

Realizing Students with Islamic Good Character Outside of School: Teachers' Strategies in Rural Areas

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Abstrak

Kata kunci:

Akhhlakul
karimah, karakter
pendidikan Islam,
islamic good
character, siswa
Indonesia, guru
agama

Siswa di wilayah pedalaman ternyata memiliki tingkah laku yang tidak baik selama berada di sekolah. Ada pengalihan tanggung jawab dari orang tua ke guru agama ketika berurusan dengan tingkah laku murid. Orang tua cenderung menyerahkan keberagamaan anaknya ke sekolah. Sementara guru tidak memiliki waktu yang cukup untuk membentuk karakter Islam pada siswa. Penelitian ini menjelaskan strategi yang digunakan guru pendidikan agama Islam selama di luar sekolah. Ini penting diungkap sebagai pembelajaran bagi guru lainnya yang mengalami masalah serupa. Sekolah Dasar Negeri di Kecamatan Sindang Dataran, Kabupaten Rejang Lebong telah diangkat sebagai lokasi pengumpulan data. Metode yang digunakan dalam pengumpulan data yaitu dokumentasi, wawancara, dan angket. Hasil penelitian ini adalah enam dari sembilan guru pendidikan agama Islam membuat strategi guru dalam mewujudkan siswa berakhhlaktul karimah di luar kelas; penerapan kriteria perkataan lisan rata-rata 65,5%, penerapan kriteria pelakuan fisik rata-rata 27,3%, sedangkan penerapan menggunakan pesan tertulis/gambar/video hanya rata-rata 7,3%; keberhasilan mewujudkan akhlaktul karimah siswa belum maksimal, karena dipengaruhi oleh hereditas keluarga dan masyarakat. Penelitian ini juga membahas perkataan lisan, perlakuan fisik, dan pesan guru dalam mewujudkan akhlaktul karimah siswa di luar kelas.

Abstract

Keywords:

Akhhlakul
karimah,
Islamic good
character,
Indonesian
student,
religion teacher

Students in rural areas turned out to have bad behavior while at school. There is a shift of responsibility from parents to religious teachers regarding student behavior. Parents tend to submit their children's religion to school. Meanwhile, teachers do not have enough time to form Islamic characters in students. This study describes the strategies used by Islamic religious education teachers while outside of school. This paper is essential to reveal a lesson for other teachers who experience similar problems. The State Elementary School in Sindang Dataran sub-district, Rejang Lebong Regency, has been appointed as the location for data collection. The methods used in data collection are documentation,

interviews, and questionnaires. The results of this study are six out of nine Islamic religious education teachers make teacher strategies to realize students with good morals outside the classroom; the average application of the criteria for verbal speech is 65.5%, and the application of the requirements for physical activity is an average of 27.3%, while the application of using written messages/pictures/videos is only an average of 7.3%; the success of realizing student *akhlakul karimah* has not been maximized, because family and community heredity influence it. This study also discusses oral speech, physical treatment, and teacher messages in realizing *akhlakul karimah* students' outside the classroom.

INTRODUCTION

Students have many moral deviations in the current era because they are influenced by several factors, such as free viewing of the internet, widespread communication, and lifestyle demands. There are various types of moral deviance, such as the data presented by the 2010 census of Indonesian children aged 0-14 years, more than 20 million people who smoke. It is forbidden to smoke in school students because it violates school rules, and smoking is a moral deviation for school children. Data from the Indonesian Child Protection Commission (KPAI) shows that Indonesian children consumed alcohol in 2014, accounting for 23% of 14.4 million children (Setyawan, 2015). Liquor is also prohibited by Islam and is realized by schools so that students are forbidden from drinking alcohol, and if students drink alcohol, this is considered a moral deviation (Sholiha, 2019). Data from KPAI states that there were at least 445 cases in the education sector throughout 2018 in Indonesia, and 51% of them were cases of physical, sexual, and verbal violence perpetrated by school children. From KPAI data related to physical, sexual, and verbal violence in education is strictly prohibited by schools because it will harm students physically and mentally. Therefore, the school makes rules regarding the prohibition of this case and is included in the school rules.

In several cases of deviations in the morals of children, as said by Abdullah Nasih Ulwan, deviations in the morals of children occurred, among others, caused by environmental influences and economic crises; and parents paid less attention to children's education (Fauzi, 2016). The moral deviation of children can be overcome by parents, teachers, and the community because they have their respective obligations and responsibilities in educating children. Parents are obliged and responsible for nurturing, nurturing, educating and protecting their children. The duties and responsibilities of teachers to students are educating and teaching so that children

become adults. Meanwhile, the obligations and responsibilities of the community are to protect and maintain children so that they do not commit moral deviations in the community.

Teachers in educating children are highly trusted by their students. Sometimes students obey the teacher's orders more than their parents. Kompasina wrote on April 17 2017, the dialogue: one morning, a mother met the teacher, she said please tell my child to brush his teeth before going to bed. If the teacher said, he would obey if I said he had not obeyed several times. Three days later, the parents came again with the teacher, thanking the child for brushing his teeth before bed. This fact shows that teachers have a high chance of giving direction or advice to their students inside and outside school. It has become a daily reality when students meet teachers even outside of school. Students will surely respect and respect their teachers.

Related to the duties of teachers, especially religious teachers, they are very responsible for students' moral deviations. The following studies examine the teacher's strategies in correcting students' moral deviations, all of these examine the formation of morality in religious education learning in schools (Khoirul and Izzah, 2017; Herdiani et al., 2018; and Jannah, 2019). While in this study, the author examines "the teacher's strategy to realize students with good character outside the classroom." Paying attention to the data from the KPIA related to students' moral deviations, the problem in this study is what is the teacher's strategy in realizing students with good character outside the classroom? Researchers view the importance of teacher strategies in overcoming students' moral deviations to reduce delinquency and facilitate better student morals, both inside and outside the classroom. This study will describe the teacher's strategy in realizing students with good morals through spoken words, physical treatment, and written messages/pictures/videos in reducing students' moral deviations, then how the process of implementing the teacher's strategy is, and how the results of the teacher's strategy are, and what are the factors of success or failure. Teacher's strategy in realizing students with good character outside the classroom. This research is only limited to descriptions of students with good morals outside the classroom through oral words, physical treatment, and written messages/pictures/videos. The schools studied were limited to all Islamic religious education teachers in the Sindang Dataran sub-district, Rejang Lebong district.

METHOD

The type of research carried out is field research, using a descriptive approach and survey method. The descriptive approach will be used to take samples from the population. Data will be taken using a questionnaire. The questionnaire is in the form of questions and statements related to the teacher's strategy in realizing students with character outside the classroom.

The population and sample in this study were Islamic religious teachers who teach at elementary schools (SDN) in the Sindang Dataran sub-district. The number of samples to be studied amounted to 9 people. The data collection techniques in this study were: (1) observing the teacher's strategy in realizing the student's morality outside the classroom; (2) searching for documents in the form of verbal speech program; physical treatment; and written messages/pictures/videos, whether at school, at home, and located in strategic places for students to read or see, the document concerns the teacher's strategy in realizing student morality; (3) collecting data through an online questionnaire containing several questions that fit the grid that refers to the research variables. This questionnaire has been previously validated and reliable. The questionnaire was sent via WhatsApp to be answered by the respondent, and (4) data was collected through interviews with all respondents according to the questions prepared by the researchers, the questions related to the teacher's strategy in realizing students with good character outside the classroom.

Data processing through documents, namely, researchers communicate with respondents to obtain documents related to spoken words, physical treatment, and written messages/pictures/videos contained in the teacher's strategy to realize students with good character. This document is in the form of a speech from the supervisor of the ceremony commemorating the Islamic holy day and national holidays, then documents related to the writing on the wall with Islamic nuances, and pictures or video forms related to improving students' morals. This data is photographed or photocopied by researchers to be archived and analyzed as a basis for concluding. Document data is also used to compare interviews and questionnaire results to conclude comprehensively.

Collecting and processing data through interviews, researchers conducted interviews with respondents of every Islamic religious education teacher in Sindang Dataran sub-district about spoken words, physical treatment, and written messages/pictures/videos related to the teacher's strategy in realizing students with good character outside the classroom. This data contains program forms such as:

1. Data advising students during the commemoration of Islamic holidays and national days.
2. Data on students shaking hands with the teacher when entering the first hour and leaving school.
3. The teacher's data asked the students to clean the classroom page.
4. Student data is throwing garbage in its place.
5. Teaching data related to student morals using images of Islamic fighters or videos.

The interviews were recorded, collected, verified, analyzed, and concluded descriptively, compared with the results of the documents and the results of the questionnaire before describing the conclusions.

Analyzing research data related to the results of online questionnaires uses percentage analysis to see the frequency of respondents' answer choices. The procedure for this analysis is as follows: (1) checking respondents' answers; (2) data grouping; (3) data tabulation; (4) calculating the frequency of respondents' answers; (5) calculating the percentage of all data. Data acquisition will be calculated using the percentage of answers. Furthermore, the calculation of data from each respondent will include statements in per cent as follows: (1) the results of the verbal answers in the percentage; (2) how much is the result of physical treatment answer; and (3) what percentage of the message/image/video statement. These results will be created in a table.

FINDING

From the data collected through observation, documentation, online questionnaires, and interviews, the results will be explained as follows:

Observation

Based on the researcher's observations, there are eight teachers of Islam in the Sindang Dataran sub-district from 9 State Elementary Schools. At the same time, one school does not have Islamic religion teachers, namely at SDN 84, but Classroom teachers teach Islamic religious subjects at SDN 84. The results of other forms of observation are as follows:

Table 1. PAI Teacher Activities Realize Student Akhlaktul Karimah

Teacher Name	School	Out of Class Program	Years	Information
Feriyanto	152	Exist in 2020	1 Year	Used
Darman Hantoni	142	-	-	-
Afrizal	158	Exist in 2014	1 Year	Not Used
Sri Hartini	164	Exist in 2021	1 Year	Used
Yulianti	132	Exist in 2020	1 Year	Used
Fitri	148	-	-	-
Ani Rubiani	153	-	-	-
Linda Maryani	84	Exist in 2019	1 Year	Used
Febriani Ismayani	143	Exist in 2020	1 Year	Used

Source: Primary data, 2021

From the researcher's observations, it was found that the Islamic Religious Education teachers from 9 SDN in the Sindang Dataran sub-district only six teachers had a written program to realize the Moraltul Karimah of students outside the classroom. In comparison, 3 SDN did not have the program in writing.

Interview Results

The researcher aims to conduct an open interview with the respondent to confirm the researcher's findings from the respondent's documentation. The results of the interview are as follows

Researcher : Why did you think of making a program to realize morality outside the classroom?

Hartini : Yes, sir, this was not my idea but the result of the principal's meeting with the teacher. The principal said that many of our students are naughty, so the teacher is trying to make a program or rule, and naughty sanction students. So it occurred to me to create a program to deal with student delinquency. The programs are in the form of:
Rules/Program

1. If you enter the teacher's room, you must greet
2. If you enter the first hour of class, you must shake hands and kiss the teacher's hand
3. Dispose of trash in its place
4. Students who are late for class are already studying, and must greet and shake hands with the teacher
5. During the study break, the rest are not allowed to speak rudely and impolitely or too loudly to disturb others

Penalty

1. If you are not a member, you are not allowed to enter
2. Students who do not do that are not allowed to enter the class
3. Students who litter are told to pick up trash in the schoolyard
4. If students do not do that, then students are not allowed to participate in learning in class.
5. If there are students who say rude, impolite, and too loud, the teacher will advise

This rule is specifically responsible for Islamic religious education teachers, while other programs are related to dealing with naughty students, there is also the responsibility of classroom teachers.

Researcher : Why doesn't Fitri have a program to realize the morals of students outside the classroom?

Fitri : There is a rule, sir, but it is not written down anymore because the rule has become a school culture. So, even though the rules are not written, the students and teachers still follow the rules: before entering class, students line up to shake hands and kiss the teacher's hand; when entering the office, students greet and say politely. Pick up trash if trash is scattered and put it in the trash; close the door when going home

from school slowly and well; rebuke the teacher politely if he meets the teacher outside the school, and attach a picture of how to do ablution at the handwashing faucet

Researcher Fitri : Since when has this rule been applied, and how is it realized?
Since when has this rule been applied, and how is it realized?
That rule has been implemented for more than five years, sir, and it is contained in the school's rules. While the realization has been going well, around 75% of students obeyed the rules. However, some students are stubborn or naughty, so they violate these rules. However, the school still imposes sanctions on students who violate the rules. Like last Thursday, a student named Amril, class IV B threw food waste in the schoolyard. The other student reported it to the picket teacher, and then Amril was summoned and given advice by the picket teacher while the trash had been put in the trash can by other students.

Researcher Rizal : Rizal, what are the worst forms of student morals in this neighborhood?
: Many Sir, like what happened to me, I have been confronted by former students I teach at this school twice, the three of them stopped my car when I came home from school to go home. Next, they asked for money. I said I had no money, and then they said rudely. Finally, I gave money, and then I could continue my journey.

Researcher Rizal : How long have you been teaching at this school, and have you ever made any rules or programs to prevent student delinquency?
: I have been teaching at SDN 158 for 12 years, Sir. For the past six years, it has been contained in school rules/rules related to improving students' morality, such as students shaking hands with the teacher when going to class in the first hour and coming home from school, giving advice at the time of the ceremony every Monday, invites students to clean the school, and others.
Indeed, the Sindang Dataran sub-district is prone to crime. Perhaps you have often heard of murders, robberies, and thefts in this neighbourhood. That's why our students find it challenging to improve their morality.

Researcher Yulianti : Yulianti, what are the challenges in improving the morality of students at SDN 132?
: The challenge of teaching at this school is complete, sir, firstly dealing with parents because parents do not understand education, they are indifferent, do not pay attention, want to be alone, are easily emotional, and the economic community is weak; second, student problems,

students are lazy to study, lack of good manners and school rules are often violated; third, the school environment is not very supportive, especially the community environment which makes school uncomfortable, because many delinquencies occur, such as schools not daring to leave school equipment because if they are left they are often stolen.

Researcher : Is the Yulianti's program related to realizing the morals of students going well?

Yulianti : Furthermore, suppose the realization of students shaking hands with the teacher before entering class in the first hour. In that case, it always goes well. If students enter the office saying this greeting is also carried out well. The program does not litter. This is still often a violation of students, even though it has been often reminded that even students who throw garbage carelessly get sanctions from the school. Especially for students whose class pickets still occur every time the class door closes very tightly. It causes damage to the classroom door, when students are told not to slam the door loudly when closing the door when they come home from school, this is followed by students only for a few days, then said The teacher's words of advice are no longer taken into account, meaning that students keep slamming the door loudly when closing the door to go home from school. These characteristics of students may have been embedded in informal education because the influence of the family is very high on the treatment of students, which may be at the bottom of the school.

Researcher : Does Darman have a program specifically to deal with student delinquency at SDN 142?

Darman : I don't have the program specifically, Sir, but the program is contained in the school rules. So all teachers obey the rules, including students.

Researcher : What are the contents of the rules regarding the improvement of students' morals, Sir?

Darman : Yes, Sir, as if a student wants to enter class during the first lesson, the student shakes his hand and kisses the teacher's hand; then students water the flowers that their respective classes keep, and if there are students who are sick, the other students help them into the first aid room.

Researcher : Does Linda have a program to improve the morals of students whose activities are outside the classroom?

Linda : Yes I made the program sir,

Researcher Darman	What are the contents of the program? Buk Linda: The program contains, among other things: sticking writings or pictures that have nuances of Islam, practicing wududuk, rebuking teachers politely if they meet outside the classroom.
Researcher Febriani	: Is the Febriani's program on improving student morals going well? : There are things that are going well but there are also things that are not being realized, Sir.
Researcher Febriani	What's not going well, huh? Yes... like some pictures or writings on the wall that contain advice, it takes 1-2 months at most, the 3rd month has been lost or torn.

Online Questionnaire Results

The following data collection in this study used an online questionnaire via a google form. This questionnaire contained 15 questions sent to 9 Islamic religious education teachers in the Sindang Dataran sub-district. Question points related to the strategy of Islamic religious education teachers in realising student morality, which met criteria such as (1) spoken word; (2) physical treatment; and (3) written/image/video messages. The results of the questionnaire after being evaluated are as follows:

Table 2. The results of the questionnaire realise students' Akhlaktul Karimah

Teacher	Statement in %			
	Oral Words	Physical Treatment	Text Messages/Pictures/Videos	Total (%)
152	61	32	7	100
142	67	24	9	100
158	63	31	6	100
164	70	21	9	100
132	69	28	3	100
148	64	30	6	100
153	62	27	11	100
84	70	22	8	100
143	63	30	7	100
Average	65,4	27,3	7,3	100

Source: Primary data, 2021

The results of table 2 above show that most Islamic religious education teachers use verbal messages to realise students with good morals in the Sindang Dataran sub-district, which is an average of 65.5%. The criteria for physical behaviour are 27.3% while using written messages/pictures/videos is only an average of 7.3%.

DISCUSSION

This study will discuss the strategy of Islamic religious teachers in realizing students with good morals outside the classroom in the form of spoken words, physical treatment, and written messages/pictures/videos discussed as follows:

Oral Words

Researchers said that to realize students' morality outside the classroom based on the interviews with respondents. On Monday, all public elementary schools in the Sindang Dataran sub-district have a flag ceremony. The ceremony supervisor always advises students on reducing student delinquency. The adviser of the ceremony supervisor contains the improvement of the student's morals. Other activities related to oral talks in realizing the morals of students, namely teachers and students, commemorate the birthday of the Prophet Muhammad. Students are told to read prayers every time there are activities to commemorate national days, such as the commemoration of heroes day, the commemoration of youth oath day, the commemoration of Bengkulu province anniversary, and other days commemoration.

This verbal activity carried out by the all public elementary schools in Sindang Dataran sub-district aligns with Khairul and Izzah's research (2017), which states that realizing students' character can be through a conducive school environment. The definition of a conducive school is that students and teachers are comfortable carrying out activities at school. With a comfortable school, teachers can provide guidance and direction to students towards good morals. Students' morals can also change by giving advice orally – the results of research support this by Herdiani et al. (2019). The results of his research stated that teachers provide understanding, explain, and direct verbally about good personalities to students both inside and outside school so that the students become good personalities. A good student personality will cause students' etiquette and manners in everyday life. According to the results of research by Jannah (2019), the manners of polite students have shown good morals, which states that in realizing morals, students can include polite speech and respect for others.

Furthermore, in realizing students' morality in the Sindang Dataan sub-district, the teacher gives advice orally and punishment if students violate the rules. This is in line with Sepia and Ringga's research (2013) results, stating the teacher's strategy in improving students' morals through example, habituation, verbal advice, punishment, and gifts. The teacher's strategy in realizing morality at SDN Sindang Dataran sub-district is to give more verbal advice than punishment. By giving advice, students are immediately touched by their mistakes. To improve morals, students can also go through advice or instructions from the teacher when cleaning the schoolyard. For example, students who don't like to participate in cleaning the yard can be given

words such as "let our children clean this schoolyard, because if it is clean, it is for all of us, and if the page is clean, we are pleasant to look at and will increase the health of all of us. The research results support Akbar et. al (2018) statement, stating that teacher advice and instructions are handy for increasing student awareness, especially religious advice.

Furthermore, improving students' morals can be done through lectures, giving assignments, and giving reprimands to students. When the teacher gives assignments and reprimands, students usually obey the teacher's orders. Therefore, verbal speech from the teacher effectively improves students' morals. This was also stated by Kalsum (2018) in her research. She said to instil Islamic character in students by giving advice, motivation, and verbal reprimand to students. Teachers do many things are done by teachers in improving students' morals, such as discussions, questions and answers, and special coaching. For example, when students have behavioural deviations, students are invited to discuss and answer questions about the problem with students committing behavioural deviations. So that after the discussion, there must be a solution. This makes students aware of their mistakes. Bustanul and Muhammad (2021) stated in their research that to improve students' morals, teachers can conduct discussions and ask questions and provide guidance to students so that problems can be adequately resolved.

However, the results of moral changes in realizing students who have good morals outside the classroom in the Sindang Dataran sub-district are still low. This is based on the results of interviews with respondents, stating that changes in student morals are also influenced by family and community environmental factors, which may cause changes in morals. Students are still low even though the school has a good strategy.

Physical Treatment

Based on the findings of the researcher and the results of interviews with respondents that the activities carried out by teachers and students at the State Elementary School in Sindang Dataran District in realizing students with good character outside the classroom include: students shaking hands with the teacher when they want to enter the class in the first hour and when they come home from school. The treatment action is students line up in front of the class, and the group waits in front of the class, then students queue up to shake hands with the teacher. This activity impacts the souls of students and teachers, whose results will increase students' familiarity with their teachers.

The activity of shaking students' hands with the teacher regularly every time they want to enter and leave school produces good behaviour and attitude; the results of research show this by Sujatmiko et al. (2019). Students often shake hands with friends, teachers, and parents will motivate students to be better treated. This sentence is also supported by the results of Prakarsa's

research (2020), namely the benefits of shaking hands between students and teachers, including (1) supporting children's psychosocial attitudes in a better direction; (2) children who like to shake hands will also tend to have a confident attitude; and (3) shaking hands can dilute a more relaxed atmosphere.

The research results by Evi Liestari (2019) also stated that the benefits of shaking hands for students are that it can strengthen friendships, shaking hands can foster good manners, and shaking hands can abort sins. Meanwhile, the research results by Azhary et al. (2021) show that changes in students' attitudes can be through activities outside the classroom, such as performing Dhuha prayers and extracurricular activities, such as Pramuka activities, dance arts, pencak silat, and others. Physical treatment improves attitudes so that morals become better; it can also be through the habit of being good. Purmawati (2021), in her research, states that changes in students' morals can be through regular training in the formation of good behaviour habits.

Furthermore, physical activities that can improve students' attitudes are praying together, cleaning the environment, and watering flowers. This will raise students' awareness of improving morals for the better. The results of the research by AP and Anwar (2021) stated that to form students to cultivate good morals, teachers and students pray together at Zuhur time, while to raise students' awareness, students can do physical activities in the form of cleaning classes, maintaining plants, and throwing garbage in its place. Physical activity can also create adult human awareness. Faisal and Sulkipani (2015) stated in their research that physical activity in student regiment training in preparation for defending the State could create awareness for participants in defending the State.

In addition, students' physical activities that can create a sense of love for the environment and peers are playing games, such as playing ball, playing obstacles, and traditional games. This statement is supported by the research results of Nurhayati (2012), which state that art-craft games as a promotion of education in early childhood can produce children's love of the environment and increase the closeness of fellow children.

Furthermore, in helping students be aware of a clean environment and, of course, part of faith, physical activities are carried out by making and socializing with students so that scattered garbage is accommodated in the trash. If this is done regularly, it makes students aware of garbage so that students' morals can improve for the better. As stated by Asteria and Heruman (2016) in their research, they make a garbage box in Karangrosik village every 20 M, the trash box is made, after 30 days they have been competing to put garbage into the trash box, this shows people's awareness in disposing of garbage. These community activities form good morals. Changes in student attitudes can be through discipline, such as teachers teaching discipline to

enter class on time, discipline in doing assignments, discipline in acting, and discipline in performing worship, such as praying, fasting, reading the Koran, and others. Improving students' attitudes toward physical discipline is supported by the research results of Muhammad et al. (2021), where the results show that students can improve their morals through prayer discipline.

Text Messages, Pictures and Videos

The results of documents in several public schools in the Sindang Dataran sub-district affixed writings such as: how to perform ablution, written messages in the form of "cleanliness are part of faith", and "pray for your parents after prayer", and others. The school's goal is to stick writing or pictures on the outside wall to improve students' morals. Student motivation in understanding learning by using picture media will improve student memory. This is in line with the results of Wibowo, et. al (2021) research, which increases students' motivation to learn the moral Aqidah using pictures. The results show students have higher learning motivation and immediate changes in student attitudes. Meanwhile, the results of Kartono, et. al (2018) stated that students prefer to watch videos with Islamic nuances during extracurricular activities. The research results also support the results of this study by Mukhias (2013), which states that when students study Tadarus, the Tadarus video is shown, and the students like watching the video.

Furthermore, the results of Silmi (2018) show that the message of moral da'wah using video will be better than the verbal message of the accuser. Anza (2019) shows the results of learning focused on morality for ages 4-6 years by using Islamic animated films, then students' morals improve faster because children's age is susceptible to films. The results of Iklil's research (2019) stated that the results of his teaching on morals using a film entitled "The house without windows". The study results were that students were very motivated to watch the film. This was evidenced after watching the film and continued with a discussion. It turned out that they were severe and focused on discussing morality towards God, fellow human beings, and the environment. When the discussion student Muni Fatun said, it could be seen that their awareness was heard from their more polite tone of voice.

Rahman's research (2018) carried out the application of audio-visual media to improve the morals of elementary school students. The research results show that the increase in students' morals can be seen in inner calm and mental health. Research by Rahmawati et al. (2018) shows innovative PowerPoint in improving students' morals, especially cognitive function, to manage learning problems related to Islamic religious education. Then, Fariatul (2017) stated in his research that the function of images in Islamic religious education learning books is beneficial for students in improving their morals, such as pictures of people praying, the call to prayer, and prayers. While the results of Bambang's research (2018) show that when teaching Islamic religious

education using poster media, well-known religious figures make students aware of themselves. Marleni, et. al (2021) said that when a learning book is designed with an illustration painting technique with a more dominant image, this is a fun and entertaining approach for children. When the child likes it, the child tends to change attitudes related to morals.

CONCLUSION

In the end, the researchers found the strategies of Islamic religious education teachers in the Sindang Dataran sub-district, Rejang Lebong district in realizing the morals of students outside the classroom, found the following: (1) six out of nine Islamic religious education teachers made programs through meetings with the principal, and the contents of the program in realizing the morals of students outside the classroom in the form of oral words, physical treatment, and written messages/pictures/videos; (2) while the three schools did not make the program, but they said the program had become entrenched in this school, and the teachers continued to carry out the program regularly.

The forms of activities of Islamic religious education teachers in realizing the morals of students outside the classroom are: (1) giving verbal advice: lectures commemorating Islamic holidays and national holidays; (2) physical treatment: students shake hands with the teacher when they enter the first hour and go home, clean the school yard, water the flowers in the classroom, and put the trash in its place; and (3) written/picture/video forms: sticking religious messages and a sequence of pictures on how to worship on the school wall, and watching videos with Islamic nuances during the teaching and learning process.

The success of the strategy of Islamic religious education teachers in realizing students with good morals outside the classroom at SDN in Sindang Dataran sub-district has not been maximized, because it is evident from the results of interviews with respondents, he stated that 2 former students often blackmail religious teachers on the way. However, the statements of several respondents that the success of the school program regarding the improvement of students' morals does not only depend on the school program but is also influenced by the family and community, especially the heredity factor (heredity). Therefore, the next researcher needs to conduct further research on the factors that influence student morality deviations. Especially in the Sindang Dataran sub-district, Rejang Lebong district.

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