

Methods For Developing Student Morals In Learning Islamic Religious Education At MTs Negeri 1 Mataram City

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Abstract

The world of education is currently very worrying, the facts that have occurred recently are deviations in student behavior that are very surprising. In these conditions, educational institutions seem to be experiencing failure in forming and developing student morals, thus requiring educational institutions to repackage the learning process, especially in developing student morals. The aim of this research is to describe and analyze the general picture of methods for developing student morals in learning Islamic religious education) for MTS Negeri 1 Mataram City students. The research method used is field research using a qualitative approach. The research subjects used were Islamic religious education teachers, school principals, and representatives of MTS Negeri 1 Mataram City students. Meanwhile, the research object is the method of developing student morals in learning Islamic religious education at MTS Negeri 1 Mataram City. Data collection will be carried out by means of direct observation, structured interviews and review of documents related to the variables to be studied. Data processing techniques are carried out by reducing data, displaying data and verifying data. Based on the results of research related to the method of developing student morals at MTs Negeri 1 Mataram City, they are as follows; 1) The morals of students at MTs Negeri 1 Mataram City are the morals of students to Allah SWT, the morals of fellow students, the morals of students to teachers and staff, the morals of students to society, and the morals of students to the environment; 2) The method applied by teachers in developing student morals at MTs Negeri 1 Mataram City is; Hiwa method (conversation or dialogue); story method; Amtsar method (Parable); exemplary method; habitual method; ibra and mau'izhah methods; and targhib and tarhib methods.

Keywords: Moral Development; Learning; Islamic Religious Education.

Abstrak

Dunia pendidikan saat ini sangat memprihatinkan, fakta yang terjadi

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akhir-akhir ini berupa penyimpangan perilaku siswa yang sangat mencengangkan. Dalam kondisi tersebut Lembaga Pendidikan seperti mengalami kegagalan dalam membentuk dan membina akhlak siswa, sehingga mengharuskan Lembaga Pendidikan untuk mengemas ulang preses pembelajaran khususnya dalam membina akhlak siswa. Tujuan penelitian ini untuk mendeskripsikan dan menganalisis gambaran umum tentang metode pembinaan akhlak siswa dalam pembelajaran pendidikan agama islam pada siswa MTS Negeri 1 Kota Mataram. Metode penelitian yang digunakan adalah penelitian lapangan dengan menggunakan pendekatan kualitatif. Subyek penelitian yang digunakan yaitu guru pendidikan agama islam, Kepala Sekolah, dan perwakilan dari siswa MTS Negeri 1 Kota Mataram. Sedangkan obyek penelitian yaitu metode pembinaan akhlak siswa dalam pembelajaran pendidikan agama islam di MTS Negeri 1 Kota Mataram. Pengumpulan data akan dilakukan dengan cara observasi langsung, wawancara terstruktur dan telaah dokumen terkait dengan variable yang akan diteliti. Teknik pengolahan data dilakukan dengan cara mereduksi data, *display* data dan verifikasi data. Berdasarkan hasil penelitian yang berkaitan dengan metode pembinaan akhlak siswa di MTs Negeri 1 Kota Mataram adalah sebagai beriku; 1) Akhlak siswa di MTs Negeri 1 Kota Mataram adalah akhlak siswa kepada Allah SWT, Akhlak siswa sesama siswa akhlak siswa kepada guru dan staf, akhlak siswa kepada masyarakat, dan akhlak siswa kepada lingkungan; 2) Metode yang diterapkan guru pendidikan agama islam dalam pembinaan akhlak siswa di MTs Negeri 1 Kota Mataram adalah; Metode Hiwa (percakapan atau dialog); metode kisah; metode Amtsar (Perumpamaan); metode keteladanan; metode kebiasaan; metode ibra dan mau'izhah; dan metode targhib dan tarhib.

Kata Kunci: Pembinaan Akhlak; Pembelajaran; Pendidikan Agama Islam

A. Introduction

The world of education has recently presented worrying facts, namely in the form of astonishing deviations in student behavior. In this case, educational institutions are considered to have failed in forming and developing students' morals. This

requires educational institutions to rethink the learning process at school and at home. Morals occupy an important position in human life, whether as an individual, society or nation. The rise and fall of a society really depends on the morals it has. If his morals are good, then his inner and

outer will be prosperous. However, if morals are damaged, then society's life will also be damaged. Apart from that, efforts to form human morals are also in line with the goals of national education as stated in the National Education System Law no. 20 of 2003 Article 3 states that education aims to develop the potential of students to become human beings who have faith and devotion to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. More than that, the importance of moral standing was also strengthened by the purpose of the sending of the Messenger of Allah. to this earth, namely to perfect human morals, and that is the main mission of the Prophet in preaching (As'adi, 2018).

Moral development must continue to be improved because the changes and progress of the times with increasingly rapid technological developments have a great influence on the development of students' morals. Events that occur anywhere in the world in a matter of minutes can be seen in various countries via the internet, fax, films and books.

Of course, with all the negative consequences and impacts. Likewise, illegal drug products, alcohol and materialistic and hedonistic lifestyles are increasingly becoming a trend in our environment today. Current technological developments have a major influence on changes in attitudes and behavior. One example is the use of smartphones which are now worldwide with various social media applications that can be downloaded and accessed in a short time, such as BBM, WhatsApp, Facebook, Instagram, Line, Twitter, Google and so on. These applications make it very easy for users to communicate and make transactions regardless of place and time. So it is very easy to get illegal drugs and pornographic videos which have a big influence on the development of students' attitudes and behavior. Therefore, moral development is one solution that must be pursued and continuously improved by every educational institution, so that they can utilize current technological developments properly and correctly (Pakapahan, 2013).

For this reason, Islamic religious education must be able to build students' character to be better, which reflects the Islamic character *rahmatan lil'alamin*, which upholds the values of morals, tolerance, social honesty and responsibility. The many problems that occur in this country are caused, among other things, by the increasing decline in moral values. Therefore, empowering the community to remain true to these values is not an easy matter, but must be done. Because, without understanding these values, it is impossible for a person to be able to put them into practice in his life. It is well realized that the only appropriate way is through education.

Schools play a very important role in guiding and directing students to recognize, understand and actualize the lifestyle patterns that apply in society, because in essence schools are institutions that pass on and preserve the moral values held by society. Schools also become locomotives for community renewal or agents of renewal, where the learning process is not only about delivering curriculum material, but also developing and

reproducing new, superior culture and habits that should be carried out. Thus, the role of schools is very large in developing and forming students into individuals who are intelligent and devout and have noble character (Hamid, 2016).

At MTS Negeri 1 Mataram City, Islamic religious education subjects are included in the school curriculum. This shows the great attention of MTS Negeri 1 Mataram City to religious education. In Islamic religious education subjects, students' learning activities are not only focused on learning in the classroom, teachers and other school officials always try to collaborate to improve the quality of learning activities. So that after graduating, students will not only master general sciences but will be able to become people who have strong qualities of faith and are committed to always behaving admirably in living their lives in an era of globalization which is full of challenges and still adhere to the teachings of their religion.

Based on this problem, the researcher tried to analyze the general picture of student morals and methods

for developing student morals in Islamic religious education learning at MTS Negeri 1 Mataram City.

B. Research Methods

This research, when viewed from the location of the data source, is included in the field research category. And in terms of the characteristics of the data, it is included in qualitative research. Based on the research background presented in the introductory chapter, this researcher tries to reveal and answer the focus of the research. So that the things studied can be revealed well and clearly, in-depth observations and interviews are needed to obtain more and detailed data (Tanzeh, 2017).

The data source in this research comes from two factors, namely the human factor, meaning that the researcher meets face to face with the person to be used as a data source. Meanwhile, non-human factors, here researchers use notes, recorded images, photos, observations. In this research, researchers used several data collection methods, including: 1) Observation Method; 2) Interview Method; and 3)

Documentation method. Meanwhile, the data analysis that researchers use is interactive descriptive analysis from Milles and Huberman in three ways, namely: (1) data reduction, (2) data presentation (data display) and (3) conclusion drawing or verification (conclusion drawing). verification) (Arikunto, 2012).

C. Results and Discussion

1. General Description of Student Morals at MTsN 1 Mataram.

It is known that the general picture of student morals at MTsN 1 Mataram City is a positive thing in the school environment, namely always sending greetings when passing friends, teachers, staff and guests who visit the school, not only that before starting the learning and teaching process, students are required to read the Koran for a few minutes, followed by duhan prayers and du'a. After that, listening to the cult delivered by students who had previously been given a mandate by the teacher in charge of the cult in each class every day, as one of the processes of fostering Islamic values, while the negative things were in accordance with the results of interviews conducted with

the teacher in charge of discipline, namely Mr. M. Rifaid, S.Ag and Fiqh teacher, it turns out that there are still some students who do not attend Duha and Kultum prayers, do not attend class during the learning process and there are also students who fight.

On this basis, researchers feel that there is a problem, namely whether learning Islamic Religious Education can develop the morals and daily behavior of students at MTsN 1 Mataram City.

2. Analysis of the process of developing student morals through learning Islamic religious education at MTsN 1 Mataram City.

Morals are the highest goal of Islamic education, because the main goal of Islamic education is the formation of a complete Muslim personality. Apart from that, morals are rules/norms of behavior that regulate the relationship between humans and God, humans and themselves, teachers and other Muslims. Based on research conducted by researchers, they can describe the morals of students at MTsN 1 Mataram City, namely as follows:

a. Students' morals towards Allah SWT

1) Monotheism to Allah SWT

Namely by reading the monotheistic sentence "laa ilaa ha illallah" after prayer. The sentence of monotheism is a sentence that is more important and most noble than the others, because the sentence of monotheism is the source of religion and the basis of faith. In accordance with the results of the researcher's interview with Naufal Aulia Anzani class IX, MTsN 1 Mataram City students always recite monotheism sentences every congregational prayer. This proves that from the results of observations the researchers saw that all MTsN 1 Mataram City students practiced the sentence of monotheism.

2) Taqwa

Namely carrying out congregational prayers and fasting in the month of Ramadan. Congregational prayer at the mosque can instill high brotherhood, discipline and

obedience to the leader. Therefore, Islamic Religious Education teachers always try to ensure that congregational prayers at the mosque are carried out regularly in each designated class.

3) Pray

Namely by reading short verses at least three people before starting the lesson. In accordance with the results of the researcher's interview with Naila Aurelia Salma class VII at MTsN 1 Mataram City, all students are used to reading short verses before starting lessons, so if they don't do this, it is as if they feel that they have forgotten or left something behind. For those who read short verses, it is a necessity that cannot be absent in everyday life. This is also in accordance with the results of the researcher's observations, seeing that MTsN 1 Mataram City students always pray before starting the learning process.

From the results of interviews with Rusniah as the Principal at MTsN 1 Mataram

City said that some of the students at MTsN 1 Mataram City were not alert to anything other than Allah, because children during junior high school are a period of very high emotions, and cannot avoid everything that keep him away from Allah.

From the results of observations in the field, researchers found that at MTsN 1 Mataram City, congregational prayers were held, but only a number of students wanted to carry out the congregational prayers, however, with attendance, anyone who did not carry out the prayers would be punished. If it wasn't held like this, maybe the students wouldn't want to pray, even though it's an obligation that a Muslim must carry out.

4) Submit and obey only Allah SWT.

Submitting and obeying only to Allah is someone who obediently carries out Allah's provisions and laws, where based on the results of research

observations in the field, some of the MTsN 1 Mataram City students do not submit to Allah, but many students always carry out the prohibitions that are prohibited. by Allah, such as: drinking alcohol, smoking drugs and so on.

5) Surrender yourself to Allah SWT

Surrendering yourself to Allah is an attitude of surrender in accepting trials, being able to endure hardship and suffering, then accepting it calmly. Based on observations in the field, students cannot surrender to Allah because many students do things that teachers and parents don't like, including being less than honest with both their teachers at school and their parents at home. For example, Harwan Akhira Pratama, a class IX student at MTsN 1 Mataram City, often lied to the Islamic Religious Education teacher about the implementation of the obligatory prayers that he carried out every week and was checked by the teacher in charge

of discipline in the assignment book regarding the implementation of these prayers. There was no proof.

6) Thank only Allah SWT

The gratitude carried out by MTsN 1 Mataram City students cannot be said to be truly grateful to Allah because sometimes when they eat or receive gifts, none of them can be grateful to Allah SWT because what is said to be grateful is taking advantage of all forms of advantages (favors) that they have someone owns.

b. The morals of fellow students

Apart from respecting and appreciating teachers, the interactions between fellow students must also be taken into account, so that there are no conflicts between fellow students, such as: not insulting each other, not demeaning other students, not holding grudges against each other, not saying harsh words and so on.

1) Patient

Patience development activities are carrying out tasks given by the teacher. In

accordance with the results of the researcher's interview with Mr. Lutfi Tharodli, students at MTsN 1 Mataram City who are coached by Islamic Religious Education teachers are concerned about themselves, namely that students must be sincere in carrying out the tasks assigned to them. In this case, the coach provides an understanding of sincere intentions so that students feel sincere. In accordance with the results of observations, researchers saw that MTsN 1 Mataram City students carried out the tasks given by the teacher without complaining.

2) Grateful

Gratitude development activities include receiving teacher explanations. In accordance with the results of the researcher's interview with Muh. Farel Difta Pratama, a class IX student, said that at MTsN 1 Mataram City, when the teaching and learning process occurs, students listen to the teacher's explanations without making any

noise. They are afraid that the lesson will not be understood. This is because Islamic Religious Education teachers develop students in terms of morals towards fellow humans.

3) Tawadhu'

Tawadhu' coaching activities are serious about learning. MTsN 1 Mataram City students have high enthusiasm for studying, not only that, they also try to teach the knowledge they gain to their younger siblings and put it into practice. They hold the principle that knowledge must be practiced and taught. In accordance with the results of an interview with Nanda Anggereza Syabila, a class VII student, tawadhu' training is always carried out at MTsN 1 Mataram City by sharing the knowledge he knows with those who need it. This is in accordance with the results of the researcher's observations, seeing that they have high motivation in learning.

4) Correct

Correct coaching activities include going to school on time, respecting time is the key to the success of an activity. In this regard, MTsN 1 Mataram City students can use their time as best as possible. For example, they go to school on time, even if there are only three or four of them who are late. This is also in accordance with the results of observations, researchers saw that the majority of students at MTsN 1 Mataram City did go to school on time, although there were only a few who were late.

5) Iffah (Refrain from doing what is forbidden)

Iffah's coaching activity is not to oppose the teacher when working on questions. In accordance with the results of the interview with Mrs. Uswatun Hasanah, at MTsN 1 Mataram City, special guidance is carried out for students who, if they are found to have committed prohibited acts either in religion or in school regulations, will be punished.

6) Hilman (Refrain from anger)

In his hilman coaching activities, he does not fight with friends when there are assignment problems. In accordance with the results of the interview with Harwan Akhira Pratama, if they received assignments from the teacher, they tried to divide them according to their abilities so that there were no disputes between them. They can do this because they are first given an understanding of morals towards fellow humans regarding hilman. This is in accordance with the results of the researcher's observations, seeing that students at MTsN 1 Mataram City behave hilman in the distribution of tasks given by the teacher.

7) Trustworthy and Honest

Trustworthy and honest coaching activities include not leaving school prematurely. It is not surprising that MTsN 1 Mataram City students are very disciplined, although there are some students who do not obey

the rules. In accordance with the results of the researcher's interview with Parlisa Zahratul Aini, a class VII student at MTsN 1 Mataram City tries to practice the qualities of Trustworthiness and Honesty whenever and wherever she is. This is in accordance with the results of the researcher's observations, seeing that MTsN 1 Mataram City students maintain the character of Trustworthiness and Honesty in both what they say and do.

c. Students' morals towards society

Society can be interpreted as a form of social life system with values and culture, in the sense that society is a forum and vehicle for education in pluralistic human life (ethnicity, religion, work activities, educational level, social level and so on).

From the results of the interview with Mrs. Uswatun Hasanah, it was very rare to find students who said something impolite, students said they were very polite to their fellow students and even to the teachers at MTsN 1

Mataram City, if one of the students was told by the teacher to For example, when throwing away rubbish in the classroom, the student obeys the teacher's orders.

From this it can be seen that students at MTsN 1 Mataram City really respect the teachers at the school. This is in accordance with the results of observations by researchers who found that female students rarely said rude things to their teachers or even to their friends.

d. Students' morals towards the environment

The environment here is everything around humans, both animals, plants and inanimate objects. Basically, the morals recommended by the Qur'an towards the environment originate from the human function as caliph, which requires interaction between humans and each other and humans with nature.

From the results of the author's interview with Mr. M. Rifaid, students at MTsN 1 Mataram City have morals towards the environment or nature that can be said to be very good. This means

that Mr. M. Rifaid has seen his students love animals such as cats that roam around the school environment (in canteen).

This is in line with Mrs. Uswatun Hasanah, a student at MTsN 1 Mataram City in preserving nature. Most of the students can take good care of it because at the school there is a competition to plant flowers in the classroom yard. Only a few students failed to take part in the competition because they couldn't look after and care for them.

3. Methods for Developing Student Morals through the Islamic Religious Education Learning Process at MTsN 1 Mataram City.

The method of moral development is closely related to the abilities possessed by a teacher. The teacher must organize and be able to use the available time efficiently and effectively, and also be able to choose and place appropriate methods. Because the effectiveness of the learning process will not happen well, but it is necessary to implement all the components contained in the learning process,

especially Islamic Religious Education, such as teachers who are competent in the learning process, students, facilities and infrastructure, such as methods, tools, media and so on, all of this should be utilized as well as possible to support the process of developing students' morals through Islamic Religious Education learning, because effective learning is influenced by many factors both from within and from outside.

In accordance with the results of the researcher's interview with Mr. M. Rifaid that:

“The method of developing students' morals must be returned to religion which is human nature that is innate from birth and must be developed in a positive direction with science”.

Regarding the method of developing student morals at MTsN 1 Mataram City, it has been implemented quite well. This is due to the participation of teachers, especially Islamic Religious Education teachers, who do not know fatigue and exhaustion in order to achieve good student morals.

The methods for developing students' morals in the Islamic Religious

Education learning process carried out by Islamic Religious Education teachers at MTsN 1 Mataram City consist of 7 methods, namely as follows:

1) Hiwar Method
(Conversation or Dialogue)

The hiwar conversation method used by the Islamic Religious Education teacher at MTsN 1 Mataram City is a conversation method about moral material, namely a conversation carried out by students consisting of 2 or more than 2 people.

2) Method Kisah

The method kisah implemented by the Islamic Religious Education teacher at MTsN 1 Mataram City is a method about stories of the Prophet and Apostles such as: the story of the Prophet Muhammad SAW who spread Islam from preaching in Madina to Mekkah.

3) Method Amtsal (Parables)

The researcher's interview with Ms. Uswatun Hasanah, an Islamic Religious Education teacher at MTsN 1 Mataram City, said that:

“The Amtsal method is almost the same as the story method, namely the method used by Islamic religious education teachers here is the method of telling stories of the Prophet or related to discussions on the history of Islamic culture, this parable method is discussed in relation to the story method which discusses the stories of the Prophet”.

4) Exemplary Method

The teacher's example in developing morals at the age of junior high school children is carried out through patterns of attitudes and behavior in everyday life. Through the example given by the teacher, it is hoped that children will imitate the teacher's attitudes and behavior. The example given by teachers in developing students' morals can be seen in carrying out daily activities at school and in their family environment. When the bell rings, the children are told to line up to hold morning assembly as usual. Examples set by teachers in order to develop students' morals include an attitude of gratitude when receiving the

blessings of Allah SWT, patience and resignation when experiencing a disaster. According to the interview results, they set an example for students

The researcher's interview with Ms. Uswatun Hasanah, an Islamic Religious Education teacher at MTsN 1 Mataram City, said that:

“The Amsal method is almost the same as the story method, namely the method used by PAI teachers here is the method of telling the stories of the Prophet or related to the discussion of the history of Islamic culture. This parable method is discussed in relation to the kisah method which discusses the stories of the Prophet”.

5) Habituation Method

The habituation method is an important thing in instilling moral education during puberty, habituation which is used as a means to start from small things. Instilling moral education during puberty, habituation that can be done includes getting used to the learning process by reading short

verses before starting the lesson, when you meet the teacher or fellow students, the PAI teacher asks the students to say hello. While visiting MTsN 1 Mataram City, there were several students who met the researcher directly and politely asked if I could help you, sir.

6) Ibrah and Mau'izhah methods

Giving advice to children is one way that can be done to develop students' morals, including when students make mistakes or violate the rules made at MTsN 1 Mataram City, Islamic Religious Education teachers always advise their students well so that the students return to the street. correct. From the advice given by the teacher, students can think about whether what they did was wrong or not. Based on the results of the researcher's observations, in developing students' morals, teachers always use the advice method, and researchers often encounter many other teachers who give advice

using harsh words. For example, a student makes a mistake, namely Muh. Farel Difta Pratama got into a fight with his friend while the learning process was going on, then the teacher immediately reported it to the Guidance Counseling teacher to be advised properly so he wouldn't make another mistake.

7) Targhib and Tarhib methods

The Targhib method is a good method if we carry out Allah's commands, while the tarhib method is a punishment method if we carry out Allah's prohibitions. This targhib and tarhib method is often carried out by Islamic Religious Education teachers at MTsN 1 Mataram City because the punishment method is the last resort and must be done in a limited manner and not to hurt the student, but to make the student aware of the mistakes they have made.

Researcher's interview with Mr. M. Rifaid, this father often uses punishment methods, because children at junior high

school age are during puberty so it is very difficult to provide other methods, if they are given punishment they will be afraid of repeating the mistakes they have made.

In accordance with the results of observations by researchers in the field, punishment methods are very often used at MTsN 1 Mataram City, for example, when a student makes a mistake, the teacher advises him first and if the student has not changed, the teacher immediately punishes him by giving him the task of cleaning the toilet and so on. other.

Analysis of Research Results

In order to improve students' morals, there are many things that need to be considered, one of which is improving the development of students' morals in a better direction. The effectiveness of the method of developing student morals through the Islamic Religious Education learning process at MTsN 1 Mataram City can indeed be said to be quite good, but

the students do not yet have good morals.

The method of developing students' morals through the Islamic Religious Education learning process at MTsN 1 Mataram City carried out by the Islamic Religious Education teacher is: the Islamic Religious Education teacher places students as the subject of guidance, meaning that students are invited to try to recognize and solve the problems they face themselves, the Religious Education teacher Islam carries out coaching starting from itself, Islamic Religious Education teachers have a reciprocal relationship with the students' parents. This coaching has been implemented well by PAI teachers in Islamic Religious Education through moral coaching activities.

In terms of moral development activities, including morals towards Allah SWT, such as: monotheism of Allah, piety, prayer, dzikrullah, and tawakkal have been implemented quite well at MTsN 1 Mataram City. Likewise, morals towards fellow students such as: patience, gratitude, tawadhu', truth, iffah, hilman,

trustworthiness and honesty are implemented by MTsN 1 Mataram City teachers. However, it is not surprising that there are still students at MTsN 1 Mataram City who do not have good morals towards fellow humans (society) and morals towards nature or the environment, because in reality not all students want to be guided in a better direction.

D. Conclusion

Based on the research conducted, conclusions related to the method of developing student morals through educational learning at MTsN 1 Mataram City can be obtained as follows:

1. The morals of students at MTsN 1 Mataram City are the morals of students towards Allah SWT, the morals of fellow students. Students' morals towards humans (society), students' morals towards the environment.
2. The method for developing student morals through the Islamic religious education learning process at MTsN 1 Mataram City is: a) Students have

good morals towards Allah, namely by; b) Carry out his orders; c) Students have a good mental attitude and personality; d) Students have a sense of responsibility for their actions; e) Students are always safe from evil acts.

3. The method applied by Islamic Religious Education teachers in developing student morals at MTsN 1 Mataram City is as follows: a) Hiwar method (conversation or dialogue); b) Kisah method; c) Amsal method (Parable); d) Exemplary Method; e) Habituation Method; f) Ibrah dan Mau'izhah method; g) Targhib dan Tarhib method.
4. The obstacles faced by Islamic Religious Education Teachers in Fostering Student Morals at MTsN 1 Mataram City include the following: a) It is difficult to control student behavior completely, because some students; b) Can be said to be a stubborn student; c) Limitations of coaching teachers; d) Student unpreparedness; e) Lack of

parental motivation towards implementing the regulations set at MTsN 1 Mataram City; f) Support from the community.

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