AKHLAKUL KARIMAH DEVELOPMENT MODEL FOR PRIVATE HIGH SCHOOL STUDENTS AR-RAHMAN HELVETIA SUB-DISTRICT MEDAN

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Abstract: This study aims to describe and analyze in-depth the Akhlakul Karimah cultivation model among students of Ar-Rahman Private High School in the Helvetia District. Understanding the methods utilized, as well as identifying the supporting and hindering factors in its implementation. This research focuses on students of Ar-Rahman Private High School in the Helvetia District, employing an anthropological approach. It is a qualitative study, employing purposive sampling technique for subject selection. Data collection was conducted through interviews, observations, and documentation. Data analysis was carried out using descriptive analytics, which involves interpreting the collected data to draw conclusions. The research findings indicate that the implementation of moral cultivation among students at Ar-Rahman Private High School in the Helvetia District has been successful and in line with expectations. This can be observed through the daily behavior of students, such as their manner of speaking, both with teachers, peers, and the surrounding community. Supporting factors in the moral cultivation of students at Ar-Rahman Private High School in the Helvetia District include cooperation among all subject teachers and class advisors regarding student information, as well as the availability of package books in the library to facilitate student access through borrowing. Meanwhile, inhibiting factors in the moral cultivation of students at Ar-Rahman Private High School in the Helvetia District include inadequate support from families and the surrounding environment, students interacting with peers of similar ego levels which may lead to conflicts, the school's counseling department lacking a fixed schedule for sessions, and students' interactions outside of class hours with external environments that sometimes lead towards negative influences.

Keywords: Model, Cultivation, Morality, Among Students, Ar-Rahman High School.

INTRODUCTION

In the current era of globalization, it can be depicted that the global society is becoming increasingly dynamic and complex due to advancements in knowledge and technology. A real-life example of the above phenomenon is the unrestricted communication between the Western and Eastern worlds, which has led to rapid advancements and the exchange of information. With advancements in all fields, everything becomes easier and more efficient, demanding individuals to be open-minded towards the developments and progress of the world. This has a positive impact on humanity as a whole because the open communication and availability of information make it easier for people to access up-to-date information quickly and with minimal obstacles. The development of technology, besides its benefits, also

brings negative consequences caused by misleading foreign cultures, resulting in the decline of societal norms, moral degradation, spiritual illnesses, and various forms of deviance that have spread throughout Indonesian society, particularly among the younger generation.

Man was created by Allah SWT in the most perfect form to carry out the duty as a steward on Earth. To be a steward, one must possess good character. As expressed in a verse composed by Syauqi Bek: "A nation is known by its character; if its character falls, so does the nation." This illustrates the importance of morality as the character of a nation. If they still desire to exist in the world, it means the nation will prosper if its citizens consist of people with noble character. Conversely, if the morality of its citizens deteriorates, then so does the nation.(Mansur,2005:230).

In recent years, many problems have arisen. This can be seen and heard through both electronic and print media, indicating numerous moral deviations such as cases of murder, robbery, corruption, student brawls, drug use, sexual harassment, and promiscuity. The decline in the moral values of the nation like this is a consequence of education increasingly distancing itself from Islamic values. The most fundamental problem causing the weakening of our nation is the deterioration of morality and ethics, which contradicts the aspirations of Indonesian national education.

In the competency standards of religious education, it is explained that "students are to have faith and piety towards the One Almighty God, possess noble character (exemplified in personal, social, national, and state life), understand, internalize, and practice the teachings of their religion, and be able to respect other religions in harmony among religious communities. n the specific competency standards of Islamic religious education, based on the Qur'an and the Sunnah of the Prophet Muhammad SAW, it is explained that students are to have faith and piety towards Allah SWT, possess noble character (exemplified in daily behavior concerning their relationship with Allah SWT, fellow human beings, and the environment).(Baharudin,2007:171).

Through education, it is hoped that children will develop personalities that reflect their true selves, serving as a filter against foreign cultural values that contradict Islamic teachings, thereby reducing teenage delinquency.(Abidin,1998:135). In Islam, before morality became a scientific or standalone knowledge issue, it was first part of the three Islamic missions: faith, Islam, and ihsan. In other words, morality is a projection of the practice of ihsan. Indeed, it is considered the pinnacle of perfection in an individual's faith and Islamic practice. The practice and experience of morality are guided by the Qur'an and Hadith, with actions rooted in the truth outlined by religious texts that originate from revelation or divine guidance.(Zuhairi,1995:52).

Thus, in Islam, it is clear how crucial personal development is to achieve the quality of becoming a complete individual, one whose mind is filled with beneficial knowledge, whose heart is brimming with faith and piety towards God, and whose attitude and behavior truly embody steadfast Islamic values. Such an individual possesses praiseworthy character and, guides others in the community towards faith, unity, independence, high work ethic, peace, and compassion. Every Muslim should live consciously, filling their daily activities with beneficial deeds aligned with the values of faith, Shariah, and morality, as well as adhering to

the laws of the country and societal norms. They should also strive to avoid actions prohibited by religion and existing regulations.

His guidance to the community yields faith, unity, independence, strong work ethic, peace, and compassion. Every Muslim should live consciously, filling their daily activities with beneficial deeds aligned with the values of faith, Shariah, and morality, as well as adhering to the laws of the country and societal norms. They should also strive to avoid actions prohibited by religion and existing regulations. (Hanna Jumhara,1195:56).

The importance of morality in shaping the character of a nation becomes increasingly prominent when we observe the reality of recent years. Various social issues and moral deviations are highlighted, manifested through various cases spread across various media, both electronic and print. Analysing the decline in the nation's morality as a result of education moving further away from Islamic values reflects a perspective that focuses on the religious aspect in shaping society's character. Education plays a central role in shaping the values and ethics inherent in a nation. Intervention through education aims to shape children's personalities that reflect values in line with Islamic teachings. Thus, it is hoped that children's personalities will serve as an effective filter against foreign cultural values that contradict Islamic teachings.

This approach is directed towards shielding children from negative influences that may arise due to globalization and exposure to foreign cultures (Abidin, 1998:135). In Islam, the understanding of morality is not merely considered as a standalone body of knowledge but rather an integral part of the three main Islamic missions: faith, Islam, and ihsan. The three concepts are interrelated and form the main foundation for the life of a Muslim. Faith, as the first mission, encompasses the belief or faith of a Muslim in Allah and the teachings of Islam. Faith serves as the foundation or root of all actions and behaviors that a Muslim will undertake.

LITERATUR REVIEW
1. Understanding Akhlakul Karimah

In the context of Islam, character is not merely a product of social norms, but it originates from the Qur'an, the sacred book of the Islamic community. The morality that aligns with Islamic teachings is the outcome of correct faith (akidah) and the upright application of Islamic law (sharia). The Prophet Muhammad, as the messenger of Allah, was sent with the sacred duty to guide humanity towards moral perfection. He taught moral values, virtues, and ethics that shape good character in interactions with both God and fellow human beings. The primary goal of the Prophet Muhammad was to direct humanity to live in accordance with the will of Allah, to establish a just society, and to improve relationships between individuals and among mankind.

According to Al-Ghazali, character is not merely a set of rules or ethical norms understood and applied rationally. More than that, character is an integral part of human nature that guides one's actions on a day-to-day basis without requiring lengthy thought processes. In other words, character consists of moral qualities that naturally become part of

an individual, guiding behavior and decisions without the need for deep analysis or thought. (Alfauzan,2019:88).

The explanation by Ibn Miskawaih about character provides an intriguing perspective. According to him, character can be interpreted as a state of the soul that drives someone to act without deep thought or consideration. This definition highlights the innate or natural aspect of character, where moral qualities embedded within the soul guide individuals to act spontaneously, without requiring lengthy thought processes.(Ibnu Maskawaih,1994:56). Ahmad Amin's perspective on character, as conveyed in his book, states that character is the habitual will or the habit itself. This definition emphasizes the element of habit or practice that becomes internalized in a person's behavior. Meanwhile, according to Al-Ghazali in the book Abidin Ibnu Rusn, Akhlak is:

> Abidin's explanation highlights the importance of attitudes inherent in an individual's soul and how these attitudes can serve as the foundation for various actions. This understanding leads to the concept that character can be reflected in actions and deeds that arise naturally, without the need for deep thought and consideration.(Abidin,2000:99).

2. Definition of Moral Development

Pembinaan is a term derived from the Arabic word "Bana," which means to construct, build, or establish. In the Indonesian dictionary, pembinaan refers to all efforts and endeavors to provide the best for the future through actions and activities. According to Maolani, development is all efforts carried out consciously, planned, directed, responsibly, whether in formal or non-formal education, aimed at providing students with better personalities.(Saipun M, : 52).

This definition highlights the element of habit or practice that becomes internalized in a person's behavior. Meanwhile, according to Al-Ghazali in the book "Abidin Ibnu Rusn," character is: Abidin's explanation highlights the importance of attitudes inherent in an individual's soul and how these attitudes can serve as the foundation for various actions. This understanding leads to the concept that character can be reflected in actions and deeds that arise naturally, without the need for deep thought and consideration. (Abidin, 2000:99).

There are several development models that we need to know to cultivate the personality of students to be more virtuous and noble, including:

1. Exemplary Method

In the Indonesian dictionary, exemplarity is defined as something that can be imitated or worthy of being an example. Meanwhile, exemplarity is derived from the Arabic words "swah" and "Qudwah," which mean treatment or improvement. Exemplarity in education is a method that should be prioritized and is the most powerful and effective in fostering morals, spirituality, and social development. Because educators are the primary role models in shaping or fostering the character of children. Their behavior, speech, and actions will be emulated by the students. An-Nahlawi explains that exemplarity is actually a method containing applied educational values. Therefore, this method holds significant value, including:

a) Islamic education is education that constantly guides towards the path of Allah SWT. Therefore, as educators, they must be able to provide good examples because the behavior of educators will mostly be imitated by the students. Ada pepatah Jawa yang mengatakan "Guru" adalah di gugu lan di tiru. Artinya, tindakan dan perilaku guru haruslah mengikuti ajaran Al-Qur'an dan As-Sunnah.

b) Indeed, Islam has made the Prophet Muhammad as an example in education. And this is not only an imagination but also applied to oneself. (Syaepul Manan,2010:34).

2. Habituation Method

The habituation method is also very important, especially among children, as they have yet to discern the good and the bad aspects of social life. They are not obligated to perform tasks like adults. Therefore, children are habituated to good things, including speech, behavior, mindset, and skills. Over time, they will become accustomed to commendable qualities.

3. The Advice Method

The word "nasehat" is derived from the letters Nun, Shad, and Ha, which have two meanings: pure or fixed, and gathered or mended. This implies that when someone advises, they are providing enlightenment and motivation to the recipient, ultimately aiming for purity and sincerity in their advice. So advice is someone's way to encourage, instruct, recommend, or prohibit by motivating and punishing. This method is often given by educators to students to stir their hearts, and hopefully, they will change for the better in the future.

4. Storytelling Method (Qashash)

Etymologically, the word "Qashash" is the plural form of "Qisshah," derived from the root word "Qassha Yaqusshu," which means to narrate, observe, or follow in footsteps. In this method, it is crucially important to apply it in delivering lesson materials, explaining them chronologically, to discern whether it is factual or mere fiction. With this method, students can apply commendable morals from the stories conveyed by educators, and students can draw lessons from those stories. It is also hoped that students can conclude by taking the positive aspects and leaving the negative ones. Allah SWT provides lessons to His servants through various stories of the prophets. And the Prophet Muhammad, when educating his community, often employed the storytelling method. Therefore, with this method, educators can conclude by emulating the good stories and avoiding the bad ones.(Jannah,2001:85).

5. The Parable Method (Amstal)

The parable method is a teaching or instructional method frequently implemented in the Quran and Hadith. Therefore, this method is widely used in schools, and its presence makes it easier for students to understand theories that may be difficult for them to comprehend and digest. With the implementation of this method, students can achieve a deeper understanding, leading to improved character development. This is because this method is frequently found in the Hadith of the Prophet Muhammad SAW.

6. Reward (Tsawab) and Punishment ('Iqab) Method

The reward method involves acknowledgment given and received by someone because they have demonstrated exemplary behavior, good deeds, or courtesy towards others. Rewards can be material or non-material in nature. Factors influencing the Cultivation of Noble Morality

According to Murtadha Muthahhari, there is a type of character based on the ego, namely the type of character influenced by lust. Factors influencing the cultivation of character from a psychological perspective include:

1. Instinct (Naluri/Gharizah) is the character that humans possess from birth. Psychologists explain that this factor plays a significant role in driving human behavior and serves as a motivating force. For example, instincts for eating, happiness, and attraction to the opposite sex (sexual instinct), parental instincts (parental love towards one's father or vice versa), consciousness in worshiping God, and the instinct for self-preservation (fighting/combative instinct).

2. Customary habits. It refers to someone who usually does something repeatedly, such as dressing, eating, drinking, sleeping, bathing, exercising, etc.

3. Lineage (Wirotsah). It refers to someone fulfilling a role by continuing the legacy of their ancestors. Various legacies include those specific to human identity, tribal and national legacies, and specific legacies from parents.

4. Environmental factors (milieu). It refers to the human environment, which includes the country, rivers, nations, seas, and air. Meanwhile, there are two types of environments: natural environment and social environment.

5. Will (Kehendak). It refers to an action carried out by one's own will, such as reading, writing, speaking, etc. Actions that are not based on one's will are considered involuntary, such as heartbeat, breathing, eye movements, etc.

6. Education. In the world of education, the soul of students and their personalities are greatly influenced. Therefore, professional educators are highly needed and essential because everything is related to the development of students' potential. Learning and educational methodologies also need to be considered in the process of delivering materials.

7. Destiny (Takdir). It refers to the definite decree from the Creator for His servants. For example, someone may be given traits such as forgetfulness, hardness, softness, temperament, etc. Thus, this can influence the character and personality of individuals. (Badrudin,2003:45).

3. Akhlakul Karimah Indicator

In Islamic teachings, Akhlakul Karimah, or good morals, refers to patterns of behavior that have the basis of the values of Iman, Islam, and Ikhsan. Islam provides clear guidelines for creating learners who have charismatic character. In assessing the goodness of deeds, Islam not only pays attention to good intentions, but also emphasizes the manner in which they are carried out. If a person has good intentions but carries them out in an improper manner, the act is considered reprehensible. Moral indicators are a guide for mankind to develop nature, mentality, and personality as best as possible, in accordance with the guidance of the Qur'an and the hadith of the Prophet Muhammad SAW. In Islam, deeds are considered good if they are in line with the instructions of the Qur'an and actions ordered by the Prophet of Allah.

Based on the description above, it does not provide information related to the indicators of attitudes and behavior of moral charisma adolescents aged 13-15 years delivered by Maimunah Hasan. If there is any further information or direct quote from Maimunah Hasan that you would like to discuss or explain, please provide more information so that I can help detail or provide insight into the indicator. (Sheikh Nurjati, 2024).

     a. Respect. Respect when children get along with others both their age and with their elders. When children talk to older people, their attitude is more polite and their speech is better when compared to when talking to their peers.

     b. Definition of Discipline: Discipline is defined as a sense of obedience and obedience to the values recognized and the responsibility of the teenager. This includes obedient behavior and obedience to the prevailing norms in society.

     c. Execution of Right Deeds: Discipline includes doing an action in the right way. The teenager shows the ability to carry out actions or activities in accordance with applicable norms and rules.

     d. Obey the Rules: The discipline of the adolescent is reflected in his or her adherence to the rules. They obey and abide by existing rules, showing awareness of the importance of obeying established norms.

     e. Discipline as an Effort to Establish Values: Discipline is described as an effort made to instill values or involves forcing adolescents to obey rules. This reflects a systematic effort to shape the character of discipline.

METHODE

A qualitative approach in research is a method that aims to understand social phenomena deeply. Qualitative research focuses on interpreting the meaning, experience, and context of the data obtained, thus providing a richer understanding of the situation or phenomenon under study. (S. Margono, 2013: 36). Qualitative research is often based on constructivist or interpretive paradigms. This paradigm emphasizes the subjective understanding and interpretation of the participants towards the phenomenon under study. This understanding helps researchers to explore deep meaning from participants' perspectives. (Basrowi, 2008: 8). Descriptive research is a type of research that focuses on presenting, analyzing, and interpreting data to provide a clear picture or understanding of a phenomenon.

Data collection techniques used in qualitative research consist of: observation, interviews, and documentation. 1. Observation, intended for divorce outside the court and see how the consequences of divorce outside the court. In this case, the researcher is a full observer, namely as an observer who is directly involved with the subject of research in carrying out the educational process, this is done in order to maintain the objectivity of the research results. 2. Interview, which is to hold a set of questions and answers to students of Ar-Rahman Medan High School. 3. Documentation, which is used by researchers as a complement to other data collection techniques and is expected to be wider and truly accountable. The instrument of data collection is to use recordings and cameras.

The population according to Winarno Surakhmat is the entire individual to be studied. (Winamo, 1990:174). But in this case the researcher took several samples from the population

to obtain the necessary data, this is because it does not allow researchers to examine the population. The population in this study was all Ar-Rahman High School students. But not all of these populations will be sampled, but only a few will be sampled from the entire population that is considered to be able to represent and provide information related to the problem under study. The sample used by researchers in this case is random sampling is a sampling technique by mixing subjects without considering levels in the population. (Winamo, 1990:174). In addition to people involved in learning at school, researchers also make several people as informants, namely people who can ask researchers for information related to the actions of Quran Hadith teachers and other teachers who can provide information.

The first step in the process of qualitative data analysis, referred to as "data reduction." Data reduction is an initial stage in qualitative analysis that involves simplifying, organizing, and grouping data so that it can be interpreted more easily. Here are some additional steps in the qualitative data analysis process. Through these stages, qualitative research can produce reliable and useful results. The entire process, from data collection to presentation and verification of conclusions, allows the researcher to understand the phenomenon better and make a significant contribution to knowledge in the field under study.

RESULT AND DISCUSSION

The values in fostering akhlakul karimah in Ar-Rahman High School students are carried out by the school or teachers by familiarizing the following:

1. Deepening Islamic Religious Values

Religious value according to one informant is the highest korahanian value or religious value among other values, because this value is absolute and real, eternal or eternal, and comes from trust and confidence in human beings. An example of this religious value is someone who does his religious commandments such as praying. Because in essence this religious value is the value where the relationship between humans and the creator, namely Allah SWT as the results of the interview below:

Religious values often provide clear moral guidance in a person's life. By understanding and practicing these values, a person can have a solid guide in making decisions and directing his life in a meaningful and responsible direction. Deepening religious values can help in the development of good character. Values such as love, tolerance, honesty, and patience taught in many religions can shape a person's person for the better. (Interview: Martias)

2. Discipline

The value of discipline is one of the important aspects in the development of charity. Akhlak karimah refers to noble, good, and commendable character or behavior according to moral values upheld in religion and society. Nor the school, as the results of the interview below:

Discipline includes consistency in adherence to religious teachings and deeply held moral norms. It shows determination and commitment to live according to the right

principles. Discipline also involves the ability to control oneself, both in terms of emotions and worldly desires. The ability to refrain from harmful temptations or actions contrary to moral values indicates maturity and wisdom in behavior. (Interview: Heri Gunawan).

3. Honesty

Schools can integrate lessons on honesty and other moral values into the curriculum. This can be done through religious, moral lessons, or even through other subjects such as history or literature as the interview below:

> According to informant one that the value of honesty is the value of behavior that is in accordance with reality. Especially to people who already have positions or as leaders. Honesty is a trait that must be possessed by a leader, just like a leader who must be imitated, namely the Prophet Muhammad SAW. For example, applied to Ar-Rahman High School Teachers and school staff must provide honest and constructive feedback to students about their behavior, both in terms of honesty and other things. This can help students understand the consequences of their actions and encourage positive behavior change. (Interview: Fauziah).

4. Cultivating the Value of Responsibility

Student responsibility-based character building is an approach that focuses on developing a responsible attitude and awareness of the consequences of actions taken by students. Here are some steps that can be taken in building student responsibility-based character in the school environment as the results of the interview below:

> Provide opportunities for students to make decisions and manage their own responsibilities. This can be done through self-directed projects, independent assignments, or project-based learning that allows students to take an active role in the learning process. Teachers should provide constructive feedback to students about their level of responsibility in performing their duties and obligations. This feedback should be supportive and motivate students to continue improving.

5. Hard Work

The value of hard work is a principle of perseverance and never giving up. Another meaning of hard work is engaging in activities earnestly without knowing the word 'tired' or stopping before the work target is achieved, and always prioritizing or paying attention to the satisfaction of the results in every activity undertaken. Results from interviews at Ar-Rahman High School:

> Fostering the value of hard work within high school students is a crucial step in preparing them to face future challenges. It's important to appreciate students' efforts, not just their end results. Recognize the hard work and dedication of students in achieving their goals, regardless of how big or small their achievements may be. Encourage perseverance so that students do not give up when faced with difficulties or failures. Urge them to remain resilient and continue striving even in the face of

obstacles, as it is a normal part of the learning and growth process. (Interview: Nur Zannah).

6. Handshaking and Greeting

Handshaking and saying greetings with humility towards teachers at Ar-Rahman High School in Medan need to be instilled in students. The level of habituation of handshaking and greeting, such practices greatly influence attitudes of courtesy and respect towards the teachers. Students who practice the habit of shaking hands and greeting with respect will exhibit better humility and politeness towards teachers compared to those who do not shake hands and greet. This is in line with the results of interviews with the Islamic Ethics teacher.

> The cultivation of noble character traits (akhlaqul karimah) at Ar-Rahman High School in Medan, such as shaking hands and saying greetings, is consistently conducted every morning. Teachers and staff members welcome students at the gate, and they are required to shake hands with peers of the same gender and say greetings to train them to remain polite and accustomed to shaking hands and greeting anyone. During this pandemic period, this activity has been shifted to parents, so students are required to shake hands before leaving and always greet their parents. (Interview results: Fauziah).

7. Implementing Islamic Festivities

Activities on Islamic festivities provide a good opportunity to instill and reinforce moral values within students. Here are some moral values that can be instilled in activities during Islamic festivities:

> Islamic festivities are the perfect time to demonstrate kindness and generosity towards others. By assisting those in need, such as giving alms to the poor or providing food to the less fortunate, Muslims can showcase the values of kindness and generosity.

8. Congregational Dhuhr Prayer

The congregational Dhuhr prayer is always conducted in the school mosque with a teacher leading as the imam. There are also teachers assigned to ensure that students participate in the congregation. Through the congregational prayer activities, students are trained to perform prayers collectively not only within the school but also outside, as stated in an interview with the school principal:

> For the congregational Dhuhr prayer activity, it is conducted daily in the school mosque under the supervision of teachers, with teachers participating in the congregational Dhuhr prayer. Congregational prayer teaches students discipline in time management and the manner of worship. They must arrive on time, prepare themselves properly, and maintain concentration during the prayer. This helps to instill the discipline necessary for daily life. (Interview Outcome: Harliani).

CONCLUSION

The conclusion of this discussion is based on an analysis tailored to the purpose of this discussion. Subsequently, relevant suggestions for improvement are provided, with the hope of making a valuable contribution to the field of education. Through this writing, the following can be concluded:

1. Instilling Moral Values in SMA Ar-Rahman Medan. Teachers of Islamic education as well as teachers from other subject areas always provide guidance, counseling, and advice to students to always do good deeds and behave commendably. The method used by teachers of Islamic education as well as teachers from other subject areas in instilling moral values in students is by engaging in beneficial activities within the school. These include shaking hands upon entering the school, memorizing short chapters from the Quran during the learning process, performing congregational Dhuha prayers, forming study groups before learning sessions, observing Islamic festivities, and conducting congregational Dhuhr prayers.

2. The identified inhibiting factors in this research involve several aspects that affect the educational environment of students. Firstly, the time constraints of teachers are the main impediment, where educators face difficulties in supervising student behavior due to time restrictions within class hours. This can limit the effectiveness of monitoring student behavior outside the classroom context. Secondly, students may lack awareness of good morals, indicating that awareness of moral values may not reach the desired level. This factor may stem from a lack of emphasis or adequate understanding regarding the importance of good morals both inside and outside of school. Thirdly, the lack of parental attention is another inhibiting factor. The busyness of parents with work, and even in broken home situations (divorce), results in students being cared for by their grandparents. This creates a lack of supervision and monitoring from parents, which can impact the formation of students' characters and behaviors. Fourthly, the community environment, especially social interactions, also serves as a significant inhibiting factor. The influence of the social environment can have a considerable impact on the morals and behaviors of students. Therefore, efforts to instill positive values need to consider the influence of social interactions.

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