

SUPPORTING AND INHIBITING FACTORS IN THE FORMATION OF MORALS THROUGH HABITUATION METHODS FOR MAS AMALIAH STUDENTS SUNGGAL

Hadi Saputra Panggabean¹
Nurhalima Tambunan P²
Rita Nofianti³

^{1, 2, 3}Universitas Pembangunan Panca Budi Medan
(e-mail: hadi@dosen.pancabudi.ac.id)

Abstract: A good and appropriate PAI teacher strategy can certainly provide changes to student morals. On the contrary, the strategy of bad and inappropriate PAI teachers can be the cause of the failure of Islamic education in fostering student morals in schools so far, because many students are lacking or still low in morals. This is due to the failure to instill and cultivate morals. The formation of morals through various educational institutions and through various methods continues to be developed, as will later be developed through habituation methods. This shows that morals do need to be fostered, and this guidance has resulted in the formation of Muslim individuals who have a noble character, obey Allah and His Messenger, respect for parents, love for fellow creatures of Allah. But on the contrary, if the morals of the child are not fostered, problems will arise such as naughty children who always disturb society etc. Using the habituation method has a very big influence on the personal formation of MAS Amaliah Sunggal students, because habituation in education is the most influential method for children. The child first sees, hears and socializes with his parents. In this case the educator becomes the best example in the view of the child. What is the behavior of the parents will be imitated by him. We as educators should exemplify good deeds to our students, if we exemplify the ugly then our students will model the ugly but if we exemplify the good then our students will follow the example of the good.

Keywords: *PAI Teacher Strategies, Moral Formation, Student Habituation Methods*

Introduction

Education aims not only as a process of transferring knowledge, but also at the same time as a process of transferring values which means that education is a process of development and formation of the personality or character of students. If we talk about morals, then it is the same as we are talking about the purpose of education, because why there are so many experts who say that the purpose of education is in the formation of morals. But the formation of one's own morals can be formed by itself and helped by the environment, education (school), as well as

parents. Muhammad Athiyah al-Abrasyi for example said that ethics and moral education is the soul and purpose of Islamic education.¹

The formation of morals through various educational institutions and through various methods continues to be developed, as will later be developed through habituation methods. This shows that morals do need to be fostered, and this guidance has resulted in the formation of Muslim individuals who have a noble character, obey Allah and His Messenger, respect for parents, love for fellow creatures of Allah. But on the contrary, if the morals of the child are not fostered, problems will arise such as naughty children who always disturb society etc..

Using the habituation method has a very big influence on the personal formation of MAS Amaliah Sunggal students, because habituation in education is the most influential method for children. The child first sees, hears and socializes with his parents. In this h the educator becomes the best example in the view of the child. What is the behavior of the parents will be imitated by him. We as educators should exemplify good deeds to our students, if we exemplify the ugly then our students will model the ugly but if we exemplify the good then our students will follow the example of the good.

A learning strategy is an action plan (series of activities) including the use of methods and the use of resources in the learning process. Strategies are also structured to achieve certain activities, meaning that the direction of all decisions on strategizing is the achievement of goals. Thus, a good and appropriate PAI teacher strategy can certainly provide changes to student morals. Likewise, the strategy of bad and inappropriate PAI teachers can be the cause of the failure of Islamic education in fostering student morals in schools so far, because many students are lacking or still low in morals. H this is due to failure in instilling and cultivating morals

Students do not understand religious education because teachers in delivering lesson materials do not use certain strategies, so the teaching process does not run optimally, otherwise if in teaching teachers use the right strategy techniques in delivering material, it is certain that students will be more able to understand and understand and be able to practice overall school education, learning activities are the most robust activities, this means that whether or not the achievement of educational goals is successful depends a lot on how the process is experienced by students as students..

From observations in the field, researchers see that there are several strategies that have been used by PAI teachers in fostering student morals, including by using the habituation method, namely by applying garbage in its place, saying greetings and shaking hands, reading prayers before the lesson starts and when the lesson ends, and also applying congregational dhuha prayers. The teacher strategy implemented at MAS Amaliah Sunggal is by giving rewards and punishments, motivating, and providing support to students. Madrasah is a formal educational institution because the place and time have been arranged and arranged systematically so that it has a level within a certain period of time.

Likewise, MAS Amaliah Sunggal is a formal educational institution that seeks to prioritize morals. Various efforts are taken for the progress of the madrasa, one of which is implementing the habit of throwing garbage in its place, habituation to say greetings and shake hands, habituation to read prayers before and after the lesson begins, and the application of congregational dhuha prayers.

¹Muhammad Athiyah al-Abrasyi, *Dasar-Dasar Pokok Pendidikan Islam*. (Jakarta: Bulan Bintang, 1970), h. 98.

Starting from this phenomenon, researchers are interested in conducting research on "PAI Teacher Strategies in Moral Formation through Habituation Methods for MAS Amaliah Sunggal Students". This needs to be revealed so that it can be known and explored in detail about the extent of coaching and forming student morals through the habituation method at MAS Amaliah Sunggal, so that it can be used and used as an example for other schools that need.

Literature Review

A. Tacher Strategy Study

1. Defenition of Strategy

The word strategy comes from the Greek word *strategos* is a combination of *stratos* or *tantara* and *ego* or leader. A strategy has a basis or scheme to achieve the intended goal. So basically strategy is a tool to achieve goals. Strategy is the art of using the skills and resources of an organization to achieve its goals through its effective relationship with the environment under the most favorable conditions.²

Strategy which means the science of war in the context of learning strategy is the ability of a person to think, solve problems, and make decisions. This means that the learning process will cause students to think uniquely to be able to analyze, solve problems in decision making.³

According to M. Arifin in his book of education science states that in the process of moral coaching it is necessary to calculate where the coaching process is more focused on the goals to be achieved because everything has been carefully planned. That is why coaching in adolescents of school age requires a special strategic method regarding how to carry it out by looking at the situation and conditions in adolescents and also how to prevent the process from getting obstacles and disturbances.⁴

In later developments, the term strategy was used in the world of education, especially in the implementation of learning. Djamarah the term strategy when associated with education, means the general patterns of activities of teachers who act as educators and learners in realizing the educational process (learning) to achieve predetermined or outlined goals.

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2. Understanding PAI Teachers

In The Law of the Republic of Indonesia Number 14 Chapter I General Provisions Article 1 Point (1) of 2005 concerning teachers and lecturers, it can be understood that lecturers and teachers are basically the same, the difference is that teachers are on the formal path, basic education, and secondary education, while lecturers are in universities. H as mentioned in article 1 paragraphs (1) and (2), that teachers are professional educators with

²Sesra Budio, "Strategi Manajemen Sekolah", *Jurnal Menata*, Volume 2, Nomor 2, Juli-Desember 2019, h.

³*Ibid*, h. 2

⁴M. Arifin, *Ilmu Pendidikan*, (Jakarta: Bumi Aksara, 1991.), h 58.

the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students in early childhood education in formal education, primary education and secondary education. Meanwhile, lecturers are professional educators and scientists with the main task of transforming, developing, and disseminating science, technology, and art through education, research, and community service..⁵

Meanwhile, in Law Number 20 of 2003 concerning the national education system in chapter I article 1 paragraph (6), educators or teachers are educational personnel who are qualified as teachers, lecturers, counselors, learning assistants, widyaiswara, tutors, instructors, facilitators, and other designations that are in accordance with their specificity, as well as participating in organizing education. Meanwhile, in chapter XI article 39 paragraph (2), teachers are professionals in charge of planning and implementing the learning process, assessing learning outcomes, conducting guidance and training, and conducting research and community service, especially for educators in universities..⁶

Etymologically, the word guru comes from the Arabic word "ustadz" which means a person who carries out activities to provide knowledge, skills, education and experience. In terminology an Islamic religious education teacher is a person who provides knowledge, educational skills and experience of the Islamic religion to students.

3. PAI Teacher Strategy

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual power, self-control, personality, intelligence, noble character, as well as the skills needed for themselves, society, nation and state.⁷ In realizing the ideals of the nation, namely educating the nation's life, in education there is a need for a strategy. In education, there is the term strategy which is defined as planning, methods, a description of a series to achieve certain goals in education. So that the theme of learning strategies appears.

Education provides material about the application of Islam which is correlated with the phenomena of life in order to provide learning in accordance with the times but still does not go outside of Islamic rules. Education puts pressure on the balance, harmony and harmony of the relationship between man and Allah Swt, the relationship between man and man the relationship between man and himself and the relationship between man and the surrounding nature.

According to Slameto in Yatim Riyanto strategy is a plan about utilizing and using existing potential and means to improve the effectiveness and efficiency of teaching.⁸ That is, the term strategy in the context of the world of education is a way to organize everything to achieve the goals to be achieved in the context of the world of education. In other words, in this case strategy can be said as planning which contains a series of activities in education that have been designed from the beginning in order to achieve certain

⁵Undang-Undang Republik Indonesia No 14 Tahun 2005 Tentang Guru dan Dosen, Jakarta. h. 6.

⁶Departemen Pendidikan Nasional, *Undang-Undang Republik Indonesia Nomor 20 tahun 2003 Tentang Sistem Pendidikan Nasional*, (Pemerintah Propinsi Lampung: Dinas Pendidikan Propinsi, 2004), h. 5.

⁷Undang-Undang Republik Indonesia No 23 Tahun 2003 *Tentang Sistem Pendidikan Nasional*, (Jakarta: Sekretaris Negara RI, 2003), h. 3

⁸Yatim Riyanto, *Paradigma Baru Pembelajaran Sebagai Referensi bagi Guru/Pendidik dalam Implementasi Pembelajaran yang Efektif dan Berkualitas*, (Jakarta: Kencana, 2010), h. 131.

educational goals. The right strategy is given to explore the potential of students, but it needs to be considered and pursued so that the application of teacher strategies is in accordance with the fields and needs of each student.

B. Moral Studies

According to language (etimology), *akhlak* is the plural form of *khuluq* which means ethics, temperament, behavior, or *tabi'at*, morals are equated with decency, manners. *Khuluq* is a picture of human inner nature, a picture of the outward form of man, such as the look on the face, the motion of the limbs and the whole body, in Greek the meaning of *khuluq* is equated with the word *ethicos* then changed to ethics.⁹

In the dictionary of Al-Munjid *Khuluq* means ethics, temperament, behavior, or character, morals are defined as the science of *karama*, a science that seeks to recognize human behavior, then gives value to good or bad deeds in accordance with norms and moral systems.¹⁰

Morals referred to here are behaviors in daily activities, and building noble morals is to apply all charitable undertakings or deeds that are honestly mandated, and *tablig* and intelligent, because thus the embodiment of noble morals brings consequences to each individual for his activities in the straight path, namely *ikhlas* in charity and *ikhlas*, in line with it also keeps *riya's* attitude away, Arrogant, *fachal*, *façade* and *mungkar* the impact of such an application of this nature can bring common prosperity, peace, tranquility and enjoyment of life

C. Habituation Method

1. Defenition of Method

Etymologically, method comes from the word *method* which means a systematic way of working to facilitate the implementation of activities in achieving a goal.¹¹

2. Habituation

The scholars define habituation with many definitions including the following:

- a) Habituation is the constant repetition of something in part of the time in a long way and without a relationship of reason, or it is something that is ingrained in the soul and things that are repeatedly and accepted by character,
- b) Habituation is a thing that happens over and over again without a relationship of reason in the sense of *fiqh* and *ushul fiqh*. The "thing" here includes the custom of words and deeds. Over and over again suggests that something is a lot of times. Thus, something that happens once or rarely happens does not enter in the habitual sense.
- c) Habituation is repeating the same thing many times over a long span of time.

⁹Nurhasan, *Pola Kerja sama Sekolah Dan Keluarga dalam Pembinaan Akhlak*, (Jurnal Al-Makrifat Vol 3 No 1, April 2018), h. 99

¹⁰*Ibid.*,

¹¹Ahmad Munjin Nasih dan Lilik Nur kholidah, *Metode dan Tehnik Pembelajaran Pendidikan Agama Islam*, (Bandung : PT Refika Aditama, 2013), h. 19

- d) Habituation is the state of the soul that drives it to do deeds without thinking and weighing.
- e) Habituation is a state of the soul that gives rise to deeds easily without the need to think and weigh. If the situation gives rise to good deeds and is commendable according to conditions and reason, it is called good morals, while if it appears to be bad deeds, the situation is called bad morals.¹²

3. Habituation Method

The steps for implementing the habituation method are as follows:

- a) Train until you really understand and can do without difficulty.
- b) Remind the child who forgot to do.
- c) Appreciation of each child personally.
- d) Do not denounce the child.¹³

Habit learning is the process of forming new habits or improving existing ones. Learning habits, in addition to using commands, suri tauladan and special experiences also use punishments and rewards. The goal is for students to acquire new attitudes and habits of action that are more appropriate and positive in the sense of being in harmony with the needs of space and time (contextual). In addition, the exact and positive meaning above is in line with the prevailing moral norms and values, both religious and traditional and cultural.¹⁴

Method

This research was conducted using qualitative methods that aim to reveal how things really are happening in the field. A qualitative approach is a process of research and understanding based on a methodology that investigates or a social phenomenon and human problem. On this approach the researcher emphasizes the socially awakened nature of reality, the close relationship between the researcher and the subject under study.¹⁵

Qualitative research can be designed to contribute to practical theory, policy, social problems and actions.¹⁶ Qualitative research is carried out because researchers want to explore phenomena that cannot be quantified that are descriptive such as the process of a working step, the formula of a recipe, the notions of a diverse concept, the characteristics of a good and service, images, styles, the ordinances of a culture, the physical model of an artifact and so on. In this study, the sampling technique used purposive sampling technique, which is a sampling technique by selecting research subjects who are considered to know information and problems

¹²Muhammad Sayyid Muhammad Az-Za'balawi, Pendidikan Remaja antara Islam dan Ilmu Jiwa, (Jakarta : Gema Insani Press, 2007), h. 347

¹³Zakiah Darajat, *Ilmu Jiwa Agama*, (Jakarta: PT. Bulan Bintang, 2005), h. 45.

¹⁴Muhibbin Syah, *Psikologi Pendidikan Dengan Pendekatan Baru*, (Bandung: PT Remaja Rosdakarya, 2008), h. 123-124.

¹⁵Juliansyah Noor, *Metodologi Penelitian; Skripsi, Tesis, Disertasi, dan Karya Ilmiah*, (Jakarta: Kencana Prenadamedia Group, 2014), hal. 34.

¹⁶Djam'an Satori dan Aan Komariah, *Metodologi Penelitian Kualitatif*, (Bandung: Alfabeta, 2012), hal. 22.

in depth and can be trusted to be a steady source of data. And they are Principals, Teachers, and Students. Of course, the results of interviews from them will later become the source of data in this study. And the data sources used in this study are of two kinds, namely: primary and secondary data sources. And its data collection techniques use observation, interviews and documentation.

In this study, the data analysis used was the Miles and Huberman model. The data analysis suite can be simplified to three stages as described by Miles and Huberman.¹⁷ In the following Qualitative Data Analysis:

1. Data presentation, can be understood as a set of composed information that gives the possibility of drawing conclusions and taking action. The presentation of this data can be done in the form of tables, graphs, charts, and so on. But the most common is with narrative texts.
2. Data reduction is the process of selecting, focusing on simplifying, abstracting and transforming "rough" data that arises from written records in the field. When researchers start doing research will get a lot of data and vary and even very complicated. Therefore the data needs to be reduced.
3. Conclusion drawing (verification). Usually the conclusion formulated at the beginning is temporary, for which evidence must be found that corroborates it so that the conclusion can answer the formulation of the problem that has been compiled at the beginning.

Result and Discussion

In various ways, there must be supporting and inhibiting factors, including in the world of education as encountered by several teachers at MAS Amaliah Sunggal in implementing strategies.

1. Supporting Factors

a. Internal

1) Head of School

In improving the strategy of students at MAS Amaliah Medan Sunggal, the principal is one of the determining factors for the achievement of this goal. At MAS Amaliah Sunggal school, Islamic religious education is the name of the subject as well as an educational program that is carried out with the aim of forming a moral in Islam through an unlimited learning process in the classroom.

The head of the madrasa carries out activities, either in the form of direction to the teacher or his students, and the head of the madrasah often motivates students so that students are more active in learning, and the head of the madrasah also provides motivation and solutions to the teacher if they encounter obstacles or obstacles in carrying out the learning process in the classroom.

Like other subjects, the implementation of Islamic religious education learning at MAS Amaliah Sunggal can be said to be of high quality. This is inseparable from the factor of the educators themselves. Every teacher including teachers is able to play their

¹⁷Matthew B. Miles dan A. Michael Huberman, *Analisis Data Kualitatif; Buku Sumber tentang Metode-Metode Baru*. Terj. Tjetjep Rohendi Rohidi, (Jakarta: UI-Press, 1992), hal. 16-18.

role professionally such as in the use of appropriate strategies, media, and learning tools. The strategies that teachers play are not only to be teachers but also to be facilitators, and as an encouragement for students to learn.

When the researcher interviewed Mr. Jufri Efendi, M.Pd as the head of the madrasa at MAS Amaliah Sunggal, curious researchers about the supporting factors in building strategies for moral formation for students, he said that:

"Our confidence in managing MAS Amaliah Sunggal in strengthening the teacher's strategy in carrying out the moral formation strategy through the habituation method is the main capital, in addition to being supported by organizational programs, facilities and human resources, so this is a supporting factor for us in carrying out this all".¹⁸

Based on the results of the interview with the head of the madrasah above, researchers can strengthen that the head of the madrasah, foundation and other human resources is the spearhead of implementation, moral guidance for students.

2) Teacher

Effective teachers at MAS Amaliah Sunggal, they mentioned that trainings to improve their competence such as training in learning strategies were also obtained from foundations, especially madrasah heads. In addition, teachers are directed to always update themselves so that they are not left behind by the times. This is part of the teacher's commitment to nurturing students and moving the school forward. As stated by Mrs. Latifah Hidayati, M.Pd as a PAI teacher, explained as follows:

"In MAS Amaliah Sunggal school, there are religious teachers who have a commitment to nurture students in religious education lessons and moral coaching The religious teachers continue to strive to educate students from the school year to the next school year endlessly and tirelessly because the process of education and moral formation through the younger generation is a struggle that knows no time limit. They are aware that the protégés they educate will one day fill the areas of life in society if they are mishandled then you can imagine what happens later if they have power without being equipped with religious provisions".¹⁹

Based on the results of interviews with teachers above, researchers can strengthen that teachers, have done their duties optimally to foster student morals.

3) Student

When the researcher reconfirmed this to Bima students at MAS Amaliah Sunggal, according to him, the supporting factors for the teacher's strategy in moral formation through habituation:

"In my opinion, ma'am, the success of students to be more moral is all inseparable from the way teachers exemplify their good behavior to us, and not only teachers, but also the

¹⁸Hasil wawancara dengan Bapak Jufri Efendi selaku kepala madrasah di MAS Amaliah Sunggal pada 20 Januari 2023 pukul 09.45 Wib

¹⁹Hasil wawancara dengan Ibu Latifah Hidayati selaku guru PA di MAS Amaliah Sunggal pada 20 Februari 2023 pukul 09.00 Wib

head of the foundation and all of them, ma'am, that's why we judge everything at MAS Amaliah Sunggal to be as good as we want".²⁰

Based on the expressions of the students above, it is clear that the supporting factor for the success of teachers in carrying out moral formation strategies through the habituation method is because the head of the madrasa, teachers and all elements participate in exemplifying Islamic behavior and become role models for students.

b. Eksternal

1) Parents

The success of the Teacher Strategy in the Formation of Student Morals through the Habituation Method at MAS Amaliah Sunggal apart from external roles such as parents is one of the determining factors for the achievement of these goals.

The external supporting factor is the parents of students who always give direction to their children, and parents often motivate their children so that their children maintain adab, are good in madrasahs, are more active in learning, and parents also provide solutions to madrasah heads and teachers if they encounter obstacles or obstacles in undergoing the process of educating children and learning in madrasahs.

Regarding external supporting factors in the implementation of moral formation strategies for students through this habituation method, Mr. Muhammad Arsyad said, through interviews conducted by researchers, he said that;

"We as parents and the environment are factors that can influence the determination of children's morals. If we have good morals, then they will pass on their good habits to their children, and vice versa. Similar to the student's environment, if the student's environment outside the madrasa is not good, then the student will be affected and eventually spread to all places, including the madrasa where he studied. And I noticed that the role of other parents in MAS Amaliah Sunggal has worked well with teachers in madrasahs."²¹

Based on the results of interviews with parents of students above, researchers can strengthen that external factors including parents and the environment are challenges that madrasah heads must face in conducting moral coaching for students at MAS Amaliah Sunggal.

2) Teacher

According to the teachers at MAS Amaliah Sunggal, they mentioned that the role of parents is needed to work together in fostering the morals of students in madrasahs. As stated by Mrs. Sri Nurmawati, explained as follows:

"We MAS teachers Amaliah Sunggal always convey on the sidelines to parents during recess and when children are picked up home from madrasahs by their parents, that parents' strategies in fostering student morals are needed. Also the family's attention to their environment, all of that must be paid attention to by parents, so that we both have

²⁰Hasil wawancara dengan Bima siswa di MAS Amaliah Sunggal pada 20 Februari 2023 pukul 10.00 Wib

²¹Hasil wawancara dengan Bapak Muhammad Arsyad selaku orang tua siswa MIS Al-Jam'iyatul Washliyah Medan Sunggal pada 10 Mei 2022 pukul 09.45 Wib

the caring energy to make this student useful for all human beings. And we noticed that the role of parents in MAS Amaliah Sunggal has gone well."²²

3) Students

When the researcher interviewed again about this to Fitri Handayani, a student at MAS Amaliah Sunggal, according to him, the supporting factors for the teacher's strategy in moral formation through habituation in the family environment.;

"I think this, ma'am, the success of students becoming more moral is all inseparable from the way teachers exemplify their good behavior to us, but parents and the environment also determine, that's why we judge that our parents have done their job in educating and always nurturing us for our bright future."²³

Based on the expressions of teachers and students above, it is clear that one of the factors supporting the success of teachers in carrying out moral formation strategies through the habituation method is because parents, families and their environment determine mutual success in educating children to become students with moral character and academics..

2. Inhibiting Factors

The factors that hinder the teacher's strategy in shaping student morals through the habituation method are as follows:

a. Internal

1) Student Living Environment

Behind the success of madrasahs in implementing moral coaching strategies through the good habits of teachers, but there are also obstacles or obstacles experienced by madrasahs in implementing teacher strategies in the formation of student morals through the habituation method at MAS Amaliah Sunggal. The obstacles or obstacles for teachers in practicing strategies through the habituation method are the habits of students who are brought to the madrasa environment. At MAS Amaliah Sunggal school, Islamic religious education is a series of educational programs carried out with the aim of forming a moral in Islam with the intermediary of the learning process that is not limited to the classroom. Students who bring their ugly habits to madrasahs are a real obstacle that is often the task of teachers to rebuild their morals. This was explained by Mr. Jufri Efendi, M.Pd as the head of the madrasa at MAS Amaliah Sunggal:

"As the head of the madrasa, I always get information from teachers who always feel uneasy about the current condition of students. How not to fret, students who are affected by gadgets and cellphones, we have to build and reshape their morals."²⁴

²²Hasil wawancara dengan Ibu Sri Nurmawati selaku guru di MAS Amaliah Sunggal pada 10 Mei 2022 pukul 09.00 Wib

²³Hasil wawancara dengan Fitri Handayani siswa di MAS Amaliah Sunggal pada 14 Februari 2023 pukul 08.00 Wib

²⁴Hasil wawancara dengan Bapak Jufri Efendi selaku kepala madrasah di MAS Amaliah Sunggal pada 10 Februari 2023 pukul 12.45 Wib

Based on the results of the interview with the head of the madrasa above, researchers can strengthen that when students are outside the madrasa environment, then entering the classroom as it was back as before, it means returning to no character, sometimes dirty skills, berantam and so on. So the environment outside the madrasa that students cannot filter is a big problem for teachers, madrasah heads and foundations. When the researcher interviewed the teacher Mrs. Latifah Hidayati as a PAI teacher at MAS Amaliah Sunggal, she explained as follows:

"Students who have been well established by teachers, often get a great influence from students who are not well educated in a bad environment, so that students sometimes teach the bad, such as telling their fun playing online games."²⁵

The researcher also entrusted this to Bima, a student at MAS Amaliah Sunggal, according to him, the inhibiting factor for teacher strategies in forming morals through habituation is:

"For me, ma'am, students who are affected by the environment outside the madrasa are the culprits for students who have good morals, and I have noticed teachers working together to improve their morals so as not to be infected to our friends"²⁶

Based on the expressions of the students above, it is clear that the inhibiting factor that challenges teachers in carrying out moral formation strategies through the habituation method is students who are affected by their unhealthy moral environment..

b. Eksternal

The success of teachers in applying strategies in moral formation through habituation methods is inseparable from various obstacles that come their way. The external inhibiting factor is the parents of students who do not understand their role as parents who educate their children's morals properly and correctly and the sophistication of mobile phones.

Regarding external inhibiting factors in implementing moral formation strategies for students through habituation methods, researchers collected from various information and researchers started from Mr. Jufri Efendi, M.Pd through interviews that researchers conducted, he said that;

"Parents, cellphones, and the environment are factors that hinder the formation of student morals. The average complaint of teachers and parents is their children's cellphones and environment, because their children are difficult to teach, so in my opinion, conditions like this have become a global challenge experienced by schools or madrasahs in this medan city"²⁷

²⁵Hasil wawancara dengan Ibu Latifah Hidayati selaku guru PAU di MAS Amaliah Sunggal pada 10 Februari 2023 pukul 09.00 Wib

²⁶Hasil wawancara dengan Bima siswa di MAS Amaliah Sunggal pada 10 Februari 2023 pukul 10.00 Wib

²⁷Hasil wawancara dengan Bapak Jufri Efendi selaku kepala madrasah di MAS Amaliah Sunggal pada 10 Januari 2023 pukul 09.45 Wib

Based on the results of the interview with the head of the madrasah above, researchers can strengthen that external factors including parents, the environment, and hand phones are challenges that must be faced by madrasah heads and teachers in forming morals for students at MAS Amaliah Sunggal. Mrs. Latifah Hidayati, M.Pd explained about the challenges of teachers who are external obstacles in carrying out moral formation strategies through habituation methods.:

"Every time we teachers interact with the parents of the students, often hear the vents of the mothers about their children who like to play games on the Android Hand Phone they have, not us who teach them," said the student's parents. Because of the influence of his friends, his neighbors are also often the place where our children play online games. That's the danger of kids nowadays who are already addicted to the sophistication of Hand Phone to play online games." ²⁸

The same question I asked Fitri Handayani, a student at MAS Amaliah Sunggal, according to her, the inhibiting factor of the teacher's strategy in moral formation through habituation;

"In my opinion, ma'am, what is a factor in the obstacles for teachers in carrying out this habituation strategy is the presence of environmental disturbances and Gadgets, in front of me, there are also friends who while learning also tell stories about online games that they have just played, sometimes they also practice in their daily lives, such as hitting their colleagues, capable of anything" ²⁹

Based on the expressions of the students above, it is clear that the inhibiting factor for the teacher's lack of success in carrying out moral formation strategies through the habituation method is because parents, mobile phones and the environment are not sterile from bad morals. Because of what the teacher has tried to implement to familiarize students in the school environment and not applied in the home environment, because parents are busy working, so parents pay less attention to their children, so these children lack guidance from parents, besides that there are still children who learn less and play more than learning because of the influence of friends and gadgets.

Conclusion

Supporting Factors And Inhibiting Factors In The Formation Of Morals Through The Method Of Student Habituation:

a. Supporting factors :

- 1) Principals who are very concerned about the quality of learning.
- 2) Teachers who are always one of the determining factors for the achievement of these students.

²⁸Hasil wawancara dengan Ibu Sri Nurmawati selaku guru di MAS Amaliah Sunggal pada 10 Mei 2022 pukul 09.00 Wib

²⁹Hasil wawancara dengan Fitri Handayani siswa di MAS Amaliah Sunggal pada 10 Mei 2022 pukul 08.00 Wib

3) Parents who always educate their children to become people of noble character.

b. Factors inhibiting teachers in the formation of student morals through habituation methods in MAS Amaliah Sunggal:

- 1) Unsupportive environment
- 2) Parents who are busy and less concerned about their children's morals and increasingly sophisticated technology and Android Hand Phone

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