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THE EFFORTS OF ISLAMIC RELIGIOUS EDUCATION TEACHERS IN DEVELOPING STUDENTS' CHARACTERISTICS IN THE ALMARJAN DUTA INDAH INTEGRATED ISLAMIC ELEMENTARY SCHOOL, BEKASI CITY

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A b s t r a c t s
The efforts of Islamic Religious Education teachers in fostering student morals have an important urgency in forming good character. The purpose of this study was to find out the concepts used by teachers in providing Islamic Religious Education to SDIT Almarjan Duta Indah Bekasi students. The research method is a qualitative method with a descriptive approach. Data collection techniques used in this study included class observation, teacher interviews, and document study. The subjects in this study were students of SDIT AlMarjan, Bekasi City. The results of the study show that the efforts of Islamic Religious Education teachers in fostering student morals have positively impacted student character development. Teaching practices that involve interactive learning, the use of role models, and the use of religious values in the context of everyday life help students understand and internalize moral and ethical values. Thus, the implications of the efforts of Islamic Religious Education teachers in fostering student morals are very important in improving student character, strengthening religious identity, improving the quality of Islamic religious education, and contributing to the formation of a moral society.

Keyword:
Islamic Religious Education, Morals

Introduction

Basically, education is to develop individual potential as a human being so that they can live optimally, both as a person and as part of society and have moral and social values as a guideline for life. Thus, education plays an important role in determining the black and white of human beings, and morality becomes the main standard of human quality. That is, good and bad morals are one indicator of the success or failure of education.

Education not only aims to form humans who are intelligent in their brains and skilled in carrying out tasks, but are expected to produce people with noble morals, so as to produce *excellent* citizens. Therefore, education does not merely transfer knowledge to students, but also transfers moral values and human values that is universal. With universal moral transfer,

it is expected that students can appreciate the lives of others reflected in behavior and self-actualization, from elementary school age to adulthood to become *good citizens*.

But in fact, Indonesian people (especially school-age children) today, pay less attention to moral values which are reflected in behavior that does not respect human values such as adolescent brawls, lack of respect for parents, lack of respect for teachers, and towards authoritative figures, lack of respect for family norms, life is not in siplin, increasing dishonesty, such as truancy, cheating, and stealing, the increase in peer groups that are cruel and violent, the emergence of crimes that have bigoted and hateful attitudes, impolite language, deterioration in work ethics, increasing selfishness and lack of sense of responsibility as citizens, the emergence of waves of self-destructive behavior such as premature sexual behavior, alcohol/drug abuse, suicidal behavior, the emergence of ignorance of manners including neglect Moral knowledge as the basis of life, such as the tendency to blackmail, disrespect for rules, and behavior that is harmful to oneself or others.

Moreover, during the era of globalization, Indonesian people tend to behave hard, fast, accelerate in getting things done, and instant culture. Humans are forced to live like robots, always in high competition (conflict) with others, live like a fast-turning wheel, which makes humans disoriented, abandon universal norms, use the concept of Machiavelli (justifying all means), selfish, and do not have good morals, do not respect, love and love others.

With the provision of moral education to elementary school children, it is hoped that it can change children's behavior, so that students when they are adults are more responsible and respect others and are able to face the challenges of a fast and changing era. This is where the importance of moral values that function as a transpharmaceutical medium for Indonesian people to be better, have excellence and intelligence in various fields, both emotional intelligence, social intelligence, spiritual intelligence, kinestic intelligence, logical, musical, and linguistic intelligence.

In Islam, morality is the central theme, as the purpose of Islamic education and morality is made by Allah as a measure of one's faith. This means that the perfection of one's faith is seen from the goodness of his morals. This is based on Rosulullah's explanation in a hadith:

"*A perfect believer of faith is the best of morals.*" (HR. Abu Daud and Tirmizi).

According to Abuddin Nata, morality is an action that is done deeply and without thought, but the action has been ingrained and embedded in the soul, so that when doing the deed no longer requires consideration and thought.

Therefore, parents, teachers, and anyone who is responsible for education, must familiarize and train children with noble morals, in accordance with the spirit of the times that are being faced today, so that later students (elementary school students) are like arrows out of their bows against, overcome their own problems, but have good and noble moral advantages. To cultivate and develop noble morals, educational institutions are needed that make moral formation a central issue, and its existence is one of the means to build the good of individuals, society and human civilization. And keep in mind that in the development of moral education, it needs to be designed properly by paying attention to the opportunities and challenges that arise.

One of the educational institutions that prioritizes moral education is SDIT Al Marjan Bekasi City. This educational institution was established in 1986. Its development can be said to be rapid, and it has attracted people's interest. There are more and more enthusiasts, even not accommodated and forced to be limited, because of the limited facilities and infrastructure in this school.

From the above background, the author is interested in conducting further research at SDIT al-Badr. There are several problems that will be studied fundamentally in this study. These problems include: (1) How to implement Moral Education at SDIT al-Badr, Bangkinang District, Kampar Regency. (2) What are the factors that support and hinder the implementation of moral education at SDIT al-Badr, Bangkinang District, Kampar Regency?

A study conducted by someone cannot be separated from giving answers to why and for what the research was done. Starting from the above problems, this research aims: To find out how the implementation of moral education at SDIT al-Badr Kampar Regency. (2) To determine the factors that support and hinder the implementation of moral education in al-Badr educational institutions of Kampar District

This research is useful (1) to find information about the implementation of moral education at SDIT al-Badr, Kampar Regency. (2) Seek information on factors that support and hinder the implementation of moral education in al-badr educational institutions of Kampar District. (3) To take a good format from the implementation of moral education at SDIT al-Badr Kampar Regency, so that it can be used as a reference by various parties in need. (4) To increase the wealth of knowledge in the field of research.

Methods

The research was conducted at the SDIT al-Badr educational institution, Kampar Regency, Jatikramat Village, Jatiasih District, Bekasi City. This research uses the informant method. Informants are individuals who are expected to be research partners to facilitate research. The object of this study is the implementation of moral education in al-Badr Integrated Islamic Elementary School (SDIT), with the aim of knowing and revealing the extent to which they implement daily morals in associating at school. While the subjects of the study are:

a. Principal of SDIT AlMarjan

From the principal of SDIT AlMarjan, it is hoped that accurate information or data will be obtained about the general description of SDIT AlMarjan which includes the history and background of its establishment, location and geography, organizational structure, condition of teachers and students, facilities used and all activities that support all moral education activities at SDIT AlMarjan.

b. Waka Student Affairs

Through the student waka SDIT AlMarjan, information or data on cases that have been handled and what actions are given in the context of moral education at SDIT AlMarjan.

c. Teachers

SDIT AlMarjan teachers are parties who interact directly in the implementation of the implementation of moral education for students. Through teachers, it is hoped that data can be obtained regarding activities and ways of implementing moral education.

d. Students

SDIT AlMarjan students are a source as a source of real and real data from programs that have been applied in schools. From them can be obtained valid data of the success of school programs that have been launched or vice versa a program that failed to be applied to SDIT AlMarjan students.

e. Parents of students

Parents are people who directly see the fruits of moral education carried out at SDIT AlMarjan. From them can be obtained data about children's morals.

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

a. Interview

An interview is a conversation with a specific intention. This conversation is carried out by two parties, namely *the interviewer* who asks the question) and the interviewee who provides answers to the questions. There are three types of interviews according to Paton quoted by Moleong, namely:

1) Interview Informal talks

This type of interview the questions asked depend largely on the part of the interviewer himself. The interviewer's relationship is an ordinary, natural atmosphere whereas the questions and answers proceed as usual in everyday life.

2) Approach using general interview instructions

This type of interview requires the interviewer to make outline instructions and the main lines formulated do not need to be asked sequentially.

3) Open raw interview

This type of interview is an interview that uses a standard set of questions. The questions, words, and way of presenting them were the same for each respondent. Flexibility in holding questions.

b. Observation

Observation is a technique or way of collecting data by observing ongoing activities. This method researchers use to obtain data related to the implementation of moral education at SDIT AlMarjan. In the implementation of observations are divided into three, namely:

1) Direct observation, is direct observation of the object under study

2) Indirect observation, is an observation made on an object through the medium of a tool or means, whether done in actual siuation or imitation

3) Participative observation is an observation made by taking part or directly involving the object under study.

The three observation models above the researchers used in collecting data in this study.

c. Documentation

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

The data analysis method in this study is a qualitative descriptive method. Qualitative data analysis consists of three lines of activities that occur simultaneously namely data reduction, data presentation, and conclusion drawing or verification.

Results and Discussion

The ways of implementing moral education at SDIT AlMarjan are as follows:

1. Ablution, Prayer, Remembrance and Prayer Practice

At SDIT AlMarjan, moral development to Allah swt., is carried out by getting children to pray every day on time, namely zuhur and asar prayers. A teacher at this school revealed that every time the Zuhr and Asar prayers arrive in particular, we guide children from the performance of wuduk to the implementation of prayers and dhikr and prayers that are read after prayer. For students who are considered good in the implementation of prayers, they are allowed to pray in the mosque, while for students who have not, they are scouted in class first. Prayer here is not only obligatory prayer, but also the habituation of dhuha prayer. However, for the implementation of Dhuha prayers, the day is rotated for each local and carried out in the mosque. For dhuha prayers are familiarized, especially for the third grade and above. This prayer habituation aims to make children close to Allah Almighty, thus preventing themselves from cruel and mungkar acts as the purpose of prayer education itself, besides it is hoped that children will be accustomed to noble morals. This statement is supported by observations that researchers carry out. Researchers saw firsthand the teachers guiding students responsibly in the implementation of wuduk to prayer. This is also supported by the statement of one of the parents, saying: "My child now prays on time, disciplined, respectful to parents, good character, different from before entering this school". This statement by the parents shows the success of the school in accustoming children to have a good relationship with God which will have implications

for good relations with fellow humans. The guidelines for the implementation of moral guidance in this prayer habituation at SDIT AlMarjan are as follows:

1) Pay attention to the example of ablution displayed by the teacher.
2) Perform ablution slowly to ensure all performance Harmony and requirements of shah ablution'.
3) Read prayers and intentions before and after in a jahar and ponder mistakes in order to be forgiven by God.
4) Memorize all recitations of prayers, dhikr and prayers at once with translation and correct understanding.
5) Perform prayer movements in accordance with the characteristics of the prophet's prayer.
6) Arrange prayer shaf according to each usroh / group or fulfill the leading shaf.
7) Lead the congregation by memorizing verses of the Qur'an at least 1 (one) serakaat page.
8) Recite all recitations of prayers, dhikr and prayers in a smooth voice, khusu', full of understanding and repeatedly in accordance with the provisions.
9) Provide and tidy up the prayer mat well quietly.

2. **Adab's Guidance at the Majlis Study**

Child guidance at the learning council aims to make children learn well and calmly. If in learning children have applied the morals of studying, then the knowledge will be obtained and useful for their daily lives. One of the teachers stated that before the children entered the classroom, they lined up neatly, and entered the classroom quietly. Before the lesson begins, children are accustomed to praying, sitting neatly and quietly. If these conditions have not materialized, the lesson will not start. This statement is supported by the results of researchers' observations on the learning process in several classes of SDIT AlMarjan. Students seem to enjoy learning, They earnestly listen to the teacher's explanations and perform the tasks instructed by the teacher in a calm atmosphere. The students seemed to respect their teachers very much. This may be because these teachers deserve to be used as role models for students. Gentle words, affectionate, good behavior in educating students, have become a common phenomenon in this school. There is something that attracts researchers in this school, namely the creation of a calm atmosphere, mutual respect, and soothing. This was also stated by one of the parents, in this school there was almost no commotion, there was a calm and peaceful atmosphere. The implementation guidelines are as follows:

1) Entered the council room calmly and unhurriedly.
2) Sit quietly, neatly and in the right sitting position.
3) Start by reading Hamdalah, Shalawat and Do'a.
4) Prepare, open and read textbooks even though the teacher has not entered the study council room.
5) Listen calmly and attentively to the teacher's explanations and explanations.
6) Carry out schoolwork seriously, carefully and neatly.
7) Memorize all courses in accordance with their respective provisions and abilities.
8) Do not leave the council room during study, unless allowed by the teacher and take turns, not in droves.
9) Ask something you don't understand or don't know by pointing your hand without fuss, and start talking when invited by the teacher.
10) Tidying up all books, stationery, tables and chairs, how to sit during the learning process.
11) Close the learning ceremony by reading Hamdalah, Shalawat and prayers.

12) Get out of the ceremony room politely, regularly, calmly and unhurriedly let alone run around.

3. Guidance on Eating and Drinking

During the lunch break, the children of SDIT AlMarjan, guided by the teacher, for lunch. One teacher stated that "at lunchtime each student gathers in his group according to the order of the class, and is separated between male and female students. On this occasion the teachers taught the right eating in Islam. This statement is in accordance with the observation of researchers at SDIT AlMarjan, that it was seen that students regularly under the guidance of teachers, enjoying lunch. The family atmosphere is so thick between students and teachers. The implementation can be seen below:

1) Wash both hands well and perfectly.
2) Gather according to their respective groups calmly and orderly.
3) Recite prayers expectantly the blessing of eating and drinking from God.
4) Eating and drinking with your right hand and sitting well and politely
5) Drink a little water before meals.
6) Bribe food and take drinks well so as not to be wasted on the floor / table.
7) Chewing food until smooth before swallowing.
8) Not talking and talking while chewing and drinking.
9) Always use your right hand during meals and drinks.
10) Rest for a while while sitting after eating and drinking.
11) Talk and talk about the good in a polite voice.
12) Recite prayers after eating and drinking with special respect and hope to be free from the doom of hell.
13) Tidying up and cleaning all equipment and places to eat and drink.
14) Entered the study room in an orderly and calm manner.

4. After-School Guidance

Before returning home, the students of SDIT AlMarjan, guided by the teacher, to practice the rules after school. With this habituation, it is expected that children are accustomed to discipline and order. One teacher stated that, before returning home, students were guided to pray and say hello and leave the classroom quietly. Children who are considered the best morals are allowed to go home first. The implementation is as follows:

1) Walked out of the council room studying quietly and orderly.
2) Say hello to teachers and friends when parting.
3) Shaking hands before parting, men and men, women and women.
4) Wait Pick-up deep condition sit with orderly within the school grounds and in the seating provided.
5) Read textbooks or repeat Qur'an and hadith memorization while waiting for the pick-up.
6) Keep wearing school uniforms neatly and cleanly.
7) Ride carefully and recite prayers expectantly salvation from God.
8) Do not stop at home and any place while going to the house, except with the knowledge of the teacher and or parents.
9) Once home, read the prayer and say the greeting in full longing for the safety of parents and family.
10) Shake hands with all family members who meet when they return home.
11) Put all the fittings and equipment and school uniforms in place neatly.

5. Activity Mandate

Furthermore, the SDIT AlMarjan school also implements mandate regulations for students' activities at home after returning from school. In its implementation, the school

cooperates with parents. In some semesters, parents have applied to provide moral guidance forms for students at home to their parents, which they must fill in. But it didn't last long, because it kept teachers busy, and sometimes parents paid less attention to it. Therefore, the emphasis on implementing moral education is currently more focused on schools under the supervision of assigned teachers. Meanwhile, to be at home, it is enough to hold intensive meetings with parents to unite the vision and mission together to foster a righteous generation. The mandate of student activities at home set by the school is as follows:

1) Pay attention to and or read the schedule of activities for the moral provisions of students after school.
2) Carry out all activities with sincerity to Allah and precisely according to the guidance of the Prophet SAW.
3) Do not watch and listen to television shows, vcd, radio and the like except those that are good and true.
4) Do not use cellphones, computers / laptops, MP3 / MP4 and other technological tools except for the right, good and knowledgeable family.
5) A good and true event is not to show male and female aurats, not to feature adult women in the form of original or cartoon or virtual images, not to contain stories and dirty words, lies, excessive joking and indulgence in love and sex.
6) Wearing costumes / clothes that are in accordance with the wishes of Allah SWT anywhere and anytime, namely: Field (does not form curves for women), not transfaran, covers all aurat except in front of the mahrom when in the house.
7) Do not leave the house and or do activities except with the knowledge of parents or family.
8) Do schoolwork at night with enthusiasm and happiness.
9) Always recite prayers and say greetings when going in and out house.
10) Perform prayers, dhikr and prayers with special and be guided by people old and family.
11) Helping parents and families with full knowledge and with all their strength and ability.
12) Get ready for school and make sure all clothes, uniforms, equipment and school supplies are ready and complete.
13) Riding a vehicle and/or walking with the heart accompanied by reading
14) Prayer.

6. Supporting and Inhibiting Factors for the Implementation of Moral Education at SDIT AlMarjan

Factors supporting the success of the implementation of moral education at SDIT AlMarjan are as follows:

1) Strong commitment from the foundation in realizing an Islamic generation with knowledge and noble character. This is stated in the mission of SDIT AlMarjan, namely: Creating an environment for children who love knowledge and display *qudwa almutsla* (ideal example) in the teaching and learning process.
2) There are clear technical guidelines for the implementation of moral guidance at SDIT AlMarjan which is a guideline for teachers, in fostering and assessing the morals of students at SDIT AlMarjan both related to themselves, relationships with God, relationships among school residents and the school environment.
3) The teachers' council is a graduate of the al-Badr foundation, which has a common vision and mission in shaping the Islamic generation.
4) The cohesiveness and sincerity of teachers (hoping for the pleasure of Allah) to create a noble Islamic generation, which has been instilled by the foundation to all teacher

councils. This was illustrated in a researcher's interview with one of the teachers of SDIT AlMarjan, revealing "I feel very happy to be able to participate in preaching in the way of Allah, by carrying out the mandate to create a generation of Islam with noble morals. For me its value is very valuable for my life in this world and the hereafter".

As for the inhibiting factor, in realizing a generation with noble morals, namely sometimes the lack of cooperation between parents and the school in realizing the Islamic generation, as found by 3 students who play in internet cafes outside school hours, in this one year, there are even parents who provide for their children money to go to the internet café every day. However, it can be bridged by holding regular recitation 2 times a month, 1 time for mothers and once for fathers, to increase knowledge while uniting the vision and mission to realize a generation with noble morals.

Conclusion

Based on the research that has been carried out, several conclusions can be drawn:
1) SDIT AlMarjan Bangkinang, is an integrated Islamic elementary school that prioritizes moral education as a fruit of knowledge and proof of one's faith in Allah SWT. For this school, the success of education is seen from how far the implementation of akhlakul karimah of all students in their daily lives. Therefore, SDIT AlMarjan makes akhlakul karimah as the main educational goal of this educational institution.
2) The way taken in realizing this goal is to hold Quran tahfizul education, wuduk guidance, prayer and remembrance, guidance, adab dimajlis knowledge, moral guidance at rest hours, adab guidance to the canteen, food and drink guidance, adab guidance in the school environment, guidance adab home, and adab guidance at home to go to school.
3) The factors that support the success of the school in implementing moral education are a strong commitment from the school, a strong commitment from the foundation in realizing a generation of noble morals, the existence of clear technical guidelines for the implementation of moral guidance at SDIT AlMarjan which is a guideline for teachers, in fostering and assessing the morals of students at SDIT AlMarjan both related to himself, relationship with Allah, relationship with fellow school residents and school environment, the teacher council is a graduate of the AlMarjan foundation, which has the same vision and mission in shaping the Islamic generation, cohesiveness and sincerity of teachers (hoping for Allah's pleasure) to create a noble Islamic generation.
4) As for the inhibiting factor, in realizing a generation with noble morals, namely sometimes the lack of cooperation of parents with the school In realizing the Islamic generation, but this can be bridged by holding regular meetings of parents and schools 2 times a month to unite the vision and mission in realizing Sholeh's children.

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