conducive to character building. Daily school life is filled with religious activities that support the process of internalizing Islamic values, such as reading prayers before and after lessons, greetings when entering and leaving the classroom, and other religious activities. These activities take place consistently and become part of the school culture. In this way, moral values are not only conveyed verbally, but are manifested in practices that shape students' mindsets and attitudes.

However, there are still challenges in this moral development process. Not all students are able to demonstrate moral behavior in accordance with the values that have been taught. Based on the results of interviews and observations, it was found that one of the main causal factors is the influence of the less supportive outside school environment. Many students are exposed to unhealthy socializing cultures, social media, and lack of parental supervision at home. These factors indirectly affect their attitudes and behavior at school, including in terms of discipline, honesty, and responsibility. In addition, the psychological dynamics of adolescents also pose a challenge. Students who are in transition to adulthood often experience emotional imbalances that can affect their attitudes towards the values instilled. Therefore, the approach to moral development cannot be carried out uniformly, but must be adjusted to the needs and character of each student. Teachers are required to understand the background and psychological conditions of students so that the development process runs effectively.

Despite the challenges, the positive impact of implementing Islamic education in moral development is quite significant. The majority of students show a more polite, disciplined, and

responsible attitude. They are accustomed to carrying out worship in an orderly manner, respecting teachers, maintaining cleanliness, and establishing good social relationships with their friends. In several aspects, such as discipline and honesty, students show significant progress compared to before the intensive habituation program was implemented. These findings reinforce the importance of Islamic education as a foundation in the formation of students' character. Values such as honesty, patience, responsibility, and social cooperation have been proven to be instilled through an integrated approach in school life. The implementation of Islamic education that does not only rely on theory, but also through direct practice in school culture, shows high effectiveness in forming students' morals.

Thus, the concept of Islamic education applied in MTs Cina can be used as a model in moral development in the madrasah environment. The key to the success of this model lies in the consistency of habituation, teacher role models, and a school environment that supports religious practices. However, to maintain its continuity, support from parents and the community is needed so that the moral values instilled in schools can continue to be maintained and continued in the daily lives of students.

4. CONCLUSION

This study shows that Islamic education at MTs Cina, Bone Regency has been implemented comprehensively in the moral development of students. The concept of Islamic education is not only present in the form of lesson materials, but is also implemented in real terms through the practice of teacher role models, the habit of worship, and the creation of a religious school culture. The values of honesty, patience, humility, and discipline are instilled in everyday life through routine and consistent activities. This effort has a positive influence on the attitudes and behavior of students, where most of them show progress in terms of discipline, politeness, and responsibility for their tasks. Although not yet fully maximized, the results of this study show that Islamic education implemented with a holistic approach can be an effective instrument in the moral development of madrasah students.

However, the success of moral development is not free from the challenges faced, such as the negative influence of the environment outside the school, weak parental supervision, and psychological instability of students who are still in the phase of searching for their identity. Some students carry out religious activities only as a formal routine, not touching on the awareness of true values. This shows that the process of internalizing values requires time, patience, and a more personal approach from teachers and the environment. Therefore, Islamic education in moral development must be implemented sustainably, not only through teaching, but also strengthening the social and emotional context that supports the process of moral maturity of students.

In order to strengthen the results that have been achieved, madrasahs need to continue to develop moral development strategies based on Islamic values in a more creative and reflective manner. Teachers as moral role models must strengthen their closeness with students so that the values conveyed are not only accepted intellectually, but also felt and practiced in real life. Students need to be given ample space to express moral values in various school activities, both inside and outside the classroom. Meanwhile, families and communities are expected to be active partners in strengthening the moral values that have been built in schools. Collaboration between madrasahs, teachers, students, and parents is essential to ensure that moral development runs comprehensively, continuously, and effectively in forming a generation with noble morals in accordance with the goals of Islamic education.

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