CULTIVATING MORALS IN THE FORMATION OF BEHAVIOR STUDENT AT MTSN 1 BENGKULU CITY

Irwan Satria
State Islamic University of Fatmawati Sukarno, Bengkulu, Indonesia
Jl. Raden Fatah, Kel. Pagar Dewa, Kota Bengkulu
E-mail: irwansatria@iainbengkulu.ac.id

Abstract: This study aims to determine the implementation of student moral formation at MTsN 1 Bengkulu City. This research uses a qualitative approach by examining social phenomena in an atmosphere that occurs naturally. The researcher acts as an observer in the formation of morals at MTsN 1 Bengkulu City. The research instrument used was data collection techniques, interviews, and observations in learning to read the Koran, as well as through observation, interviews, and documentation. Based on the results of the interviews, it was found that the formation of morals towards oneself at MTsN 1 Bengkulu City was good. This can be seen in the formation of morals by reciting the Quran before entering class, praying *dhuha* in the congregation, making disciplinary rules, and punishing those who violate it. The formation of morals towards parents is done by making rules that have made students have good morals, plus the role of parents as a factor that can be used as a step in improving student morals. The formation of morals towards friends/friends produces good morals that can be used in social life after they enter society. The formation of morals towards teachers needs to be improved with better steps because students will respect teachers with good morals. The formation of morals towards older and younger people states that MTsN 1 Bengkulu City has taught its students always to respect elders. The formation of morals towards the environment / surrounding environment proves that MTsN 1 Bengkulu City has taken reasonable steps in forming morals at school.

Keywords: students; moral; behavior; MTsN 1 Bengkulu City.

Abstrak: Penelitian ini bertujuan untuk mengetahui implementasi pembentukan moral siswa di MTsN 1 Kota Bengkulu. Penelitian ini menggunakan pendekatan kualitatif dengan cara mengkaji fenomena sosial dalam suasana yang berlangsung secara natural. Peneliti berperan sebagai pemerhati dalam pembentukan akhlak di MTsN 1 Kota Bengkulu. Instrumen penelitian yang digunakan adalah dengan menggunakan teknik pengumpulan data, wawancara, dan observasi dalam proses pembelajaran membaca Alquran, serta melalui observasi, wawancara dan dokumentasi. Berdasarkan hasil wawancara didapatkan bahwa pembentukan akhlak terhadap diri sendiri di MTsN 1 Kota Bengkulu sudah baik. Hal ini terlihat dari pembentukan akhlak dengan mengaji sebelum masuk kelas, sholat *dhuha* berjamaah, membuat aturan disiplin , memberikan hukuman bagi yang melanggarnya. Pembinaan akhlak terhadap orang tua dilakukan dengan membuat peraturan yang telah menjadikan siswa memiliki akhlak yang baik ditambah peran orang tua sebagai faktor yang dapat dijadikan sebagai langkah dalam meningkatkan akhlak siswa. Pembentukan akhlak terhadap teman/sahabat menghasilkan akhlak yang baik yang dapat digunakan dalam kehidupan bermasyarakat setelah mereka memasuki masyarakat. Pembinaan akhlak terhadap guru perlu ditingkatkan dengan langkah-langkah yang lebih baik, karena dengan akhlak yang baik siswa akan menghormati guru. Pembentukan akhlak terhadap yang lebih tua dan lebih muda menyatakan bahwa MTsN 1 Kota Bengkulu telah mengajarkan kepada siswanya untuk selalu menghormati orang yang lebih tua. Pembentukan akhlak terhadap lingkungan/lingkungan sekitar membuktikan bahwa MTsN 1 Kota Bengkulu telah mengambil langkah yang baik dalam pembentukan akhlak di sekolah.

Kata kunci: siswa; moral; perilaku; MTsN 1 Kota Bengkulu.

Introduction

One of the first steps in educating correct morals is instilling Islamic religious education into children as early as possible so that children can receive an understanding of the values of good behavior and are accustomed to good behavior from a young age. For this reason, an Islamic religious education teacher is needed who will be

more focused and effective in carrying out his role in the formation of student morals. The role of the teacher of *aqidah* morals must be optimally carried out so that children can absorb pure values from the learning of Islamic religious education they receive, then can take lessons from them so that they are embedded and will influence the formation of the expected morals, namely good morals.[1]

Moral problems are a measure of the level of a person's degree. Even if a person can be as intelligent high as the sky, if he likes to violate religious norms or government regulations, he cannot be said to be noble. Morals determine not only the high degree of a person but also society. A decent society is a society consisting of people of good character. On the other hand, a society with members involved in robbery, crime, hold-ups, and various immorality cannot be said to be a good society. Such a society can hinder the progress of development and can cause trouble for the government and the nation.

Adolescence has a meaning that includes mental, emotional, social, and physical maturity. Psychologically, adolescents integrate with adult society when children no longer feel below the level of older people but are at the same level, at least in terms of rights.[2]

Teenagers need stable emotional intelligence to reduce juvenile delinquency. Emotional intelligence is needed by humans to achieve success in academics, careers, and social life. Adolescents with high emotional intelligence will be able to control their emotions and overcome problems or difficulties in their developmental tasks, such as forming an identity and achieving independence. Conversely, adolescents with low emotional intelligence cannot overcome various problems in carrying out their developmental tasks, making it difficult to adapt to their social environment, thus triggering them to deviate or juvenile delinquent behavior.[3]

The identity crisis is a challenge for adolescents to resolve. Adolescents are said to be able to get out of identity if they can solve three problems: the choice of work, the adoption of believed values, and the development of a satisfying sexual identity. Adolescents can find self-identity when adolescents can understand and adapt to themselves and their role in society.[4]

Juvenile delinquency can be caused by several factors. Triggering factors include the failure of adolescents to go through their transition period and their weak self-defense against so many unfavorable environmental influences. Juvenile delinquency will have an impact that can destroy the teenager's future. Because delinquency that was initially carried out because of annoyance or because he wanted to be noticed if it was often done, would lead to bad habits that would undoubtedly affect the teenager's life. As a result of such wrong habits, teenagers start to do things that harm other people, especially their parents. Efforts often carried out by delinquency will be ostracized by the surrounding community so that it can affect their souls. Besides that, it can also result in criminal acts threatening their future.[5]

This research will discuss the amount of knowledge about the concept of moral formation, both the scope and the factors that influence the formation of morals. Indeed, sometimes talking about morals in children is very easy, but implementing it is more challenging than turning both hands. Because the process is quite long and requires patience in its application. According to the author's observation, the condition of today's adult society prioritizes cognition-based education, tending to ignore its affective side. It is proven that cognitive intelligence is ineffective in producing a virtuous generation with good morals. Children who incidentally come from Muslim families do not infrequently have habits or behaviors that reflect the behavior of a Muslim.

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[1] Hestu Nugroho Warasto, "Pembentukan Akhlak Siswa," *Jurnal Mandiri: Ilmu Pengetahuan, Seni, dan Teknologi*, vol. 2, no. 1 (2018), pp. 65–86. See. Arief Wibowo, "Berbagai Hal Yang Mempengaruhi Pembentukan Akhlak," *Suhuf*, vol. 28, no. 1 (2017), pp. 95–104.

[2] Sri Sayekti Heni Sunaryanti-AKPER Mamba, "Hubungan Pola Asuh Orang Tua Dengan Kenakalan Remaja Di Sma Negeri 8 Surakarta," *IJMS-Indonesian Journal on Medical Science*, vol. 3, no. 2 (2016), p.3

[3] Siti Anisa Pabela Yunia, Liyanovitasari Liyanovitasari, and Mona Saparwati, "Hubungan Kecerdasan Emosional Dengan Kenakalan Remaja Pada Siswa," *Jurnal Ilmu Keperawatan Jiwa*, vol. 2, no. 1 (2019), pp. 55–64. See. Lidya Sayidatun Nisya and Diah Sofiah, "Religiusitas, Kecerdasan Emosional Dan Kenakalan Remaja," *Jurnal Psikologi Tabularasa*, vol. 7, no. 2 (2012).

[4] Muhammad Arief Maulana and Panggih Wahyu Nugroho, "Mengurangi Kenakalan Remaja Menggunakan Konseling Behavioral Pada Peserta Didik Di SMA," *KONSELI: Jurnal Bimbingan dan Konseling (E-Journal)*, vol. 6, no. 1 (2019), pp. 57–64.

[5] Budi Artini, "Analisis Faktor Yang Memengaruhi Kenakalan Remaja," *Jurnal Keperawatan*, vol. 7, no. 1 (2018).

One of the supporting data the author obtained was the results of research conducted by Erina Rahmajati. Her research concludes that juvenile delinquency is not directly correlated with this population's six elements of social ties. Peer attachment was not correlated with juvenile delinquency. Only mother and father attachment, school commitment, and belief in rules significantly negatively correlated with juvenile delinquency. At the same time, the involvement of filling free time is positively correlated with juvenile delinquency. This research implies that teenagers can maintain closeness with their parents to avoid involvement with juvenile delinquency. In addition, the school can maintain conducive school conditions through the consistent application of rules so that students can internalize these existing rules.[6]

Fig 1 : Erina J (2018)
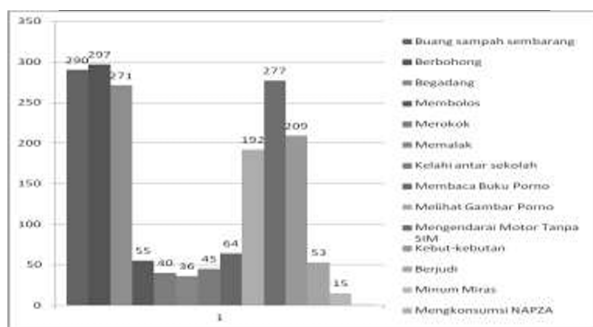
Parents, as educators in the family, must pay attention to giving affection, not too much or too little. Therefore, parents must be clever and precise in giving the love needed by their children. If educators, in this case, parents, do not educate and care for children, the children will fall into disgrace. Then parents will also receive the consequences in life in this world and hereafter.

Some changes that have occurred due to the impact of information technology, such as banking, have changed drastically since the discovery of credit cards, ATMs, banking via the internet, and even cellular phones. Information technology extends to the world of education. Teachers and students can try various software to increase the effectiveness of teaching and learning activities in schools and obtain information via the internet. Scientists use information technology to automatically collect data to find solutions to environmental and human problems. Moreover, the doctors are assisted in diagnosing the patient's disease and finding steps to cure it.[7]

Good internal education wants to encourage their children to get religious education firmly. Education in the family positively influences the family environment and provides encouragement or motivation and stimulation for children to accept, understand, believe, and practice Islamic teachings.[8]

In education organized by the family, children can gain first experience, which is an essential factor in the child's subsequent personal development. From the experts' investigation, childhood experiences can influence individuals' development. Emotional life or the need for affection for children can be well guaranteed. This can be due to a blood relationship between educators and students because parents only face a few students, and this relationship is based on pure affection.[9]

From the point of view of noble character in the contemporary Indonesian context, many phenomena are of concern, in front of the eyes, plastered circumstances that often do not make sense. Noble character and manners exist at both the individual and social levels as if they are drowning; Moral decline has been shown by society lately. Various symptoms of the decline, for example; the occurrence of prolonged elite and grassroots level conflicts, and has not shown any signs of abating; increasing the habit of taking the law into their own hands against people who are suspected of, and punishing them beyond the proper sentence, it will be easier for the public, especially the younger generation, to consume liquor, drugs and other illegal drugs; the many cases of clashes and brawls between students and students both within the school and outside, so that the teaching and learning process is disrupted, even disturbing the community, which often results

[6] Erina Rahmajati and Nisa Rachmah Nur Anganthi, "Kenakalan Remaja Ditinjau Dari Elemen Ikatan Sosial" (Universitas Muhammadiyah Surakarta, 2018)

[7] J Agung Indratmoko, "Pengaruh Globalisasi Terhadap Kenakalan Remaja Di Desa Sidomukti Kecamatan Mayang Kabupaten Jember," *Citizenship Jurnal Pancasila dan Kewarganegaraan*, vol. 5, no. 2 (2017), pp. 121–133.

[8] M A Mansur, "Pendidikan Anak Usia Dini Dalam Islam," *Yogyakarta: Pustaka Pelajar* (2005).

[9] Soelaiman Joesoef, *Konsep Dasar Pendidikan Luar Sekolah*, (Bumi Aksara, 1992).

in victims; increased security disturbances in the form of robbery theft resulting in unrest and an uneasy atmosphere; the increasing number of acts of violence against women and other weak people who are unable to resist rape and criminals; the increasing number of people who take opportunities and opportunities to commit acts of corruption, collusion, nepotism; more and more rampant habits and indulgences of backbiting, backbiting; and blasphemed, and argued, quarreled, mocked and taunted one another. All of this seems to have become part of the lives of many individuals and communities. One of the ways to treat mental and social illnesses is to rebuild the spiritual mentality from an early age through quality worship activities, which can build moral character and character.[10]

The results of Ratnawati's research show a positive influence of the school's social environment on student character formation. 51% included in the pretty good criteria, meaning that the school's social environment influences or contributes to student character formation, likewise with Rambe, which states that the influence of the school environment on the formation of student character is in the medium category. Aisyah's research states that there is a positive and significant influence between the competence of the teacher's personality on the character of students.

Based on the description above, the authors are interested in conducting research, especially regarding the method of instilling morals in the formation of student behavior at MTsN 1 Bengkulu City. There needs to be more application of the method of instilling morals and student behavior. Even though the method of instilling morals has been applied, in reality, the behaviors Deviant behavior towards religious teachings is still practiced by most students at MTsN 1 Bengkulu City. So the author wants to research and examine this issue further by studying how to cultivate morals in the formation of student behavior at MTsN 1 Bengkulu City. This research is expected to contribute ideas to education stakeholders,

especially teachers, in finding solutions to improve student morals.

Method

This field research is conducted intensively, in detail, and in-depth on a particular object by studying it as a case.[11] The object referred to in this study is cultivating morals in forming students' behavior at MTsN 1 Bengkulu City.

The population is the area of generalization, consisting of objects or subjects with specific qualities and characteristics determined by the researcher to be studied and then conclusions drawn.[12] This study's population was all MTsN 1 Bengkulu City students.

The sample is part of the number and characteristics of the population.[13] The sample in this study was selected by purposive sampling. This technique is a technique used by researchers because researchers have specific considerations in taking samples or determining samples for a particular purpose.

Research subjects are people or anything that is the data source in research. In this case, the main subjects in this study were the Religious Coordinator, students, the Head of the Madrasah, and the Deputy Head of Curriculum MTsN 1 Bengkulu City.

Theoretical data collection is done through literature study, while empirical data collection uses several methods, such as observation, interviews, and documentation.

Results and Discussion
The Concept of Moral Education in Islamic Teaching

In Islamic teachings, the basics of morality are the Quran and the Sunna of the Prophet Muhammad Saw. According to these two sources, good and bad in Islamic morality are measured by good and bad, not excellent and wrong according to human

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[10] Moh Ardani, *Akhlak Tasawuf: Nilai-Nilai Akhlak Dan Budi Pekerti Dalam Ibadah Dan Tasawuf,* (*Jakarta: PT. Karya Mulia,* 2005), 1st print. See. Beni Ahmad Saebani and Abdul Hamid, "Ilmu Akhlak" (2017).

[11] Hadari H Nawawi, "Metode Penelitian Bidang Sosial" (2005).

[12] Arikunto Suharsimi, *Prosedur Penelitian Suatu Pendekatan Praktik,* (Jakarta: Rineka Cipta, 2006), pp. 120–123.

[13] Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D,* (CV. Alfabeta, Bandung, 2008), p. 25.

standards. Because if the size is human, then good and bad can be different.[14] Someone says something is good, but others do not necessarily think it is good. Furthermore, vice versa, someone calls something terrible, while others might call it good.

According to al-Ghazali, morality is not an external act that appears but a condition of the soul, which is the source of the birth of naturally easy actions without the need for consideration and thought. From this basic concept, judging whether a moral action is good or bad can be seen from its external aspect and psychological elements. Therefore, external actions must be seen from the motives and purposes for doing them.[15]

The meaning of Imam al-Ghazali's understanding of moral education is to eliminate bad morals and instill good morals. Imam al-Ghazali argues that there are changes in morals for a person that is possible, for example, from being rude to compassionate. Here al-Ghazali justifies the existence of changes in the circumstances of some of Allah's creations, except for what Allah has ordained, such as the sky and the stars. Meanwhile, in other circumstances, such as oneself, perfection can be achieved through education. It is impossible to eradicate lust and anger from the face of the earth, but it is possible to minimize both by taming the passions through some spiritual practice. Imam al-Ghazali divided the human spiritual structure into four elements, namely the *nafs*, *qalb*, spirit and reason. The four elements each have two meanings, namely general and special meanings.[16]

Al-Ghazali emphasized that the ultimate goal of morality is the happiness of *ukhrawi*. This implies that there is an attachment between moral actions and the existence of God. From the beginning, al-Ghazali has placed God's existence as his primary goal, so in building his moral philosophy, he refers to love for Allah, *makrifatullah*, and makes God the primary source of his moral values.

According to Imam al-Ghazali, the method of educating children's morals can be done using several methods, namely a) story method (saga), b) exemplary method, c) habituation method, d) advice method e) reward and punishment method.

Moral education material is not material that must be included in a particular curriculum or teacher, but this is a hidden curriculum. So every teacher must set a good example for students in terms of behavior, attitudes, knowledge, mutual respect, and so on. The primary responsibility for moral formation in a school is not in intra-curricular activities but in the teacher.[17]

Al-Ghazali's moral education curriculum (material) is based on two tendencies, namely, first, religious and tasawuf tendencies. This tendency made al-Ghazali place religious knowledge above all else and viewed it as a tool to purify oneself and cleanse one from the influences of worldly life. With this tendency, al-Ghazali attaches great importance to moral education because this knowledge is closely related to religious education.

Second, pragmatic tendencies. This tendency is evident in his writings. Al-Ghazali repeated his assessment of science several times based on its benefits to humans for life in this world and the hereafter. He also explained that neutral/non-sharia knowledge that the owner does not use for valuable things is knowledge that is of no value.[18]

Education as an effort to foster and develop spiritual and physical aspects must also take place in stages. However, a process used in educational endeavors is a directed and purposeful process, namely, directing students (humans) to the optimal point of their abilities. While the goal to be achieved is the formation of a rounded and whole personality as an individual, social human being, and a servant of God who devotes himself to Him.[19]

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[14] AKRIM AKRIM, "INTEGRASI ETIKA DAN MORAL Spirit Dan Kedudukannya Dalam Pendidikan Islam," *Aksaqila Jabfung* (2022).

[15] Justin Parrott, "Al-Ghazali and the Golden Rule: Ethics of Reciprocity in the Works of a Muslim Sage," *Journal of Religious & Theological Information*, vol. 16, no. 2 (2017), pp. 68–78.

[16] Didi Supardi and Abdul Ghofar, "Konsep Pendidikan Moral Imam Al-Ghazali Dan Relevansinya Dengan Pendidikan Agama Islam Di Indonesia," *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam*, vol. 1, no. 2 (2017).

[17] Awaludin Baharshah Baharshah, Muhammad Fakih Firdaus Firdaus, and Miftahul Jannah Jannah, "Imam Al Ghazali's Perspective Education of Practices and Sufism," in *International Conference on Islamic Studies (ICIS)*, (2021), pp. 208–222.

[18] Nadri Taja et al., "Prophetic Character Education Based on Al-Ghazali's Akhlaqi Sufism," in *International Conference of Learning on Advance Education (ICOLAE 2021)*, (Atlantis Press, 2022), pp. 903–911.

[19] Tatag Satria Praja and Muslih Muslih, "Relevansi Pendidikan Islam Berbasis Ilmu Sosial Profetik Terhadap Pengembangan Kurikulum 2013 Di Madrasah," *Mudir: Jurnal Manajemen Pendidikan*, vol. 3, no. 2 (2021), pp. 71–94. Rosyadi

Linguistically, the notion of '*akhlak*' is taken from Arabic, which means: (a) temperament, character, custom (taken from the primary word *khuluqun*), (b) events, creation, creation (taken from the primary word *khalqun*). As for the terminological understanding of morality, scholars have defined it a lot, including Ibn Maskawaih in his book *Tahdzib al-Akhlak*. He defines morality as a state of a person's soul that encourages him to do actions without first going through thought and consideration. Furthermore, Imam al-Ghazali, in his book *Ihya' Ulum al-Din*, stated that morality is a picture of behavior in the soul from which actions are born quickly without the need for consideration and thought.[20]

From these two definitions, it can be concluded that an act or attitude can be categorized as moral if it meets the following criteria: First, a moral deed is an act firmly entrenched in a person's soul so that it has become his personality. Second, moral actions are actions that are done quickly without thinking. This does not mean that at the time of committing an act, the person is in a state of unconsciousness, memory loss, sleep, drunkenness, or madness. Third, moral actions arise from within the person who does them without coercion or pressure from outside. Fourth, moral actions are carried out, not playing around, pretending, or acting out.

According to Mishri, there are several indicators or information that can be taken as an indication of how good morals are, including:

1. *Muraqabah*, namely, the condition of a servant who always knows and ensures Allah SWT's supervision of his body and mind. Ibrahim Al-Khawwash said, "*Muraqabah* is inner purity and is born for Allah."

2. *Amanah, amanah* is the most visible character of the Apostles, Prophet Noah, Hud, Salih, Lut, and Shu'aib, as mentioned by Allah in the letter Asy-Shura verse 107, "*Indeed I am an apostle who holds a mandate (sent) to you!*". *Amanah* is entrusted to all of us as a sharia burden.

3. *Tawadhu* is humble nature. Prophet Muhammad encourages his followers to be humble for the sake of spreading the spirit of love, mutual love, and compassion among Muslims. He once said "*Indeed, Allah revealed to me, you should repent so that someone does not feel proud of others and does not act unjustly to others.*

4. *Shame* is one of the most excellent morals that every Muslim should adorn himself with. Shame is a bad feeling when you want to do something that has the potential to make mistakes or something else. Zaid bin Talha narrated that the Prophet once said, "Verily, every religion has morals, and Islamic morality is shameful."

Philosophically, moral education can be interpreted as a process of internalizing noble moral values into students so that these values are firmly embedded in their mindset, speech, and actions, as well as in their interactions with God and humans (with various strata), social, functions, and roles) and the natural environment of the universe. These values then form a transcendental-spiritual, sociological, and ecological vision. These noble moral values are then embedded in him to form a culture of behavior and character. Furthermore, because education is related to behavior change, in its approach, moral education must start by giving examples, training, and habituation in everyday life, starting from the family to the broader environment, so implementing these morals feels easy to do. In the next stage, the noble character that has been instilled is then given reinforcement by providing cognitive insight and analysis based on the arguments originating from religious teachings, cultural values , and traditions that are relevant and well-developed in society.[21]

The purpose of this moral education is to form human beings who have good morals, are strong-willed, polite in speech and actions, perfect, polite and civilized, sincere, honest, and holy. In other words, moral education aims to give birth to virtuous humans (*al-fadhilah*).[22]

Referring to the definition and characteristics

Khoiron, *Pendidikan Profetik*, (Yogyakarta: Pustaka Pelajar, 2004).

[20] Muhammad Alim and Danis Wijaksana, *Pendidikan Agama Islam: Upaya Pembentukan Dan Kepribadian Muslim*, (PT Remaja Rosdakarya, 2011).

[21] Nata Abuddin, *Kapita Selekta Pendidikan Islam: Isu-Isu Kontemporer Tentang Pendidikan Islam*, (Jakarta: PT. Raja Grafindo Persada, 2013). Rahmat Hidayat and Henni Syafriana Nasution, "Filsafat Pendidikan Islam: Membangun Konsep Dasar Pendidikan Islam" (2016).

[22] Khozin, *Khazanah Pendidikan Agama Islam*, (Bandung: PT Remaja Rosdakarya, 2013), p. 143.

of morality, moral action must be understood as an act that must be carried out consistently, comprehensively, and without pressure. Moreover, to realize such an act, of course, it must be carried out continuously through a process of habituation, setting a good example, and instilling Islamic values from in the womb, when giving birth, the age of children, adolescents, adults, until the end, breathed his last.[23]

To explain the factors that influence the formation of morals in particular and education in general, three streams are already popular, namely:

First, the flow of nativism is an innate factor whose form can be in the form of tendencies, talents, reason, and others. If a person already has a good nature or tendency, that person will automatically be good. This school seems so sure of the inner potential in humans and lacks respect or consider the role of coaching and education.

Second, the flow of empiricism is a factor from outside, namely the social environment, including the guidance and education provided. The child will be delicate if the education and guidance are good. This flow believes more in the role played by the world of education.

Third, convergence flow argues that the formation of morals is influenced by internal factors, namely the nature of the child, and external factors, namely education and coaching, that are specially made or through interaction in the social environment. The nature and inclination towards the good that exists in human beings are fostered intensively through various methods.[24]

The problems facing society today are moral decline in the younger generation. The moral decline can be seen in various media, illustrating that our country has experienced alarming moral degradation. In 2011, Tangerang Regency was ranked first with 285 reports of juvenile crime cases. The Tangerang Police stated that in 2021 there were 475 criminal cases in their jurisdiction. This condition

is very concerning, and the degradation of morals among students is increasingly visible. Therefore, education that prioritizes moral values is becoming increasingly important.

The Effort to Cultivate Student Moral at MTsN Bengkulu City

Madrasah Tsanawiyah is one of the educational institutions that prioritize religious values in every learning activity carried out. Among the programs are character development based on habituation, for example, by having activities routinely carried out every day, including habituating *Duha* prayers, performing *Dhuhur* prayers in congregation, reading the Quran, memorizing short letters, and Friday charity. Through these activities, it is hoped that students will become human beings with noble characters.

To form student morals can be influenced by several environmental factors, namely family environmental factors, school environment, and community environment. The formation of morals in the school environment is essential because schools have a significant role in shaping students' morals, especially at the high school level. After all, psychologically, at that time, a person was still trying to find his identity, and at that time, a person was also very vulnerable to things that might not be good for him.[25]

Islamic Religious Education plays an essential role in shaping the morals of students for the provision of life in the world and the hereafter under the guidance of the Quran and Hadith. This is also due to encouragement from the principal and other teachers. Because basically, every human being wants to have a sympathetic personality because, with that, humans will be respected, respected, and loved by those around them.

After the writer conducted interviews with several students as samples, it turned out that Islamic religious education significantly shaped student morals. We can see the morals of these students. However, not all of them are good, which is evident, among other things, that students

[23] Abuddin Nata and Achmad Gholib, *Modul Studi Islam II (Akidah Akhlak)*, (Jakarta: UIN Jakarta Press, 2006), p.84

[24] Oktaviani Umayah, "Implementasi Pendidikan Afektif Dalam Pembentukan Akhlak Mulia," *Elementary: jurnal ilmiah pendidikan dasar*, vol. 3, no. 2 (2017), pp. 158–172. Abuddin Nata, "Akhlak Tasawuf" (2011). Abuddin Nata, Akhlak Tasawuf Dan Karakter Mulia, (*Jakarta:* Rajawali Pers, (2013).

[25] Nada Shofa Lubis, "Pembentukan Akhlak Siswa Di Madrasah: Kontribusi Lingkungan Sekolah, Kompetensi Guru, Dan Mutu Pendidikan," *Jurnal Pendidikan Agama Islam Al-Thariqah*, vol. 7, no. 1 (2022), pp. 137–156.

already have an awareness of being devoted to both parents, how to respect teachers, and how to make friends, but what needs to be emphasized again is the problem of reciting the Koran outside school hours and praying the five daily prayers. It is still very minimal so that students are closer to God.

The implementation of moral inculcation at MTsN 1 Bengkulu City is conveyed in every learning process and outside the learning process. From the results of the author's observations, the implementation of inculcating morals at MTsN 1 Bengkulu City obtained the following data:[26]

1. Morals towards Allah SWT.
   Every day MTsN1 Bengkulu City students begin teaching and learning activities by praying, which is continued by reading the Koran. Not only that, but MTsN1 Bengkulu City also requires students to memorize short letters. Besides that, they are also required to memorize readings in daily prayers and prayers. During the first break, students are also encouraged to perform *Duha* prayer. Then when the midday prayer arrives, students are required to pray in congregation at the madrasah prayer room led by MTsN1 Bengkulu City teachers and continue with the cult by students.

2. Morals towards Others.
   MTsN 1 Bengkulu City, in the implementation of instilling morals, familiarizes students when they meet teachers, friends, or anyone in the school environment to greet, act and speak politely and kindly towards teachers, employees, and fellow students. One of the obligations of students at MTsN 1 Bengkulu City is to attend congregational prayers. Students are involved by becoming *mu'adzin* and cultists.

3. The moral to Self.
   One of the disciplines applied at MTsN 1 Bengkulu City is dressing and looking neat. Students are accustomed to wearing clothes to cover their genitals following school regulations. For appearance, students are not allowed to dye or dye their hair, and men must have their hair cut neatly.

4. Morals towards the Environment.
   Cleansing the environment and helping maintain it is necessary if you want to live

a healthy life. Apart from that, cleanliness is also recommended by religion. Religion requires purity from *hadas* and unclean when performing prayers in a certain way. MTsN 1 Bengkulu City guides its students to become true Muslims. One of them is by forming with character towards the environment. This is realized by cleaning the environment in each class according to the picket schedule for each class. And outside the classroom (students are encouraged to dispose of trash in its place)

The methods used in cultivating student morals at the Bengkulu City MTsN include the following;

1. Story Method
   The story method is carried out by recounting events in the history of human life in the past, both regarding their obedience and their disapproval of Allah SWT. Here the teacher tells the subject matter related to the morals of the Prophet, friends, and pious people or scholars to their students, which is accompanied by learning media with pictures and film screenings.

2. Exemplary Method.
   The exemplary method is used to realize educational goals by giving good examples to students. So they can develop physically and mentally and have excellent and proper morals. Junior high school students, in terms of their age, are in their teenage years of puberty and need a figure or idol to be a role model for their life. School is a place to gain knowledge, students who need role models will imitate what they observe, especially from the teacher. Teachers are believed to be innovative, experienced, and understand religion. Therefore, teachers at MTsN 1 Bengkulu City must be professional in terms of appearance, attitude, social interactions, and protecting themselves from inappropriate things because it is feared that students have not been able to sort out which ones are worth emulating and which are not.

3. Methods of Exercise and Habituation.
   The method of training and habituation is to educate by giving exercises to an activity and then getting used to it. At this madrasah, the implementation of this method starts with light things such as saying greetings and shaking

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[26] Fadli Nurohman, Interview, April 11, 2022

hands when meeting teachers and friends, praying when starting and finishing studying, reading prayers and *dhikr, and juz amma* in religious activities. By holding the practice and habit of reciting prayers and *dhikr* together after the midday prayer, almost 70% of students in grades VII and IX have memorized the prayers and *dhikr* by heart and are expected to get used to reading at home.

4. Demonstration Method.

The demonstration method describes a way of teaching, generally a verbal explanation with a physical work or feeling operation. In religious studies, teachers at MTsN 1 Bengkulu City use this method in worship practices, such as ablution, prayer, and teaching the correct intention and procedure for taking a large bath because students are entering puberty.

5. Reward and Punishment Methods.

The punishment method is very effective for controlling student behavior in madrasas, students at MTsN 1 Bengkulu City who is in an environment between villages and cities sometimes want to try new things on a whim. Even though the consequences were getting punished by the school. At MTsN 1 Bengkulu City, to deal with student delinquency, a special team has been formed consisting of homeroom teachers, students, teachers, B.P. and working with religious leaders, community leaders, and involving parents. The method of cultivating morals through habituation at MTsN 1 Bengkulu City includes the following;

1) Habituation of *Senyum Salam Sapa dan Sopan Santun* (S5). The implementation of this program has been carried out since the child was in class VII. Saying hello and shaking hands is done when new students come to school and when students end class and want to go home. This is something that has been ingrained in students. This can be seen when students who have just arrived immediately say hello and shake hands with their friends who arrived first.

2) The habit of *Dhuha* prayer at the madrasah is a priority at MTsN 1 Bengkulu City. Here children are always given an understanding of how many benefits are contained in Duha prayer.

3) *Tadarus Al-Qur'an.* This is carried out every day, 20 minutes before the learning process begins, guided by each teacher. This strategy is carried out so that students can read the Qur'an fluently.

4) Congregational *dhuhur* prayer. This is carried out during the second break at 12.10-12.400 WIB. Every Monday and Thursday, there is a cult by teachers and students after the midday prayer is finished.

5) *Infaq Jumat.* Charity Friday is carried out by all students of MTs Negeri 1 Bengkulu by giving up some of their pocket money for charity. This program was held to train students to give up part of their wealth and learn to live generously.

Conclusion

The conclusions from research on instilling morals in the formation of students' behavior at MTsN 1 Bengkulu City is that the method of cultivating student morals uses the story method, the exemplary method, habituation training methods, demonstration methods, and reward and punishment methods.

The problems faced in applying the method of instilling morals in the formation of students' behavior at MTsN 1 Bengkulu City consist of external and internal factors. External factors are the flow of globalization and information, the internet, which can be accessed in villages, the high cost of living, and the lack of religious organizations. Meanwhile, the problems from within are; low madrasah input, social and economic conditions of students' parents, management of learning management not optimal, and enthusiasm and motivation for student learning not optimal.

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