THE APPLICATION OF ISLAMIC RELIGIOUS EDUCATION IN THE FORMATION OF AKHLAKUL KARIMAH CLASS X AT JABAL NOOR MEDAN SUNGGAL INTEGRATED ISLAMIC HIGH SCHOOL

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Abstract: Education is the process of changing the attitude and behavior of a person or group of people in an effort to mature humans through teaching and training efforts. Islamic religious education has an important role in shaping students' attitudes and personalities, both in the school environment and the community. The problem in this study is Islamic Religious Education applied at Jabal Noor Medan Sunggal Integrated Islamic High School and its influence on the formation of student morals and discipline, as well as how much influence Islamic Religious Education has on the formation of student morals and discipline. Conclusion The influence of Islamic religious education on students is very important to learn from an early age, because the influence of Islamic religious education can help and improve student morals, If the morals of students are good, a good attitude and personality are formed.

Keywords: Islamic Religious Education, Moral Formation, Student Discipline

INTRODUCTION

Education is an inseparable part of life and human life. John Dewey, argues that education is one of the necessities of life, one of the social functions, as a guide and means of growth that prepares and opens and forms the discipline of life. In essence, education is a stage of institutional activities that are used to perfect individual development in mastering knowledge, attitudes and so on. Education can take place in-formal and non-formal in addition to formally such as in schools, madrasahs, and other educational institutions (Muhibbin Syah, 2010)

Education is programmed learning experiences in the form of formal and non-formal education, and informal in schools, and outside schools, which last a lifetime aimed at optimizing the consideration of individual abilities, so that in the future they can play an appropriate life role.

ACT. RI. Number 20 of 2003 concerning the National Education System CHAPTER 1 Article 1 that:

National education functions to develop abilities and shape the character and change of a dignified nation in order to educate the life of the nation. The purpose of education aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, capable, creative, independent, become democratic and responsible citizens.

Meanwhile, the purpose of education stipulated by this law is "to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens"

Based on the educational objectives mentioned above, it is clear that to create a student who believes and fears God Almighty, has a noble character, it is necessary to have the role of Islamic religious education (PAI), either through in-formal, formal, or non-formal education. Through formal education in public schools, for example, it is certainly very important to have a role and implementation of Islamic religious education. As we all know, that intelligence without being accompanied by spiritual / religious abilities, then the intelligence will actually be able to plunge us into bad deeds.

The phenomenon of moral decline is very troubling for us, especially moral decline at the adolescent level. Speaking of morals, morals can be said to be an inseparable part of Islam. At SMA IT JABAL NOOR there has been a moral decline such as, laziness of students to perform zuhur prayers in congregation in the school musolah , often neglecting prayers, joking excessively with teachers, considering teachers equally large and behaving casually.

Based on interviews conducted with one of the students at SMA IT JABAL NOOR, many students have problems such as many students who are lazy to perform zuhur prayers in congregation at school, many students who neglect prayer, and many students who behave arbitrarily towards teachers and friends, many students who consider learning Islamic Religious Education unimportant.

From the explanation that has been explained, the researcher found several problems arising from the importance of Islamic religious education to the formation of morals and manners of students at SMA IT JABAL NOOR, such as the lack of learning hours for Islamic Religious Education in schools, students underestimate the importance of Islamic religious education.

What are the causes of the importance of Islamic religious education on the formation of student morals and manners?, factors that influence the formation of student morals and manners?, the causes of students behaving arbitrarily?, the causes of students being lazy to carry out zuhur prayers in congregation at school?, This is what researchers will discuss this time, namely the importance of Islamic religious education for the formation of student morals and manners.

Based on the problems that have been described, the researcher wants to raise the title of the study, namely the application of Islamic religious education in the formation of akhlakul karimah grade X students at SMA IT JABAL NOOR SUNGGAL.

LITERATURE REVIEW

1. Study of the implementation or application of student morals

The implementation of student morals as implementers of moral education is carried out through the learning process and outside learning. Morality is a basic religious orientation in Islamic education. The call for noble character, upholding hidayah and noble ethics as stated in the Qur'an and hadith of the Holy Prophetsa along with primary sources of Islamic cultural heritage are the foundation of the virtue of this orientation. Character education in Islamic education is also called noble moral education. Normatively-theologically it is a central agenda and mission for every religion. Juridically, noble moral teachings are explicitly stated in Law Number 20 of 2003 concerning the national education system. If viewed historically, noble moral education is a response to the decline of morals in society. The birth of Islam in Makkah and the development of Medina is a representative sampling of the need for this religion to shape the morals of society. This happened because of the success of the Prophet Muhammad SAW in setting policies, strategies, tactics and other things (Abuddin Nata, 2012: 210).

    a. Definition of Implementation

        Application is an act of practicing a theory, method, and other things to achieve a certain goal and for an interest desired by a group or group that has been planned and arranged. Application is the expansion of activities that intermatch the process of interaction between goals and actions to achieve them and requires a network of implementers, effective bureaucracy. The process of implementing moral education in shaping the Muslim personality of students is a personality whose entire activities show devotion to Allah and surrender to Him. Qur'an.

    b. Moral understanding

Akhlak comes from the Arabic jama' from its mufradat form "khuluqun" which means ethics, temperament, behavior and character. While according to the term is knowledge that explains good and bad (right and wrong), regulates human association, and determines the ultimate goal of his business and work Morals are basically inherent in a person, united with behavior or deeds. If the inherent behavior is bad, then it is called bad morals or

Morals are inseparable from aqidah and sharia. Therefore, morality is a pattern of behavior that accumulates aspects of belief and obedience so that it is depicted in good behavior Morals are behavior that is clearly visible, both in words and deeds that are motivated by encouragement because of God. Nevertheless

c. Understanding students / students

Students are people who have the choice to pursue knowledge in accordance with future ideals and expectations. From the understanding of some experts, it can be said that students are people / individuals who receive educational services in accordance with their talents, interests, and abilities in order to grow and develop well and have satisfaction in receiving the lessons provided by their educators.

d. Efforts to apply PAI learning to morals

The application of PAI learning is assessed in teaching students and the morals of students who get the intended learning and instilling character values in students, so that students feel active and can rely on a good personality. Moral means character, ethics or habit. A moral man is a pure and healthy man, while an immoral man is a dirty hearted man. A moral man (husn al-khuluq) will be embedded in his faith and heart, while an immoral man (su'ul alkhuluq) is a man who has a ambiguous attitude in god (nifaq) in his heart. Return to the truth by penance of all mistakes that have been made before.

e. Inhibiting and driving factors

Inhibiting Factors of Noble Morals

1) Lack of attention, of course, can hinder the noble morals of students because parents are the spearhead to shape the noble morals of students.

2) Lack of Attention at School The school does not always supervise students in detail, of course, if students are outside.

3) Environment The community environment is a place of social interaction with the community, it will affect students and will follow it so that they are accustomed to doing bad morals.

Moral Driving Factors
1) Family Environment
   The family environment is the smallest unit of community life, therefore the family environment is very influential in noble morals,
   If students are classified as a good family environment, good noble moral traits will be formed, and vice versa if classified from a bad family environment, bad moral traits will be formed. The family environment plays a very important role in the development of children's personality because the family is the first social group that becomes the center of child identification, the first environment that introduces life values to children because the family is an institution that facilitates basic human (human) needs, both physical-biological, and children spend a lot of time in the family environment.
2) School Environment
   In addition to the family environment that has a lot of time to interact, the second is the school environment is an environment where knowledge is sought and is very influential on the morals of students because at school if you have friends who have good morals, they will be good, and if you have friends with bad morals, students will be cute following their peers. The religious quality of the child will be greatly influenced by the process of formation or education he receives.

The inhibiting factor and supporting religious culture to foster noble moral attitudes at Jabal Noor Sunggal High School, The inhibiting factor is the lack of enthusiasm of students in participating in religious culture programs to foster noble moral attitudes. While the supporting factors are: a) Readiness of teachers in instilling religious culture to foster noble moral attitudes, b) Cooperation between teachers and parents.

METHOD

1. Types of Research

The research that will be used by the author includes the type of qualitative field research (field research), which is research that requires the author to go directly into the field to make observations about phenomena in a natural state.

The type of research used is descriptive. Descriptive research is a type of research that seeks to describe symptoms and phenomena, both natural and engineering phenomena. The purpose of this research is to describe

systematically, factually and accurately the facts, nature and relationships between the phenomena investigated so as to produce many important findings.

2. Nature of Research

The nature of this research is qualitative, qualitative research is to describe and analyze phenomena, events, social activities, attitudes, beliefs, perceptions, thoughts of people individually and in groups. The author collects important data openly which is intended to develop themes from the data.

The author will reveal how the implementation of Islamic religious education learning on the formation of student morals by explaining, explaining/describing in words clearly and in detail through intangible language numbers/numbers. With this type of descriptive research and using a phenomenological approach, it can be assumed that the nature in this study is descriptive qualitative field.

3. Data Sources

The source of research data is the subject from which the data is obtained. The data sources taken by the authors in this study are the main data sources in the form of words and actions or observations, as well as additional data sources in the form of documents.

In this study the author used two data sources, namely:

a. Primary Data Source

Primary data sources are data in the form of verbal or spoken words orally, gestures or behaviors carried out by reliable subjects, in this case the subject of research (informant) with respect to the variables studied.

The primary data sources used in this study were Jabal Noor IT High School Teachers and Students.

b. Secondary Data Sources

Secondary data sources are data obtained from documents, photographs, video recordings, objects and others that can enrich primary data.

Based on the explanation above, this study uses primary data sources and secondary data sources, so that the data needed for research are collected according to the needs of the author.

4. Data Collection Procedure

Data collection techniques are the most strategic step in research, because the main purpose of research is to obtain data. Data collection techniques in this study used several methods, including the following:

a.   Interview

The oral interview technique is a dialogue conducted by the interviewer to obtain information from the interviewee. So the interview method is a method of collecting data through an oral question and answer process that takes place in one direction, meaning that questions come from the interviewing party and answers are obtained by the interviewee.

The interview technique in this study the author conducted to find data information about the extent of the implementation of Islamic religious education learning on the formation of student morals and how the results after implementation, whether there are changes that occur in student morals, and changes towards a better direction. In this interview, researchers used a list of questions asked to teachers of Islamic religious education, to obtain information about the implementation of religious education in the classroom.

b.   Observation

Observation is a method of collecting data through observation and recording. Observation or observation is, "Includes the activity of loading attention on an object using all sensory devices, namely through sight, smell, hearing, touch and taste".

This technique is used by the author to obtain primary data from the situation in the implementation of Islamic religious education learning on the formation of student morals at Jabal Noor IT High School. The observations that researchers make are direct observations when going into the field, and activities in the environment in the school environment.

c.   Documentation

Documentation is looking for data about things or researchers investigating objects such as books, magazines, documents, regulations, meeting minutes, diaries and so on.

5.   Data Analysis Techniques

This qualitative research uses inductive data analysis techniques, which are based on specific facts, then analyzed and finally found general problem solutions.

Activities in qualitative data analysis are carried out interactively and take place continuously until complete, so that the data is saturated. Activities in data analysis, namely data reduction, data display, and conclution drawing/verification.

Data analysis techniques are the process of systematically searching and structuring data   that   Retrieved   from   result interview   Note   field   and documentation, by organizing data into categories, breaking it down   into   units,   synthesizing,   organizing   into   patterns,   choosing   what   is

important and what will be learned, and making conclusions so that it is easily understood by oneself and others. Based on the above opinion, data analysis techniques are an effort to process data that has been collected by researchers both with data collection tools in the form of interviews, observations and documentation.

The steps used to analyze qualitative data in this study are as follows:

a. Reducing data is the process of summarizing, choosing the main things and looking for data that is considered important in accordance with the focus of research. In this connection, the researcher sharpened the analysis of the implementation of Islamic religious education learning on the formation of student morals at Jabal Noor IT High School through brief descriptions, directing, discarding unnecessary and organizing data so that conclusions can be drawn.

b. Display Data (presentation of data) in the form of short descriptions, charts, and narratives. By displaying data, of course, the data will be easy to understand what is happening, planning the next work based on what has been understood. In this connection, researchers try to compile relevant data regarding the implementation of Islamic religious education learning on the formation of student morals at Jabal Noor IT High School by displaying and making connections between phenomena with theory to know what really happened and what needs to be followed up to achieve the research objectives.

c. Conclusion drawing/verification, namely drawing conclusions from the results of research that has been done. The expected conclusions in qualitative research are new findings that have never existed before. Findings can be in the form of descriptions or images of an object that was previously still shadowy or even dark so that after being examined it becomes clear, it can be a causal or interactive relationship, hypothesis, or theory. Based on the above opinion, the analysis technique is an attempt to process data that has been collected by the author both with collection tools data that Form interview Observation nor documentation. The first process is reducing data, which is the process of summarizing, choosing the main things and looking for data that is considered important in accordance with the focus of research. The second process is with data display (presentation of data), namely in the form of short descriptions, charts, and narratives. The third process is Conclusion drawing/verification that is drawing conclusions from the results of research that has been done.

RESULTS AND DISCUSSION

1. Description of Jabal Noor Integrated Islamic School

   a. Jabal Noor Integrated Islamic School is a school that teaches and educates students within the scope of Islam with concepts that instill values into Islam in accordance with the rules of the Qur'an and Hadith. In planning the process of the Integrated Islamic School, Jabal Noor is an Islamic school based on the Qur'an and Technology, aiming to produce a generation of Quranis, noble morals and mastering technology in accordance with the times.

      Jabal Noor IT (Integrated Islam) High School located on Jl. Sei Mencirim Gang Abadi Medan Krio Village, Sunggal District, Deli Serdang, was first opened in 2018, now it has completed its 3rd alumni. Starting from 3 classes, 2 science classes and 1 social studies class. With approximately 70 students. And many have graduated students who are accepted at several state universities both in North Sumatra and outside North Sumatra. And currently it is one of the Driving Schools in North Sumatra, the Head of Yasasan Jabal Noor Integrated Islamic School, namely Ustadz KH. Zulfiqar Hajar, Lc., with the first principal ustadz Chandra Dhika Setiawan, S.Pd, served for 3 years, from 2018-2021, then now the position of school leader is given to um Prasti Meigy Safitri, S.Pd, who was elected as the principal of the 2nd batch mobilizer, with a term of office from 2021 - present.

   b. Vision-Mission

   Vision

   To be the best Islamic educational institution in producing a generation of leaders who have faith, piety, noble character, master science, and technology and have an interpreneurship spirit.

   Mission

   - Organizing education based on values in accordance with the Qur'an and Sunnah.
   - Forming human resources who have strong aqedah, character, intelligent, creative, disciplined, caring, and skilled through an integrated, balanced and continuous education process.
   - Fostering the love of the younger generation for the Qur'an through the attitude of understanding, memorizing, and practicing in everyday life.
   - Producing a generation of leaders who are able to compete in global life and excel in academics.

- Forming an interpreneurship or entrepreneurial spirit through extracurricular programs that are integrated into the real world of work.

2. Description of Research Results Data

From several descriptions of the purpose of Islamic Religious Education, it can be concluded that Islamic Religious Education wants students to become Muslims who certainly have faith, piety, charity and noble character, so that they become a society that lives harmoniously devoted to God, religion, nusa and nation and benefits others. The application of Islamic Religious Education aims to increase spiritual potential and shape students' personalities to become human beings who believe and are devoted to Allah and have noble morals. Islamic Religious Education is expected to produce people who always strive to perfect faith, piety and noble morals and actively build civilization and harmony Islamic Religious Education, especially through its moral material, is expected to be a separate lesson for students, so that the material given at school does not only become knowledge, but also shapes students' attitudes and personalities so that students choose noble morals and are beneficial to the environment surroundings, especially in relationships with fellow human beings.

According to Jabal Noor IT High School students, specifically class x, stated that the implementation of PAI learning carried out by PAI teachers was good and in accordance with existing procedures. Using methods and strategies that suit their needs, as for the method, PAI teachers usually use the lecture method as an introduction to opening the lesson and followed by a presentation to carry out learning in the classroom there is also guidance on moral formation outside the classroom, namely by participating in extracurriculars such as rohis, scouts, paskibra, and so on.

The moral formation program carried out by PAI teachers by teaching honesty, discipline, religious nature is also included in moral formation such as getting used to reading prayers before studying, reading the Qur'an and carrying out congregational prayers.

Even from his own PAI teacher, he said that this application would be highly recommended for every Jabal Noor student, considering that some of the students also did not understand about Islam, the implementation of PAI learning carried out by PAI teachers was also very influential on student morals. From the application of PAI learning so far, it is very useful for life both in the world and the hereafter. Do not forget while teaching, also practice what has been taught.

CONCLUSION

Based on research conducted by researchers, the implementation of Islamic religious education in the formation of student morals at Jabal Noor IT High School is by behaving honestly, obeying school rules, discipline, independence, and tolerance, and having a religious attitude. This is done by teachers and students in order to form more morals than before. However, in its implementation, there are still supporting and inhibiting factors, supporting factors in the process of forming student morals, namely adequate facilities and infrastructure so that these activities run smoothly and easily at Jabal Noor IT High School, support from teachers and parents, student awareness to behave well and improve themselves every day, good cooperation between teachers and students, There is motivation and support from the surrounding environment, there are additional programs such as extracurricular. While the inhibiting factor is limited time, some of the students are less aware in participating in Islamic religious education learning.

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