

METHODS OF ISLAMIC RELIGIOUS EDUCATION TEACHERS IN FOSTERING STUDENTS' MORALS

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ABSTRACT:

Noble morals are the main goal in education, and the role of Islamic Religious Education teachers is very vital in instilling these values in students. Moral development is the main focus in shaping the character of students in accordance with Islamic teachings. Teachers not only convey material theoretically, but also apply various methods in it. There are three focuses of discussion: *first*, how do teachers approach in fostering students? *Second*, what are the implications of teachers' methods in fostering students' morals? *Third*, what are the supporting and inhibiting factors? This study uses a qualitative approach with a type of field research, which aims to describe in depth the methods used by Islamic Religious Education teachers in fostering students' morals. The data collection technique is carried out through observation, interviews, and documentation related to the moral development program at the school. The results of the research 1) The method applied by the teacher, namely the question and answer method between the teacher and students about things that are not understood and the teacher's questions to the students to find out the extent of their understanding, 2) the exemplary method so that students can have a reflection of good behavior, 3) the habituation method, where students must be forced to get used to doing positive things according to what is expected. This is supported by systematic learning stages, such as preparing books, reading prayers and juz amma, delivering materials, to discussions and closing. The implications are clear, students become more active, enthusiastic, and enthusiastic in following lessons and show increased participation in class. The success of this method is strengthened by several factors, namely the active involvement of students, the creativity of teachers in delivering material, and the availability of adequate infrastructure. However, there are also obstacles such as the lack of enthusiasm of some students, disturbances of class order, and time constraints that make the learning process sometimes have to be continued at the next meeting.

Keywords: *Methods, Teachers, Morals, Islamic Religious Education*

INTRODUCTION

Education is the most basic method and strategy in preparing human resources. This is because education is a matter of life and human life throughout their lives as individuals, social groups and nations. More than that, education can determine the pattern and quality of human life. This quality of life is mainly obtained from an active role and example in development and morals as a function of having spiritual strength, religion and morals as a function of education itself.¹

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals, and skills needed by themselves,

¹ Directorate General of Islamic Education, *Laws and Regulations of the Government of the Republic of Indonesia on Education* (Jakarta: Ministry of Religion of the Republic of Indonesia, 2016), 5.

the people of the nation and the state.² Teachers must also be role models for their students because teachers are admired and imitated, especially teachers where teachers play a role in shaping noble morals in every student, so that they can be applied in daily life.

Morality is a behavior that arises from the combination of conscience, thoughts, feelings, innate and habits and merges together, forming a unity of moral actions that are lived in the reality of daily life. All that has been done will give birth to moral feelings contained in human beings themselves as *fitrah*, so that they are able to distinguish between good and evil, what is useful and what is useless, what is beautiful and what is bad. Thus, in school as a teacher, it should be able to lead children to understand the science of morality in the hope that children will be able to understand true morals. The position of morals is the most important thing in life and is the fruit of Faith and Islam. Noble morals lead people to achieve their life goals, both happiness in this world and in the hereafter. In the word of Allah, it is clear that the virtues of morality are as follows:³ To prevent the worsening of students' morals, methods that can be carried out by Islamic Religious Education teachers for the development of students' morals in schools include examples, habituation, teaching, motivation, and punishment. Teachers together with other teachers can design various daily activities for students in schools that are colored by religious values. It is hoped that students are accustomed to carrying out positive activities that can essentially shape students' morals.⁴

Fostering Morals through education aims to shape children's spiritual mentality in accordance with religious norms. Basically, moral education forms human beings who have good ethics through understanding, knowledge, attitudes and skills. In its implementation, moral education requires the right strategy to achieve the goals of moral education. The strategy consists of methods and procedures that guarantee students to achieve their goals. The results of the initial observation are:

First, through the exemplary method, in the world of education is a very influential method and has proven to be the most successful in preparing and shaping the moral, spiritual, and social aspects of students. Considering that the teacher is the best figure in the eyes of students, all his actions and manners, whether they realize it or not, will be imitated by them. Not only that, the form of words, deeds and actions will always be embedded in the personality of his students. Therefore, the problem of exemplary is an important factor in determining the good and bad morals of students.⁵

Second, through the habituation method, this method can also be said to be a means of training in the form of habituation for students. One example is by doing good habits that are religious in nature such as getting used to dressing that covers the *awrah*, getting used to worshipping on time and so on. Students who have faith, noble character, piety and obedience to parents are one of the results of habituation that is carried out since childhood repeatedly. According to Gilbert Highest quoted by Jalaluddin stated that the habits that children have are mostly formed by family education. With a good habituation method, used in the formation of children's morals will get used to and behave well. Getting used to a charity or deed is the concern of teachers in the current era. Accustoming students to live

² Directorate General of Islamic Education, *Laws and Regulations of the Government of the Republic of Indonesia on Education* (Jakarta: Ministry of Religion of the Republic of Indonesia, 2016), 8.

³ Akmal Hawi, *Competence of Islamic Religious Education Teachers* (Jakarta: PT. Raja Grafindo Persada, 2018), 9.

⁴ Abudin Nata, *The Morals of Sufism* (Jakarta: Rajawali Press, 2021), 157

⁵ Akmal Hawi, *Competence of Islamic Religious Education Teachers* (Jakarta: PT. Raja Grafindo Persada, 2018), 12.

clean, harmonious, help help, speak politely, honestly, respect others, is the hope of this method.⁶

Third, through the method of advice in the learning process, advice is an important thing that cannot be left behind in the formation of students' morals. In Islamic education, advice is a means of forming faith, preparing children's moral, spiritual and social well-being. Because this advice can open children's eyes to the essence of something, and push them towards a noble situation, and decorate it with noble morals, and equip them with Islamic principles.⁷ For a teacher, advice is a way to educate students by using grammar, oral and written that can cause awareness and change for students. A teacher is not only a teaching staff but a teacher is also an advisor and motivator for his students. Advice can be said to be words that mean encouragement or invitation to do something good and leave something bad. A teacher can convey advice with good, wise words that can be understood by students.

Fourth, through the method of Stories, stories taken from the Qur'an and the stories of previous prophets can actually touch the hearts of human beings who hear them based on the basis of faith in Allah SWT. A teacher is the same as a preacher who conveys the truth. Teachers (Islamic Religious Education) convey Islamic religious learning materials according to those contained in the Qur'an which contain the stories of the previous ummah which are used as moral learning for their students. Teachers' activities in teaching using this story method can attract the attention of students to take part in lessons, pay attention to the teacher, explain about events that have occurred in the time of the previous prophets and apostles, and reflect and take wisdom from the events that have been narrated by the teacher so as to make an impression on students with the aim of changing attitudes, behaviors, and good ways of thinking from students.

Fifth, through the Reward and Punishment method, this method is often used in education, both in the family environment and at school. Gifts given according to the views of education experts do not have to be material, they can be in the form of praise or appreciation to students. The existence of giving gifts is to cultivate and motivate students to be more active in learning.⁸

In addition to their main duties, Islamic Religious Education teachers must also have a method of directing activities that are habitual to students for students to apply values, existing norms such as greeting each other, saying greetings, praying, participating in various activities, and others.⁹

From the results of the initial observations made by the researcher, the researcher saw that the teacher when teaching in class was quite good, occasionally joking to the students to break the atmosphere so that the students would not get bored, as well as the teacher in delivering the subject matter in a firm and loud voice. However, there were still students who did not respect the teacher such as making a fuss and sleeping during the lesson. The researcher also saw that there were rules that had to be obeyed, but there were still students who violated the rules such as arriving late to school even though the rules required students to come to school no later than 07:30. The researcher also saw many students who often did not attend school without any information, in this case not only one or two students were

⁶ Jalaluddin, *Theology of Education* (Jakarta: PT RajaGrafindo Persada, 2017), 96.

⁷ Muhajir, *Materials and Methods of Educating Children in the Qur'an* (Serang: FTK Banten Press, 2015), 141

⁸ Akmal Hawi, *Competence of Islamic Religious Education Teachers* (Jakarta: PT. Raja Grafindo Persada, 2018), 42.

⁹ Pupuh Fathurrohman, *et al.*, *Development of Character Education* (Bandung: PT Refika Aditama, 2019), 164.

absent but a lot of them could be up to six to eight students in one day and even that is not just one class but almost every class every day is like that. Also when taking exams or doing practice questions, the teacher asks students not to cheat, but there are still students who cheat during the exam. In Religion lessons, it is inseparable from the Quran as a guideline, students are often told to read the holy verses of the Quran by teachers. However, it was revealed that there are still many students who are not fluent in reading the Quran. The institution implements congregational dzuhur prayer activities, but researchers see that there are still students who are lazy to pray dzuhur in congregation and play around during the congregational dzuhur prayer.¹⁰

The uniqueness of this title, namely about the Method of Islamic Religious Education Teachers in Fostering Students' Morals, lies in the focus of the study which not only highlights the cognitive aspects of religious learning, but also emphasizes practical and contextual approaches in the formation of students' morals in a Nahdlatul Ulama-based school environment. This school has distinctive characteristics that integrate the values of local Islamic traditions with modern teaching methods, thereby creating a unique pattern of moral development that is relevant to students' daily lives. This research is important because it provides a real picture of how teachers play the role of educators as well as moral role models in educational communities with strong religious values.

The background for the selection of the title of Islamic Religious Education Teacher Method in Fostering Student Morals is the importance of the role of teachers in instilling noble moral values in students from an early age in the midst of increasingly complex moral challenges in the modern era. Islamic-based educational institutions affiliated with Nahdlatul Ulama have a strong commitment to forming the character of students who are not only intellectually intelligent, but also moral. Therefore, it is necessary to explore how the methods applied by teachers in fostering students' morals, and the extent to which these approaches are able to form behavior in accordance with Islamic teachings in the school environment.

RESEARCH METHODS

Research approaches and types

The research method is a step and way in searching, formulating, digging up data, analyzing, discussing and concluding problems in research.¹¹ This research uses a qualitative research method with *Action Research* analysis. It is used to improve practices or solve problems directly in the field, usually carried out in a cycle of planning, action, observation, and reflection. Qualitative action research is a type of research in the form of words or sentences that explain what it is about the phenomenon of the Islamic Religious Education Teacher Method in Fostering Students' Morals. Data can be obtained through the process of observation and interviews as well as documentation, then processed into easy-to-understand words.¹²

Data source

The data obtained from qualitative research is in the form of field data, be it observations, interviews or documentation and support with literature data. Therefore, the

¹⁰ Akmal Hawi, *Competence of Islamic Religious Education Teachers* (Jakarta: PT. Raja Grafindo Persada, 2018), 83.

¹¹ Moch. Bahak Udin By Arifin, *Textbook of Educational Research Methodology* (Sidoarjo: Umsida Press, 2018), 20.

¹² Suharti et al., *Teaching and Learning Strategy* (Surabaya: Jakad Media Publishing, 2018), 29.

data source in this study in the form of words and actions of people observed or interviewed is the main data source. The types of data are as follows:¹³ Primary data, secondary data

Technical data collection

There are several methods in the data collection process related to the discussion of this research as follows:¹⁴ Observation Method, Interview Method, Documentation Method.

Data analysis techniques

The data obtained in this study through the data collection method is raw data that is carefully analyzed so that the data can be raised in a scientific discussion that can be accounted for its validity.¹⁵ After the research data is collected, the next is the process of selecting the data and then analyzing and interpreting it carefully and tenaciously so that an objective conclusion is obtained from a research. Data analysis is the process of arranging the sequence of data, organizing it into a pattern, category, and unit of basic description.

Data management and data analysis in qualitative research are focused on inductive thinking, because in general it starts from the special that is interpreted to be compiled as a generalization that is generally applicable. Moving from this definition, it is clear that data analysis inductively means the processing of data from things that are specific to be generalized from. The preparation of data from this theory certainly starts from the data obtained from a specific case and then a conclusion is drawn that is tried to be applicable in general.¹⁶

DISCUSSION

Islamic Religious Education teachers use various methods in fostering students' morals, such as example, habituation, lectures, and personal approaches. These methods have positive implications for the formation of students' character, such as the growth of respect, discipline, and responsibility. Factors that support its success include a religious school environment, support from the principal, and active participation of parents. However, this process also faces obstacles, such as limited learning time and negative influences from the environment outside the school, including social media that is not in accordance with the Islamic values instilled.

Methods of Islamic Religious Education Teachers in Fostering Students' Morals

Islamic Religious Education teachers apply various methods in fostering students' morals, such as the method of example, habituation, and advice. Through the example method, teachers try to be a real example in their daily attitudes and behaviors, so that students can directly imitate the moral values shown. The habituation method is carried out with a routine of positive activities such as praying before studying, shaking hands, maintaining cleanliness, and respecting teachers and fellow friends. Meanwhile, the advice method is given periodically, both in learning activities and outside the classroom, to instill moral and spiritual values in accordance with Islamic teachings. These three methods complement each other and are applied consistently to form the character of students with good morals.

¹³ Muhammad Ramadhan, *Research Methods* (Suraaya: Cipta Media Nusantara (CMN), 2021), 1.

¹⁴ Nadirah et al, *Qualitative Research Methodology, Quantitative Mix*, (Padang: Azka Pustaka, 2022), 67.

¹⁵ Sugiyono, *Educational Research Methods (Quantitative, Qualitative, Combination, R&D and Educational Research)* (Bandung: Alfabeta, 2019), 531.

¹⁶ Albi Anggito and Johan Setiawan, *Qualitative Research Methodology* (Bandung: Jejak, 2018), 76.

a. Preparations made by teachers

First, the teacher makes a plan that aims to foster students' morals in Islamic Religious Education subjects through direct guidance to students, facilitate access to information about subject matter for students, develop students' understanding in applying morals to support the teaching and learning process.

The goal of this planning is made for students in grades 2, 3, and 4. So that the role of teachers in fostering student morals in this subject can run in accordance with the goals to be achieved in the teaching and learning process. In my opinion, as a researcher regarding the preparations made by teachers above, it is indeed very necessary in the teaching and learning process. Because in teaching and learning activities, of course, there are learning targets or goals that must be achieved by students. Therefore, careful preparations are needed before teachers teach students in the classroom so that learning goals can be achieved optimally and this greatly determines the success of teaching and learning activities.¹⁷

Based on the exposure of data and findings of researchers in the field that have been described above, it shows that the teacher's method in fostering morals can be said to be running with a sword. This can be proven by several explanations from the speakers above and the existing theoretical concept that the teacher's method in fostering morals can improve students in learning.

b. Steps of the teacher's method in fostering students' morals

As the results of findings in the field regarding the steps of the teacher's method in fostering student morals, the steps in the process of fostering student morals are by telling students to prepare their textbooks. Then reading the prayer, followed by reading juz amma together, after that the teacher begins to deliver the material, after delivering the material the teacher gives the students the opportunity to ask questions, after finishing it continues with a conclusion and ends with a prayer.

This is in accordance with the theory explained by Munirul Ikhwan Harianto as follows: The implementation of learning consists of three stages which include: introductory, core and closing activities.

1. Preliminary activities.

In preliminary activities, teachers must: a. prepare students psychologically and physically to follow the learning process; b. motivate students to learn contextually according to the benefits and applications of teaching materials in daily life, by providing local, national and international examples and comparisons; c. ask questions that relate previous knowledge to the material to be studied; d. explain the learning objectives or basic competencies to be achieved; and e. convey the scope of the material and explain the description of the activity according to the syllabus. 39 Attachment to Permendikbud No.22/2016, pp.11-12 28.

2. Core activities.

Core activities use learning models, learning methods, learning media, and learning resources that are tailored to the characteristics of students and subjects.

¹⁷ Moh. Syukron Afdillah, IAI NATA Sampang Student, (Researcher).

3. Closing Activity.

In the closing activity, teachers and students both individually and in groups reflect to evaluate: a. the entire series of learning activities and the results obtained to subsequently jointly find direct or indirect benefits from the learning outcomes that have taken place; b. provide feedback on the learning process and results; c. carry out follow-up activities in the form of assigning assignments, both individual and group assignments; and d. inform the learning activity plan for the next meeting.¹⁸

In my opinion, as a researcher, seeing the steps of the teacher's method in fostering students' character is very good, because this way it can make learning more directed. Especially with the very complete steps above, teachers no longer feel confused about how to foster students' morals in the learning process.¹⁹

Implications of teachers' methods in fostering students' morals

The implications of the teacher's method in fostering student morals above, it can be concluded that the implications of the Islamic Religious Education Teacher's Method in Fostering Student Morals:

- a. Students are more active in learning
- b. His enthusiasm is quite good
- c. Students are more enthusiastic in understanding the material explained by the teacher.
- d. Students participate more in learning activities.

A very vital role of teachers is to foster. This is the culmination of the previous series of roles. Fostering is making a serious effort to make something better and continue to be better than before. After the teacher teaches his students, then he will guide and direct, only then foster them. From this, we can understand that this role of fostering requires continuity (continuous) and is related to educational institutions in stages. In addition, the role of fostering teachers also involves policy makers, namely the government, in this case the Ministry of Education and Culture.²⁰ If teachers use methods on suitable material, then the results will be good for student understanding and will also have positive implications for teachers, so teachers will be more creative in using methods in delivering material so that students can easily understand what is conveyed by their teachers.²¹

Supporting and Inhibiting Factors Teachers' methods in fostering student morals

a. Supporting factors

Learning activities do not always run smoothly, but there are supporting and inhibiting factors in the method of PAI teachers in fostering students' morals in this Religion subject. The following are some of the findings of the researcher when observing the ongoing learning process in the classroom, among others: the existence of methods that can be a supporting factor in the classroom in learning so that it can attract students' attention then from there arises a high sense of enthusiasm from students to learn

¹⁸ Munirul Ikhwan Harianto, "The Learning Process of Islamic Religious Education in Junior High School (SMP) (Case Study at SMP Negeri 1 and 3 Way Jepara)" (Postgraduate Program of the Islamic University of Negari Raden Intan Lampung in 2017), [https:// repository. radenintan.ac.id/5697/1/MUNIRUL.pdf](https://repository.radenintan.ac.id/5697/1/MUNIRUL.pdf).

¹⁹ Moh. Syukron Afdillah, IAI NATA Sampang Student, (Researcher).

²⁰ Saipul Bahri, Sulthon Syahril, and Dewi Yanti, "The Role of Islamic Religious Education Teachers in Fostering the Morals of Grade 5 and 6 Students at SDIT Asy-Syamil Tungkal Jaya, Musi Banyuasin Regency for the 2022-2023 Academic Year," *Title: Journal of Management and Education* 02, no. 03 (2023): 269-79.

²¹ Moh. Syukron Afdillah, IAI NATA Sampang Student, (Researcher).

actively in learning. And also from the way the teacher can master well in the delivery of the material so that it can make students easily understand the material presented.

The supporting factors include the following:

There are three supporting factors in the Islamic Religious Education Teacher Method in Fostering Student Morals, which are as follows: *first*, the student factor because students are objects who must participate and be actively involved in learning activities. *Second*, the teacher factor, teachers who try their best to be more creative in making material so that it is easy for students to understand. And also about the attitude of the teacher in the classroom who will determine whether the learning process runs pleasantly or not, as well as as a determinant in the classroom as a controller so that there are no crowds. *Third*, the factor of teacher Pai method in providing varied material through methods that are very easy to accept by students.

If the three supporting factors above have been met. Then teaching and learning activities in fostering morals will run smoothly and what is desired can be achieved. Therefore, cooperation between each other is needed. Especially teachers, because teachers are the determinants of the success of learning. No less important than both, if the facilities and infrastructure are inadequate, it will be difficult for teachers to apply a method. The same goes for students, if students do not feel impressed or interested in the learning. Then the atmosphere in the classroom is less active without enthusiasm from students so that learning does not run optimally.²²

b. Inhibiting factors

First, students can be said to be a factor of support as well as an obstacle. Because at that time there were still some students who were still not enthusiastic about listening to the teacher's explanation, also in learning activities in understanding the material still need to be repeated, in contrast to students who pay attention, sometimes there are students who make a noise in the classroom. *The second* (time) of the first factor makes time less efficient, which at first has been neatly arranged but there are still students who do not understand. So it makes time less and needs to be continued at the next meeting.

"In this case as a researcher, to overcome students who do not pay attention to the teacher's explanation in fostering students' morals in the subject of Religion, namely: in a way that the teacher must provide everything necessary before the learning takes place, then give directions so that they do not speak and or listen to the explanation given by the teacher, so in essence as a teacher must educate as well as possible, so that learning can run well and effectively".²³

CONCLUSION

The methods applied by teachers in fostering students' morals are quite effective. Namely the question and answer method, the exemplary method, and the habituation method. This is supported by systematic learning stages, such as book preparation, reading prayers and juz amma, delivering material, to discussions and closing. The implications are clear: students become more active, enthusiastic, and enthusiastic in following lessons and show increased participation in class.

²² Moh. Syukron Afdillah, IAI NATA Sampang Student, (Researcher).

²³ Moh. Syukron Afdillah, IAI NATA Sampang Student, (Researcher).

The implications of the teacher's method in fostering students' morals above, it can be concluded that the implications of the Islamic Religious Education Teacher Method in Fostering Student Morals are as follows: a) Students are more active in learning b) Their enthusiasm is quite good 3) Students are more enthusiastic in understanding the material explained by the teacher.

The success of this method is strengthened by several factors, namely the active involvement of students, the creativity of teachers in delivering material, and the availability of adequate infrastructure. Meanwhile, there are also obstacles such as the lack of enthusiasm of some students, disturbances of class order, and limited time that make the learning process sometimes have to be continued at the next meeting.

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