

Moral Development Methods in Shaping Student Behavior at MTs PAB 2 Sampali

Nabila Haryati¹

¹Universitas Muhammadiyah Sumatera Utara

¹email: nabilaharyati2909@gmail.com

Abstract	
<p>The aims of this research are 1) to describe and determine the method of moral inculcation in shaping the behavior of the students of MTs PAB 2 Sampali. 2) to find out the problems of moral education in the development of student behavior at MTs PAB 2 Sampali. The results of this study are expected to enrich scientific treasures and become a reference for every teacher in their role in the teaching and learning process and can be input for all parties who are competent in the field of education, especially this research is a field study. The subject of this research is the method of forming student behavior at MTs PAB 2 Sampali to improve morale. The results of the study showed that MTs PAB 2 Sampali educational methods for the formation of student behavior with the story method, the sample method, the practical method, the demonstration method and the reward and punishment method. The problems faced to improve morale are; consists of external factors and internal factors. External factors are globalization and the flow of information, internet available in villages, high cost of living, lack of religious organizations. Though the problem itself is; low input madrasah, socio-economic conditions of parents, education management that is not optimal, enthusiasm and motivation to learn students who are not optimal.</p>	<p>Keywords: Methods; Moral Development; Behavior.</p>

Abstrak	
<p>Tujuan dari penelitian ini adalah 1) mendeskripsikan dan menentukan metode penanaman moral dalam membentuk perilaku siswa MTs PAB 2 Sampali. 2) untuk mengetahui permasalahan pendidikan akhlak dalam pengembangan perilaku siswa di MTs PAB 2 Sampali. Hasil penelitian ini diharapkan dapat memperkaya khazanah keilmuan dan menjadi acuan bagi setiap guru dalam perannya dalam proses belajar mengajar serta dapat menjadi masukan bagi semua pihak yang berkompeten di bidang pendidikan, khususnya penelitian ini merupakan studi lapangan. Subyek penelitian ini adalah metode pembentukan perilaku siswa di MTs PAB 2 Sampali untuk meningkatkan moral. Hasil penelitian menunjukkan bahwa MTs PAB 2 Sampali metode pendidikan pembentukan perilaku siswa dengan metode cerita, metode contoh, metode praktik, metode demonstrasi dan metode reward and punishment. Masalah yang dihadapi untuk meningkatkan</p>	<p>Kata Kunci: <i>Metode; Pembinaan Akhlak; Perilaku.</i></p>

moral adalah; terdiri dari faktor eksternal dan faktor internal. Faktor eksternal adalah globalisasi dan arus informasi, internet yang tersedia di desa-desa, biaya hidup yang tinggi, kurangnya organisasi keagamaan. Padahal masalahnya sendiri adalah; rendahnya masukan (input) madrasah, kondisi sosial ekonomi orang tua siswa, manajemen pendidikan yang belum optimal, semangat dan motivasi belajar siswa yang belum maksimal.

Received: February 5, 2023; **Revised:** April 22, 2023; **Accepted:** May 3, 2023

© Ar-Rasyid: Jurnal Pendidikan Islam
Program Studi Pendidikan Agama Islam
Universitas Muhammadiyah Sumatera Utara



This is an open access article under the [CC-BY-NC](https://creativecommons.org/licenses/by-nc/4.0/) license

1. Introduction

The moral decline that is befalling our society today, especially the younger generation, is very concerning. Development that is not matched by mental readiness to consume and use modern technology. In general, the main cause is the spread of modern technology in society which is increasingly difficult for users to control. In fact, technological developments must be balanced with an increasingly intensive development of faith and piety, especially for our students as followers of the nation.

In the Republic of Indonesia Law Number 20 of 2003 concerning the National Education System it is stated that the functions and objectives of national education are as follows: The purpose of education is to improve the quality of human resources, the national education system is to educate people's lives with the aim of developing opportunities for students to become good individuals. believe in and fear God Almighty, have noble character, be healthy, knowledgeable, capable, creative, independent, and be a democratic and responsible citizen. (State Education Law, 2003:6-7).

Regarding the development of noble character and character, the role of religious education is contained in the National Education System Law Number 20 of 2003, Article, 30, which reads as follows: "Religious education prepares students to become; members of the community who understand and practice their religious education and/or become experts in religious knowledge" (UU Sisdiknas, 2003:19). Implementation of education in Indonesia According to Article 1(2) of Law No.20 of 2003, national education is education based on Pancasila and the 1945 Constitution which is based on religion, Indonesian national culture and meets the requirements of change. It cannot be denied that Islamic education, both as a system and as a national cultural heritage, is deeply rooted in Indonesian society, so it is clear that Islamic education will become an integral part of the national education system (Hasbullah, 2005:17).

Religious education and noble character are one of the subjects in the education unit curriculum (KTSP). The KTSP field of Religious Education and Noble Character states that: "Religion and noble character are meant for students to become people of faith and fear of God Almighty and have noble character. Noble character that includes ethics, manners or morals. as a symbol of education" (Mulyasa, 2007: 7).

The problem of religious education and especially moral issues is how students can apply it in everyday life, not only by teaching religious knowledge, but also by guiding them. Students to have faith, piety and noble character. Thus, the moral content is not only to teach religious knowledge, but also to shape the personality of students so that they have strong faith and piety and their lives are always adorned with noble character and morals wherever they are.

Regarding the learning of moral aqeedah in Madrasah Tsanawiyah, it is not the only thing that determines the morals of students. But in essence, the subject of aqeedah morals has a very big contribution to the moral development of students. As a substitute for students' parents when they are in the Madrasah environment, teachers have the responsibility to foster, guide and direct students so that the goals of religious education are achieved.

It is known that teachers are professional educators whose main goal is to educate, teach, direct, guide, train, assess and evaluate students in student learning, formal education, primary and secondary education (in the Teacher and Lecturer Law published by Citra Umbara, 2006). According to Zakiah Daradjat, teachers are professional educators, so they indirectly voluntarily assume responsibility for accepting and sharing parental educational responsibilities (Daradjat, 1996: 39). With a strong moral education, future children are expected to have a competitive advantage marked by high intellectual skills (science and technology) balanced by an appreciation of the values of faith, morals, psychology and social good (Mukhtar, 2003: 9).

Not all educational tasks can be carried out by parents in the family, especially in terms of knowledge and various knowledge. Therefore, the child was sent to school. So school is actually part of family education, which is also a continuation of family education. When children go to school, a relationship arises between home and school, because the two environments have the same aims and objectives, namely children's education (Daradjat et al., 1992: 76).

Based on the previous description, the authors are interested in conducting research, especially regarding methods of fostering morals in shaping student behavior at MTs PAB 2 Sampali, because there is a gap between the implementation of moral education methods and student behavior. Behavior, even though moral education methods have been applied, in reality deviant behavior towards religious teachings is still the majority of students at MTs PAB 2 Sampali. So the author wants to examine and examine this further through research entitled: "Methods of moral development in shaping student behavior at MTs PAB 2 Sampali".

2. Research Methods

This research is a field study which is an intensive, detailed and in-depth study of a particular object, studying it as a case (Nawawi, 1995: 72). The topic discussed in this study is the method of motivating character in the formation of student behavior at MTs PAB 2 Sampali.

Population is an area that can be generalized which consists of objects or subjects with certain traits and characteristics that have been determined by

researchers to study and draw conclusions (Arikunto, 2006: 130). All students of MTs PAB 2 Sampali participated in this study.

The sample is part of the population and its characteristics (Sugiyono, 2008: 118). The sample for this study was selected using purposive sampling. This technique is used by researchers because researchers have certain considerations in selecting samples. samples or by allocating samples for specific purposes (Sugiyono, 2008: 12).

Research subjects are people or anything that is the source of research material. In this case, the main subjects of the study were the religious coordinator, students, head of Madrasah, assistant director of curriculum at MTs PAB 2 Sampali. Theoretical data collection was carried out through literature study, while empirical data collection used several methods such as observation, interviews and documentation.

3. Results and Discussion

In Islamic teachings, the foundation of morality is found in the Al-Qur'an and the Sunnah of the Prophet Muhammad. Good and bad in Islamic morality are good and bad according to both sources, not good and bad according to human standards. Because if the whole is a person, then good and bad can be different (Marzuki, 2009: 3). Someone says something is good, but other people don't necessarily think it's good.

Conversely, one person may call something bad, another may call it good. All Muslims agree on two basic principles (Qur'an and Sunnah) as arguments for naql to be sent down only by Allah and Allah's Messenger. Both are still authentic, except for the sunnah of the Prophet in 2010, in which in its development many hadiths were incorrect (dha'if/false).

Through these two sources we understand that patience, faith, gratitude, forgiveness and generosity are good and noble qualities. On the other hand, we also understand that the qualities of shirk, kufr, nifaq, yjub, arrogance and hasad are lowly qualities. If these two sources do not confirm the value of this characteristic, the human mind may assign a different value. However, Islam does not deny that there are standards other than the Qur'an and Sunnah for determining good and bad human nature.

The Moral Cultivation Method

Some of the methods commonly used in moral development include:

1). Exemplary Method => Exemplary is an action that must be imitated and emulated in educational practice, students usually imitate their educators. Because psychologically, children want to imitate without thinking about the effect. Amr bin Utbah said to his son's teacher, "The first step in teaching my child is to learn on his own first. Because the child's eyes are fixed on you, what you do is good for him and what you leave is bad (Sa'aduddin, 2006: 89).

2). Methods of training and habituation => Educating through practice and habituation is educating by doing a certain level of practice and then practicing repeating certain activities many times so that they become part of one's life, such as prayer, fasting, manners in communicating, and so on .

3). Story Method => Stories have great appeal to catch everyone's attention, so that people activate all their senses to pay attention to the storyteller. This happens because the story appeals to the human spirit. Because stories have stories about the past, present, rare things, etc. In addition, the story also sticks longer in a person's brain so that it is almost unforgettable (Syalhub, 2006: 115).

4). The Maudzah (advice) method => Maudzah means advice. Rasyid Ridha defines mauidzah as a drive for goodness and truth in some way that touches the heart and awakens one to practice the Qur'an, just as heartfelt sentences are used to guide people to desired ideas.

5). Method of Rewards and Sanctions. If moral development does not work with the exemplary and teaching methods, switch to the reward and sanction method or the promise and threat method. Because Allah SWT has also created heaven and hell, and promised heaven and threatened His hell.

Behavior

Etymologically, behavior refers to any observable human or animal action. Seeing some of the descriptions above, it is clear that behavior is an action or activity that includes all visible physical and mental aspects. Human behavior is analyzed in three aspects, namely the first cognitive aspect, namely thinking, memory, imagination, initiative, creativity, observation and feeling. The role of the cognitive aspect is to guide, guide and direct behavior. Second, the affective aspect, which is the psychological part of life that is related to the natural life of emotions or feelings, and third, the motor aspect, which acts as the executor of human behavior such as actions and other physical movements (Ahmadi and Sholeh, 2010: 169).

Everyday behavior is more defined as morality, even the word morality is used more often. The word morality comes from Arabic which means morality, ethics (Mahomet, et al., 1996: 151). In an everyday sense, morality is often equated with character, morals or ethics. Moral is an action or actions that are carried out according to generally accepted ideas or opinions that involve certain social or environmental units. Ethics is the science that studies what is good and what is bad, paying attention to human activities, as far as reason knows.

Development of Behavior and influencing factors

Development is a process of change that can better reflect the characteristics of visible psychological symptoms (Ahmadi and Sholeh, 2010: 7). The development of human personality according to the Qur'an, when it says that GOD is the Creator, Preserver and Sustainer of all things. The Qur'an also says that God created humans from various stages of growth and development (Alia b and Hasan, 2008: 23). The planting mentioned above is a certain continuous process and a process that takes place continuously and cannot be repeated, or is usually interpreted as a series of structural changes that are orderly, gradual, intertwined and aimed at maturation and development.

The factors that affect student development, experts differ from each other, because their opinions and approaches to student life are not the same. Three streams that influence the development of children's behavior, namely:

1). The flow of Nativism (innate) initiated by Schoupenhower (Germany), which claims that children have a strong tendency from birth, so they cannot accept outside influences.

2). The flow of empiricism (experience) initiated by John Locke (England) emphasizes that individual development is only possible and determined by environmental factors. Although basic or congenital factors do not matter at all. John Locke, a figure who is famous for the theory of "Tabula rasa", who argues that a child who is born is like a wax table or a clean white paper untouched by writing.

3). The Convergence School initiated by William Stern (Germany) states that individual development is influenced by sar factors (innate, talent, heredity) and the environment, both of which play an important role (Zulkifli L, 2009:13).

Implementation of the Moral Development Method for MTs PAB 2 Sampali Students

Islamic religious education plays an important role in shaping the morals of students to guarantee life in the world and the hereafter according to the guidance of the Qur'an and Hadith, all of this because of the encouragement of the principal and other teachers. Because basically, everyone wants to be a person who is liked, because with it, the people around them respect, respect, and love other people. After the writer interviewed several students as a sample, it seems that Islamic religious education plays an important role in the formation of student morals. We can see that even though the morals of all students are not good, it is evident that students already know about filial piety to parents, respect for teachers, friendship, but what still needs to be emphasized is the problem is reciting the Koran outside. school and pray five times a day, which is still very little, so that students are closer to the khaliq. Applying Moral Education with MTs PAB 2 Sampali in all learning and external learning. The application of moral education at MTs PAB 2 Sampali obtained data based on the author's observations as follows:

1). Morals towards Allah SWT

Every day the students of MTs PAB 2 Sampali begin their teaching and learning activities with the 7th midnight prayer followed by recitation of the holy verses of the Koran. MTs PAB 2 Sampali not only requires students to memorize short letters, but also read daily prayers. During the first break, students are also encouraged to pray dhuha. When the noon prayer arrives, the students must pray in congregation at the Madrasa Mosque led by the MTs PAB 2 Sampali teacher, and continue with the students' cult.

2). Morals towards others

In carrying out the moral development of MTs PAB 2 Sampali students, make it a habit for students when they meet teachers, friends or anyone in the school environment to say hello, say hello, behave and speak politely and well with teachers, staff and fellow students. One of the obligations of MTs PAB 2 Sampali students is to attend congregational prayers. The students were involved as mu'adzin and cultists.

3). Morals towards yourself

One of the MTs PAB 2 Sampali exercises is to dress up and look neat. Students are accustomed to wearing clothes that cover their genitals according to school rules. For student appearances, hair must not be dyed and men must be trimmed properly.

4). Morals towards the environment

Maintaining cleanliness and order in the environment is necessary for a healthy life, besides that cleanliness is also recommended by religion. Religion requires purity from hadas and uncleanness when performing prayers in a certain way. MTs PAB 2 Sampali guides its students to become true Muslims. One way is to shape them into characters for the environment. This is achieved by cleaning the environment in each class according to the picket schedule for each class. And outside the classroom (students are encouraged to litter).

The method of developing the Moral of MTs PAB 2 Sampali Students

The methods used to spread morality among the students of MTs PAB 2 Sampali include the following:

1). Narrative Method

The narrative method tells the past historical events of human life and their obedience and disobedience to Allah SWT. Here, the teacher distributes subject matter about the morals of the prophets, friends and pious, or scholars to their students, as well as educational media consisting of pictures and film sessions.

2). Exemplary Method

The exemplary method is a method for achieving educational goals by providing good examples to students, so that they can develop both physically and spiritually and have good and correct morals. Judging from his age, this Madrasah Tsanawiyah student is a teenager who is in puberty and needs a role model or idol in his life. School as a place to gain knowledge, exemplary students imitate what they observe, especially from teachers. Because teachers are people who are believed to be more intelligent, experienced and understand religion. Therefore the teacher of MTs PAB 2 Sampali must be professional in appearance, demeanor, association and protect from inappropriate things. Because, worried. students can not distinguish which is enviable and which is not.

3). Methods of Training and Habituation

The method of training and habituation is nursery by providing training in activities and then getting used to it. In madrasahs, the application of the method begins with simple things such as greetings and shaking hands when meeting teachers and friends, praying at the beginning and end of lessons, reciting prayers and dhikr, juz amma in religious activities. By doing exercises and getting used to reading. pray and dhikr together after the midday prayer, almost 70% of students in grades VII and IX have memorized the prayers and dhikr, and students are expected to get used to reading at home. .

4). Exemplary Method

The exemplary method is applied by describing a teaching method, which is usually a verbal explanation with physical labor or emotional operation. In religious lessons, teachers at MTs PAB 2 Sampali use this method for worship such as ablution, prayer and to teach the purpose and correct procedure for taking a big bath when students reach puberty.

5). Reward and Punishment Method

The punishment method is very effective for controlling student behavior in madrasah, students of MTs PAB 2 Sampali in an environment between villages and cities sometimes want to try new things illegally. Regardless of the consequences, the school was punished. At MTs PAB 2 Sampali a special team was formed consisting of home tutors, students, teachers, BP and in collaboration with religious leaders, community leaders and students' parents was formed to combat student crime. The methods for increasing morale at MTs PAB 2 are as follows:

a) Make it a habit to smile, greet, greet, be polite and courteous (5S). This program has been implemented since the child entered seventh grade. Greetings and handshakes occur when new students enter school and when students finish class and want to go home. It seems to be ingrained in students. This can be seen when new students greet and immediately shake hands with their first friends.

b) The habit of Duha prayer at the madrasa. The Dhuha Prayer program is a priority for MTs PAB 2 Sampali. Here, children always get an understanding of how many benefits are contained in Duha prayer.

c) Tadarus Al-Quran. This is done every day, that is, 20 minutes before the start of the lesson under the guidance of each teacher. This strategy is implemented so that students read the Qur'an fluently and completely.

d) Dhuhr prayer in congregation. This is done during the second break, from 12:10 to 12:00 WIB, because every Monday and Thursday the teacher and students hold . prayer after midday prayer.

e) Infaq Friday. Amal Friday which is held every Friday by students of MTs PAB 2 Sampali, donating part of their allowance to charity. This program is

organized to train. students to give up some of their possessions and learn to live generously.

4. Conclusion

The conclusion from the research on moral development methods in forming the behavior of students at MTs PAB 2 Sampali is that the method for developing students' morals at MTs PAB 2 Sampali uses the Narrative Method, Exemplary Method, Training and Habituation Method, Exemplary Method, Reward and Punishment Method. The problems encountered in applying the moral development method in shaping the behavior of students at MTs PAB 2 Sampali consist of two factors, namely: external factors and internal factors. External factors are globalization and information flow, there is internet in villages, high cost of living, lack of religious organizations. Internal factors, the problem from within itself is the low input of the madrasah, the socio-economic conditions of students' parents. learning management is not optimal, the enthusiasm and motivation of student learning is not optimal.

References

- Ahmadi, A., & Sholeh, M. (2010). Psikologi Perkembangan, Jakarta: PT. *Rineka Cipta*.
- Aliah, B., dan Purwakania, H. (2008). Psikologi Perkembangan Islam. Jakarta:PT.Raja Grafindo Persada.
- Amin, Muhammad dkk.(1996). Dasar-dasar Pendidikan Agama Islam. Semarang: CV. IKIP Semarang Press.
- Arikunto, Suharsimi.(2006). Prosedur Penelitian Suatu Pendekatan Praktis. Jakarta: Rineka Cipta.
- Daradjat, Z. (1996). dkk. 1996. *Ilmu Pendidikan Islam*. Cet. III. Jakarta: Bumi Aksara dan Depag.
- E. Mulyasa, (2007).Kurikulum Tingkat Satuan Pendidikan: Suatu Panduan Praktis, Bandung: PT. Remaja Rosdakarya.
- Hasbullah. (2005). Dasar-dasar Ilmu Pendidikan. Jakarta:PT. Raja Grafindo Persada.
- Marzuki. (2009) Akhlak Mulia.(Pengantar Studi Konsep-konsep Dasar Etika Dalam Islam). Yogyakarta: Debut Wahana Press.
- Mukhtar.(2003).Desain Pembelajaran Pendidikan Agama Islam. Jakarta: Misaka Galiza.
- Nawawi, H. (1995). Metodologi Penelitian Bidang Sosial, cet. 1. Yogyakarta: Gajah Mada University Press.
- Sa'aduddin, Imam Abdul Mukmin.(2006).Meneladani Akhlak Nabi: Membangun Kepribadian Muslim. Bandung: PT. Remaja Rosdakarya.
- Setiawan, H. R. (2019). *Media Pembelajaran*. Medan: Bildung.
- Setiawan, H. R. (2021). Model Pengawasan Kegiatan Pembelajaran di SMP Islam Al-Ulum Terpadu Medan. *Prosiding Seminar Nasional Kewirausahaan* (p. 98). Medan: UMSU Press.
- Sugiyono.(2008). Metode Penelitian Kuantitatif Kualitatif Dan R & D. Bandung: Alfabeta.
- Syalhub, A. Fuad.(2006). *Guruku Muhammad SAW*. Jakarta: Gema Insani perss.
- Zakiah, D. dkk, 1992. *Ilmu Pendidikan Islam*. Cet ke-2. Jakarta: Bumi Aksara.
- Zulkifli, L. (2009). Psikologi Perkembangan Remaja. Bandung: PT Remaja Rosdakarya.