

The Implementation of Morals Education at Madrasah Ibtidaiyah Negeri 2 Bengkulu City

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Abstrak

Penelitian ini bertujuan untuk menentukan bagaimana penerapan pendidikan moral di Madrasah Ibtidaiyah Negeri 2 (MIN 2) Kota Bengkulu serta apa saja factor pendukung dan penghambat dalam penerapannya. Pemberi informasi dalam penelitian ini adalah kepala dan wakil kepala sekolah, guru, siswa, dan orang tua dan instrumen yang digunakan dalam penelitian ini adalah wawancara, observasi, dan dokumentasi. Data yang didapatkan dianalisa secara kualitatif deskriptif dan ditemukan bahwa MIN 2 Kota Bengkulu adalah sekolah yang memprioritaskan pendidikan moral dimana pendidikan moral di sekolah sukses dilihat dari penerapan moral di dalam kehidupan sehari-hari siswa. Beberapa langkah yang diambil oleh sekolah dalam pendidikan moral adalah dengan melaksanakan program tahfiz qur'an, cara mengambil wudhu, shalat dan zikir, juga arahan adab seperti adab dalam sebuah majelis, saat istirahat, saat di kantin, saat makan dan minum, saat di sekolah, saat pulang ke rumah, dan saat di rumah. Faktor pendukung suksesnya adalah komitmen yang kuat dari sekolah, guru serta arahan dan teknis yang jelas. Bagaimanapun, ada faktor penghambat seperti, kurangnya kerja sama antara orang tua dan sekolah

Abstract

This research aims to determine how the implementation of moral education in Madrasah Ibtidaiyah Negeri 2 (MIN 2) Bengkulu City and the factors that support and hinder it. Implementation of informants in this study were the head and vice principal of the school, teachers, students, and parents while the instruments used were interviews, observation, and documentation. The data obtained were then analyzed descriptively qualitatively and it was found that MIN 2 is a school that prioritizes moral education where the success of education is seen from how far students implement morals in their lives. Some of the steps taken by this school are conducting Tahfizul Quran education, guidance in wudhu, prayer and dzikir as well as adab guidance: in science assemblies, during recess, to the canteen, eating and drinking, in the school environment, returning home, and at home. The factors that support this success are a strong commitment from the school, teachers and foundations as well as the existence of clear technical instructions for the implementation of guidance. However, there is an inhibiting factor, namely sometimes there is still a lack of cooperation between parents and the school

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A. Introduction

As essential, education is a way to develop the potential of individuals as humans so that they can live optimally, both as individuals and as part of society who have moral and social values as a way of life¹. Thus, education plays an important role in determine human quality in which akhlak education or moral education is the main standard of human quality. Therefore, whether good or bad akhlak, it is one of successful education indicators.

Education is not only aimed to educate the human brain cognitively and skilled in psychomotor, but it is hoped that it can produce human beings who have noble attitudes and values, thus producing citizens with the title of insan kamil. Education is not merely teaching and internalizing knowledge to students, but also internalizing moral values and general human values. Through the internalization and actualization of universal morals, it is hoped that students can become role models and examples for their peers, which in the end can be used as examples in the lives of others until they become adults.

In the current modern era, especially Indonesian people (students) have begun to be dragged into harmful behavior, which is reflected in behavior that does not respect human values such as teenage brawls, lack of respect for parents, lack of respect for teachers, and towards authority figures, disobeying family norms, living not in the discipline, increasing dishonesty, such as truancy, cheating, and stealing, even among Islamic boarding school children, an increase in peer groups who are cruel and violent, the emergence of crimes with attitudes fanatical and hateful, speaking disrespectful language, decreasing work ethic, increasing selfishness and lack of sense of responsibility as citizens, the emergence of waves of self-destructive behavior such as sexual deviance, alcohol/drug abuse, sadism and suicide, the appearance of manners includes ignoring and belittling n moral as the basis of ethics for living together, the tendency to behave rudely and not respect the rules, the attitude to endanger oneself or others.

In the current era of globalization where information is almost no part of the world, it affects all people in the world as well (students) in Indonesia who change tend to behave violently, quickly, and imitate instant culture. As a result of technological advances, humans are forced to live like robots, always in high competition (conflict) with others, live like a fast spinning wheel, which causes humans to experience disorientation, abandon universal norms, use the Machiavelli concept (justify any means), be selfish alone as well as do not have good morals, do not respect, and do not love each others.²

¹ Nana Sudjana, *Pembinaan dan Pengembangan Kurikulum di Sekolah*, (Bandung: Sinar Baru, 1991)

² Haedar Nashir, *Leptop Dewan, Kedaulatan Rakyat*, (Yogyakarta :2007), hlm.10

The importance of moral education, especially for elementary school children, is expected to be able to make and direct children's behavior to be better, this will be very useful when adults will have a sense of responsibility and respect among others.

In Islamic education, morals are the subject as well as the central object, as the goal of Islamic education, morals are made by Allah as a measure of one's faith. This means that the perfection of a person's faith is seen from his moral goodness. This is based on the explanation of the Prophet Muhammad SAW in a hadith:

"A believer whose faith is perfect is the best in character." (HR. Abu Daud dan Tirmizi).

According to Ibn Maskawaih in Abuddin Nata, morality is an act done in depth and without thought, but the act has taken root and is embedded in the soul, so that when doing the deed no longer requires consideration and thought.³ Moral is a reflection of self-character where a character is a combination of all human nature which is permanent and becomes a special sign to distinguish one person from another. Character is a person's way of thinking, behaving, and behaving and is a characteristic of the habits displayed by that person.⁴

Observing the moral problems above, parents, teachers, and anyone who has to be responsible for moral education, must familiarize and train children with noble character, various efforts towards moral development are still carried out in accordance with the times that are currently being faced.

To cultivate and develop noble morals, educational institutions that focus on making moral development a central issue are needed, and its existence is one of the means to build the good of individuals, society and human civilization. In the development of moral education, educational institutions need to design well and pay attention to the opportunities and challenges faced now.⁵

One of the educational institutions that prioritize moral education is Madrasah Ibtidaiyah Negeri 2 (MIN 2) in Bengkulu City. This educational institution was established in 2012. Its development can be said to be rapid, and it has attracted public interest. There are more and more enthusiasts, even if they are not accommodated and have to be limited, because of the limited facilities and infrastructure in this school. Initially, MIN 2 students were only 15 (fifteen) students in the first year (2012), and then it grew to 360 students in 2019.

Moral education at MIN 2 based on the initial observations and observations of the author can be categorized as good, this can be seen from several positive actions of students. When researchers enter this educational institution, researchers find children who are disciplined, come to school before the time to start learning, they clean the

³ Abuddin Nata, *Akhlak Tasawuf*, (Jakarta: PT. Raja Grafindo Persada, 1997), hlm. 5.

⁴ Zubaedi, Z., and P. Utomo. "Nilai Kerja dalam Pendekatan Tasawuf dan Pengaruhnya Sebagai Bimbingan Pribadi-Sosial Terhadap Pembentukan Karakter Masyarakat Modern. Altifani: Jurnal Pengabdian Masyarakat Ushuluddin, Adab, dan Dakwah, 1 (2), 99-112." (2021).

⁵ Haidar Putra Daulay, *Pendidikan Islam: Dalam Sistem Pendidikan Nasional di Indonesia*, (Jakarta: Kencana, 2004), hlm. 216

school environment, collect garbage in the school environment and classrooms, then while waiting for study time, they always start by reading the pages of the holy Qur'an or other reading books. After entering class hours they enter regularly, by paying respect to the teacher and following the lesson diligently and calmly.

Obedience to the teacher seems so ingrained and habitual in them. When their regular and disciplined recess lined up, queues waited for their turn to shop at the cooperative or at the school canteen. No one was jostling all of them waiting patiently for their turn. Then together they do Dhuha prayers according to the schedule from school. At midday, the students pray in congregation in the mosque quietly, make dhikr and read the Qur'an, then continue with lunch in groups or class groups very regularly. After that, go to study, pray Ashar in congregation and come home regularly, politely and with respect to the teachers.

The following are some interesting things that have been expressed by parents of students regarding the morals of their children after being educated at MIN 2. One of the student parents revealed: "My child is now praying on time, is diligent in reading the Qur'an, is obedient to his parents, is proud to wear Muslim clothes, and even reminds me to always keep his genitals anywhere, I sometimes get embarrassed and mixed with admiration.⁶ The same thing was also expressed by other student parents: "My child has memorized a lot of the Qur'an, disciplined, honest and obedient to his parents and teachers".⁷

The parents' statements were not exaggerated because these activities were indeed found in this school based on the researchers' observations. Even in the 2019 graduation, there were students of MIN 2 who had memorized 5 juz of Al-Quran. The students also performed well in other fields like science Olympiads between elementary schools at the city level.

The calm and soothing environment in this educational institution illustrates the implementation of the beauty of the morals of the students, this condition is certainly the result of the education of the teachers.

From the above background, the authors are interested in making MIN 2 as a research site. There are several problems that will be studied fundamentally in this research, namely (1) How is the implementation of Moral Education at MIN 2, Bengkulu City? (2) What are the factors that support and hinder the implementation of Moral education at MIN 2 Bengkulu City?

Based on the formulation of the problem, this research is useful for (1) Finding information about how to implement moral education at MIN 2 Bengkulu City, (2) Looking for information on the factors that support and hinder the implementation of moral education at MIN 2 Bengkulu city, (3) Obtaining a good format description of the implementation of moral education at MIN 2 Bengkulu City, so that it can be used as a

⁶ Umi Kalsum, Wawancara, Tanggal 19 Oktober 2020

⁷ Mirzon, Wawancara, Tanggal 19 Oktober 2020

reference by various parties in need, and (4) Adding scientific treasures in the field of research.

B. Research Method

1. Research Place

The research was conducted at MIN 2 Bengkulu City ini Dewa Street RT. 17. RW 04, Pagar Dewa Sub-district, Selebar District, Bengkulu City.

2. Research Object

This study uses the informant method. Informants are individuals who are expected to become research partners to facilitate research. The object of this research is the implementation of moral education at MIN 2 Bengkulu city, with the intention of knowing and revealing the extent to which they implement daily morals in socializing at school. While the research subjects are (1) Principal of MIN 2 Bengkulu city; (2) Deputy Principal of Student Affairs; (3) Teachers; (4) Students; (5) Parents

3. Data collectionTechnicque

To obtain the data needed in this study, researchers tried to obtain valid and accountable data using the following methods:

a. Interview

An interview is a conversation with a specific purpose. This conversation is carried out by two parties, namely the interviewer who asks the question) and the interviewee who provides the answer to the question. There are three types of interviews according to Paton, cited by Moleong, namely: (1) Informal interview; (2) Interview using general interview instructions; (3) Open standard interview.

b. Observation⁸

Observation is a technique or way of collecting data by observing ongoing activities.⁹ This method the researchers used to obtain data related to the implementation of moral education at MIN 2.

c. Documentation

Documentation is any written material or film. Documents are used in research as data sources because in many cases documents as data sources can be used to test, interpret and even predict. This method researchers use to obtain additional information that researchers have obtained through observations, interviews and field notes that researchers have done.

4. Data Analysis Methods

The data analysis method in this study is a qualitative descriptive method. Qualitative data analysis consists of three activities that occur simultaneously, namely data reduction, data presentation, and drawing conclusions or verification. Miles explains what these steps mean are:

b. Data reduction

⁸ Sukmadinata, Meode Penelitian Pendidikan, (Bandung : PT. Remaja Rosda Karya,2007) hlm.220

⁹ Sukmadinata, Meode Penelitian Pendidikan, (Bandung : PT. Remaja Rosda Karya,2007). hlm.220

Data reduction is defined as the process of selecting, focusing on simplifying, abstracting, and transforming raw data that emerge from written records in the field. Data reduction was carried out during the study, after field research until the report was compiled. Data reduction is a form of analysis that sharpens, classifies, directs, removes unnecessary data, and organizes data so that final conclusions can be drawn and verified. Qualitative data can be simplified and transformed in many ways: selection, summary, categorization, and even into numbers.

c. Data presentation

Presentation of data is the second path in data analysis activities. Data and information that has been obtained in the field are entered into a matrix. Its presentation can include various types of matrices, graphs, networks and charts.

d. Verification and conclusion

After the matrix is filled in, initial conclusions can be made. An organized collection of information allows for drawing conclusions and taking action. Conclusions were also verified throughout the study.¹⁰

So, the data analysis that researchers use is an effort to systematically find and organize observations, interviews, field notes and others to improve the researchers' understanding of the problem under study. Thus the data analysis method is the process of organizing the data then organizing it into a pattern, category and description, which begins with examining all the data collected through observation, interviews and documentation, then conclusions are drawn using the descriptive method.

C. Discussion and Analysis

After doing the study, it was found that the ways of implementing moral education at MIN 2 Bengkulu city are as follows:

1. Implementation of Routine Al-Quran Tahfidz Development Program

Based on the researcher interview with the principal of MIN 2 Bengkulu city, he revealed that the main strategy for the success of moral development at MIN 2 is to familiarize children with the Al-Quran, starting from reading the Al-Quran with the Tahsin method, memorizing and practicing it in everyday life. Rasulullah SAW has said in a hadith: "Read by you the Qur'an because it will be a light (guide) for you in the world and a valuable provision for you in the hereafter". (HR. Tabrani). In implementing Tahfidz Al-Quran guidance, a teacher is responsible for five to six students. The teacher who has been appointed to guide children in reading, memorizing the Al-Quran, the teacher's task is also to provide an assessment of children's morals in learning the Koran as well as to reward children who have good morals in the Al-Quran learning process. The time provided for the Tahfidz Al-Quran subject is 5 days of study, namely Monday, Tuesday, Wednesday, Thursday and

¹⁰ Miles dan Hiberman, Analisis data Kualitatif, terjem., Tjetjep Rohendi (Jakarta: UI Press, 1992), hlm.16-17.

Friday. Every time there are 2 subjects, 1 hour 10 minutes. The teacher appointed to guide at least has memorized 4-6 Juz Al-Quran, and has noble character. The motto of teachers at MIN 2 is that all teachers are Al-Quran teachers, all teachers are responsible for creating a Quranic environment.¹¹

Based on the observations made by the researchers, the child follows diligently in the learning and memorization process of the Al-Quran, the teacher guides with great affection, reads the child correctly, and listens to the students' memorization well. Sometimes teachers give gifts directly to students who are brought under their guidance as motivation to be enthusiastic about memorizing the Al-Quran. One of the teachers at this school revealed "In the process of fostering Al-Quran memorization, we provide a direct assessment of students' morals, such as sincerity, discipline, as well as providing an assessment of the results of memorizing the Al-Quran, while for good and outstanding students we give direct prizes, in the form of praise or a gift."¹² The school gives prizes in the form of cash, to students who successfully memorize the Al-Quran every semester, with the details: Rp. 100,000 for 1 juz, Rp. 200,000 for 2 juz. At the MIN 2 children's graduation in 2019, several children had completed their memorization of 5 Juz. And one more proud thing is that in 2020, MIN 2 is opening a special Tahfisd Al-Quran class which will be held in the afternoon, with 15 students.¹³

Based on further observations, the researcher saw that in implementing memorization of the Qur'an, the teachers had provided exemplary examples that they had memorized the Qur'an first and guided the children with the Al-Quran morals, in accordance with the school's motto "every teacher is a teacher of Al-Qur'an."

Because every teacher is a teacher of the Qur'an, all teachers in teaching subject matter must emphasize and pay attention to children's moral education, without exception. In addition, to implement moral education, children are required to memorize the arbain hadiths in stages, and the Matan Jurumiah book.¹⁴

2. Wudhu, Prayer, Dhikr and Du'a Exercises

In MIN 2, the development of morals to Allah SWT is carried out with familiarize children with praying every day on time, namely Zuhur and Asr prayers. A teacher at this school revealed that whenever the time for Zuhur and Asr prayer comes in particular, we guide children from performing Wudhu to performing prayers and dhikr as well as Du'a which is read after prayer. For students who are considered to be good at performing their prayers, they are allowed to pray in the mosque, while for students who have not, they are coached in class first. Prayers here are not only obligatory prayers, but also the habituation of dhuha prayers. However, for the implementation of the dhuha prayer, the days are rotated for each class and carried out at the mosque. For dhuha prayer, it is customary especially for the third class and above. This prayer habit

¹¹ M. Arifin, *Filsafat Pendidikan Islam*, Jakarta : Bumi Aksara, 2000

¹² Roliza, Wawancara, Tanggal 27 Oktober 2020

¹³ Yeni Mulyatii, Wawancara, Tanggal 27 Oktober 2020

¹⁴ Erma Dahniar, Wawancara, 4 Oktober 2020

aims to make children close to Allah SWT in order to prevent them from doing heinous and evil acts as they become. The purpose of prayer education itself is expected that the child will be accustomed to noble morals.¹⁵ This statement is supported by observations that the researcher carried out. Researchers saw directly the teachers guiding students with full responsibility in the implementation of wudhu until prayer. This is also supported by the statement of one of the student's guardians, saying: "My child is now praying on time, disciplined, respects his parents, having good behavior. It is different from before entering this school".¹⁶ The statement shows the success of schools in accustoming children to a good relationship with God which will have implications for good relations with fellow humans.

3. Adab Guidance in the Learning Assembly

Child guidance in the learning assembly aims to make children learn well and calmly. If the child has applied the morals of studying in learning, the knowledge will be obtained and useful for their daily life.¹⁷ One teacher stated that before the children entered the classroom, they lined up neatly, and entered the classroom quietly. Before the lesson started, the children were accustomed to being together, sitting neatly and quietly. If this condition has not materialized, the lesson will not start.¹⁸ This statement is supported by the results of the researchers' observations of the learning process in several MIN 2 classes. Students seem to enjoy learning and listen to the teacher's explanation and do the tasks the teacher instructs in calm atmosphere. The students seemed to have a lot of respect for their teachers. This may be because their teachers deserve to be used as role models for students. Gentle words, full of affection, good behavior in educating students, have become common phenomena in this school. There is something interesting in this school for researcher, namely the creation of an atmosphere of calm, mutual respect, and soothing. This was also stated by one of the student's guardians, in this school there was almost no noise, there was a calm and peaceful atmosphere.¹⁹

4. Adab Guidance at Rest Hours

During recess, the children guided by the teacher regularly leave the classroom. Before the children go to the school canteen, they line up regularly and head towards the canteen quietly. One of the teachers stated that every break time we guide students to line up regularly, so that they are disciplined towards the canteen, this is done so that ordinary students can queue up, be disciplined and honest in shopping.²⁰ This statement is supported by observations that the researchers conducted several times in this school. Teachers, especially homeroom teachers and secretaries, guide cultured

¹⁵ Asih Pratiwi, Wawancara, Tanggal 4 Oktober 2020.

¹⁶ Mirzoni, Wawancara, 5 November 2020.

¹⁷ Zahrudin AR dan Hasanuddin Sinaga, *Pengantar Studi Akhlak*, Jakarta : PT. Raja Grafindo Persada, 2004

¹⁸ Umi Kalsum, Wawancara, 24 September 2020.

¹⁹ Toro, Wawancara, Tanggal 24 september 2020

²⁰ Tarmizi, Wawancara 24 September 2020.

children to queue and be disciplined towards the canteen. And there is something interesting about this school, namely the female canteen is distinguished from the male canteen. This is a way to teach children not to mix with the opposite sex.

5. Adab Guidance for Eating and Drinking

During lunch break, MIN 2 children are guided by the teacher for lunch. One teacher stated that “at lunch time each student gathers in groups according to class order, and is separated between male and female students. On this occasion the teachers taught proper eating habits in Islam.²¹ This statement is in accordance with the observations of researchers at MIN 2, that it was seen that the students were regularly under the guidance of the teacher, enjoying lunch. The kinship atmosphere is very thick, between students and teachers.

6. Adab Guidance on Going Home

Before returning home, students of MIN 2, under the guidance of their teacher, practice adab after school. With this habituation, it is hoped that children will be accustomed to being disciplined and organized. One teacher stated that, before returning home, the students were guided to do Du’a and say Salam and then left the classroom quietly. Children, who are considered the best in character, are allowed to go home first.²²

7. Adab Guidance in the Environment

In addition to personal moral development for MIN 2 students, as already explained, they are also accustomed to having good morals in the school environment. Based on the observations of researchers, MIN 2 is a clean and Islamic environment. School environments such as classes, mosques, canteens, libraries, and toilets those are clean, beautiful and soothing. Based on a researcher interview with one of the teachers, as well as foundation administrators, he explained, hygiene education, for individuals and the environment, especially the school environment has been implanted from an early age to students, with the teacher as a role model. Everyday clean behavior is emphasized and accustomed to all students, so that in the end it becomes a culture in their lives.²³ The minimum moral standards for the environment are as follows (1) Classroom; (2) Library; (3) Computer Labor; (4) Wudhu places and toilets; (5) Cafeterias and mini markets; (6) School environment; (7) Mosque.

To motivate children to apply good morals, the school at the end of each semester awards students who are considered successful in implementing moral guidance in school, with an average moral score of 9 or more.²⁴ The form of appreciation is determined by the school. This is a matter of pride for students and parents, so that indirectly, parents have great attention in educating children with noble character at home. This indicates that one of the important aspects of children's

²¹ Anton, Wawancara, Tanggal 12 Oktober 2020

²² Misra Hayati, Wawancara, Tanggal 4 Oktober 2020

²³ Zinatul Hayati, Wawancara, Tanggal 9 Oktober 2020

²⁴ Mat Arifin, Wawancara, Tanggal 2 Oktober 2020

character development is the role of the family, this indicates how to build a child's character, which starts from and passes on values and character through a family, meaning that the child's character rests on the character of the family.²⁵

8. Mandate of Activities

Furthermore, the MIN 2 School also applies the mandate for student activities at home after returning from school. In its application, the school works with parents. In several semesters, there has been a provision of blank moral guidance for students at home to parents, which they must fill in. However, it did not last long, because the teachers were busy, and sometimes the parents paid little attention to it. Therefore, the current emphasis on the implementation of moral education is more focused on schools under the supervision of assigned teachers. Meanwhile, at home, it is enough to hold intensive meetings with parents to unite the vision and mission together to foster a pious generation.²⁶The mandate for student activities at home set by the school is as follows:

- b. Paying attention to and or read the schedule of activities for the provisions of the morals of students every time they come home from school.
- c. Carrying out all activities sincerely to Allah and precisely according to the guidance of the Prophet Muhammad.
- d. Do not watch and hear television, VCD, radio and the like except for the right things.
- e. Do not use cellphones, computers / laptops, MP3 / MP4 and other technology tools except for the right, good and knowledgeable family.
- f. A good and correct program is one that it does not display male and female genitalia, does not display adult women in the form of original or cartoon or virtual images, does not contain dirty stories and words, lies, jokes excessively and indulges in love and sex.
- g. Wearing costumes / clothes according to the wishes of Allah SWT anywhere and anytime, namely: Field (does not form curves for women), not transparent, covers all genitals except in front of the mahrom when in the house.
- h. Do not leave the house or do activities unless parents or family know it.
- i. Doing school work at night with enthusiasm and happiness.
- j. Always read the prayer and say greetings when going out and entering the house.
- k. Carrying out prayers, dzikir and du'a with khushu and be guided by parents and family.
- l. Helping parents and families with full knowledge and with all their strength and ability.
- m. Getting ready for school and make sure all clothes, uniforms, school equipment and supplies are ready to use and complete.

²⁵ Pahlevi, Reza, and Prio Utomo. "Orang Tua, Anak dan Pola Asuh: Studi Kasus tentang Pola layanan dan Bimbingan Keluarga terhadap Pembentukan Karakter Anak." *Jurnal Hawa: Studi Pengarus Utamaan Gender dan Anak* 4.1 (2022): 91-102.

²⁶ Mat Arifin, Wawancara, Tanggal 2 Oktober 2020

n. Riding a vehicle and / or walk with the heart accompanied by reading du'a²⁷

9. Supporting and Inhibiting Factors for the Implementation of Moral Education in MIN 2

The supporting factors for the successful implementation of moral education in MIN 2 are as follows:

- a. The foundation's strong commitment to realizing an Islamic generation who is knowledgeable and has noble character. This is stated in MIN 2's mission, namely: Creating an environment for children who love knowledge and displaying Qudwa Almutsla (an ideal example) in the teaching and learning process.²⁸
- b. There are clear technical instructions for the implementation of moral guidance in MIN 2 which guides teachers, in fostering and providing an assessment of the morals of students in MIN 2 both relating to themselves, relationships with God, relationships among school members and the school environment.
- c. MIN 2 teacher council has one vision, before becoming a teacher makes the same commitment and mission in shaping the generation of Islam. ²⁹
- d. The cohesiveness and sincerity of the teacher (hoping for the blessing of Allah) to create an Islamic generation with noble morals, which has been instilled by the foundation in all teacher councils. This is illustrated in the researcher interview with one of the MIN 2 teachers, who revealed "I am very happy to be able to participate in preaching in the way of Allah, by carrying out the mandate to create a generation of Muslims with noble character. For me the value is very valuable for my life in this world and the hereafter".³⁰

As for the inhibiting factors in realizing a generation with noble character, namely sometimes the lack of cooperation between parents and the school in realizing the Islamic generation, as found 3 students who play in internet cafes outside school hours, in this one year, there are even parents who provide money for their children to go to internet cafes every day.³¹ However, this can be bridged by holding regular recitations twice a month, once for mothers and one time for fathers, to increase knowledge as well as to unite the vision and mission to create a generation that is have a noble character.³²

D. Conclusions and Suggestions

1. Conclusions

Based on the research that has been carried out, several conclusions can be drawn, namely:

- a. MIN 2 Bengkulu City, is an integrated Islamic elementary school that prioritizes moral education as the fruit of knowledge and proof of one's faith in Allah SWT.

²⁷ Buku Panduan Ekstra Keagamaan MIN 2 Kota Bengkulu

²⁸ Panduan dan Profile MIN 2 Kota Bengkulu

²⁹ Zinatul Hayati, Wawancara, Tanggal 13 Oktober 2020

³⁰ Nur'asmi, Wawancara, Tanggal 2 Oktober 2020

³¹ Tarmizi, Wawancara, Tanggal 7 Oktober 2020

³² Tarmizi, Wawancara, Tanggal 7 Oktober 2020

For this school, the success of education is seen from the extent to which all students' morals are implemented in their daily lives. Therefore MIN 2 makes *akhlakul karimah* the main goal of this educational institution's education.

- b. The way to achieve this goal is to provide Tahfizul Quran education, guidance for ablution, prayer and dhikr, guidance, manners in scientific councils, moral guidance during recess, adab guidance to the canteen, guidance on eating and drinking, guidance on adab in the school environment, adab guidance home, and adab guidance at home until going to school.
- c. The factors that support the success of schools in implementing moral education are a strong commitment from the school, a strong commitment from the foundation in realizing a generation with noble character, the existence of clear technical instructions for the implementation of moral guidance in MIN 2 which is the guideline for teachers, in fostering and providing an assessment of the morals of students in MIN 2, both those related to themselves, the relationship with Allah, the relationship between fellow school members and the school environment, the teacher council is a graduate of the MIN 2 foundation, which has the same vision and mission in shaping the generation of Islam, the cohesiveness and sincerity of the teacher (hoping for the pleasure of Allah) to create an Islamic generation with noble morals.
- d. As for the inhibiting factor, in realizing a generation with noble character, that is sometimes the lack of cooperation between parents and the school in realizing the Islamic generation, but this can be bridged by holding regular meetings of parents and school authorities once a month to unite the vision and mission in creating pious children.

2. Suggestions

- a. The school should continue to strive for various programs to create an Islamic generation with noble character, and to establish better relationships with student guardians, by continuing to hold meetings, and making a book to monitor children's behavior in their homes, so that education in schools continues with education in the home environment. In addition, the success of moral education must be accompanied by a good increase in skills in the academy. Therefore, the school must pay attention to this, so that a generation of Muslims with integrity, knowledge, achievements and noble character will be realized.
- b. The Bengkulu City Government should make the pattern of moral education at MIN 2 as an example in creating a generation that is knowledgeable and has noble character, and then it can be used as a reference for other elementary schools in Bengkulu City, especially the state elementary schools in Bengkulu City.

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