

Implementation of Akidah Akhlak Learning in Madrasah Aliyah DDI Soni, South Dampal District, Tolitoli Regency

Zulkarnaim Zulkarnaim^{*1}, Sidik Sidik², & Nurdin Nurdin³

¹Faculty of Islamic Economic and Business,

² State Islamic University (UIN) Datokarama Palu

³State Islamic University (UIN) Datokarama Palu

*Corresponding Author: Zulkarnaim E-mail: zkrahman2@gmail.com

ARTICLE INFO	ABSTRAK
Volume: 1 ISSN:	The implementation of Akidah Akhlak learning is the main pillar in shaping the morals of students, which becomes madrasahs extra value in educational programs. This research aims to determine: 1) The form of implementation of Akidah Akhlak learning, 2) The use of methods, media and learning strategies, as well as supporting and inhibiting factors in learning Akidah Akhlak in Madrasah Aliyah DDI Soni, South Dampal District, Tolitoli Regency.
KEYWORDS	The research design used in this research is qualitative research. Sources of primary data were from interviews with informants, in this case, the head of the madrasah and Akidah Akhlak teachers. The secondary data were obtained from literature relevant to the problems. The methods of data collection were interviews, observation, and documentation. Based on the analysis using Behavioristics learning theory in Thorndike's perspective, it shows that in Akidah Akhlak Learning, the teacher uses a stimulus in every lesson by 1) Providing reinforcement in the form of advice before and after learning is carried out; 2) Giving stimulus in the form of awards when learning is carried out well and giving guidance when students have not achieved learning objectives well; 3) Adapting to the learning conditions encountered in the classroom. Students' responses can be seen through their actions in following Akidah Akhlak learning process well. The results of this research show that 1). The purpose of implementing Akidah Akhlak learning is to instill in students a strong belief in Allah SWT., manifested through noble character toward themselves, fellow human beings and nature. 2). The implementation of Akidah Akhlak learning is carried out using direct face-to-face and online learning (E-Learning). 3). Akidah Akhlak learning uses a combination method between Lectures, Questions-and-Answers, discussions, and exemplary methods according to teachers' ability and the students' needs. The learning media used were still limited according to the abilities of teachers and madrasahs. The strategy used was exemplary, where the Akidah Akhlak teacher and the educators in the madrasah try to make themselves an example and role model for students in the madrasah. 4) The obstacles that occur in the implementation of Akidah Akhlak are divided into Internal Barriers, including: 1) The limited number of Akidah Akhlak teachers, which is only one teacher to teach six classes; 2) Lack of professional training; and 3) lack of teaching aids for Akidah Akhlak subject in the madrasahs.
Implementation, Learning, Akidah Akhlak.	

1. Introduction

¹ Zulkarnaim is a Student of Islamic Religious Education Study Program at Postgraduate School, Universitas Islam Negeri Datokarama Palu, Indonesia. This paper was presented at The 1st International Conference on Islamic and Interdisciplinary Studies (ICIIS) 2022, as a presenter, held by the Postgraduate School Universitas Islam Negeri Datokarama Palu, Indonesia

The success of a country in realizing its goals is not only seen from the number of adequate natural resources. This can certainly be seen in our country, which is famous for its rich natural resources, fertile soil where various plants can live, and the forests that have become one of the symbols of the lungs of the world. However, this wealth has not been a solution to advance the country..

Another thing that needs to be considered is the quality of human resources. Indonesia has a vast population. Based on data from kompas.com, in June 2020, the number of Indonesian residents recorded at the Ministry of Home Affairs through the Director General of Population and Civil Registration (Dukcapil) was as many as 268,583,016, and it will undoubtedly increase continuously. With such a large population, it is highly expected that there will be adequate quality human resources in helping to achieve sustainable development.

On this basis, education with adequate quality is needed to produce excellent students in the aspects of science and morals, which will be significant assets in creating quality human resources to support the achievement of the nation's ideals in the future. It is the state's obligation to carry out education as a whole.

One of the concepts of education is a conscious and planned effort aimed at obtaining students' active learning so that students can develop their potential, display noble character in everyday life both for themselves and society, be honest and responsible, strengthen by skills that support his service to the homeland and nation (Nana Sudjana, 1996). As stated in the National Education System Law No. 20/2003:

"Education is a conscious effort and plan 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 character and skills needed by themselves, society, nation and state." Nana Sudjana, 1996,

On the other hand, education is also an embodiment that is not as easy as turning the palm of the hand because the human being is a complete person and a complex person, so it is not easy to study thoroughly.

Therefore, education will still need new things which are in line with the development and progress of science and technology. Besides that, it also does not rule out aspects of humanity, social and religious values". In addition, the concept of education also has no time limit in the sense that education will never end as long as human civilization exists. (Zuhairin,2009)

The majority of the population of Indonesia is Muslim, so Islamic education has an immense contribution to producing religious generations who have good character. This is certainly a big responsibility for managers of Islamic education, looking for innovations and developing effective learning.

Islamic education is present at all levels of formal education in Indonesia, both under the auspices of the education office and the ministry of religion, including early childhood education (PAUD), elementary school (SD) or madrasah ibtidaiyah (MI), junior high school (SMP) or madrasah tsanawiah (MTs) and senior high school (SLTA) or madrasah aliyah (MA), and college or university so that there is a great opportunity for Islamic educational institutions to produce quality graduates.

According to Umar Muhammad at-Taumi Ash-Shaibani quoted by Bukhari Umar, the goal of Islamic religious education is the creation of humans who are close to Allah and have perfect obedience traits so that they can carry out their duties of devotion to Allah, become responsible khalifah (caliphs) based on piety, have faith, knowledge, and noble character, and uphold the value of truth to build humans with strong personalities in carrying out their religion. (Leli Halimah, 2017).

Talking about the concept of education, especially quality Islamic education, quality elements are needed, be it from the educators, students, methods, or the teaching and learning process.

Learning activities are one way of presenting learning materials to the students. Good learning activities are based on the National Education System Law chapter IX, which explains the national education standards article 35 paragraph 1: "National

education standards cover standards of content, process, graduate competence, education staff, facilities and infrastructure, management, financing, and education assessment that must be improved in a planned and periodic manner. National Education System Law: 2003)

One form of Islamic learning in madrasas is the existence of Akidah Akhlak subjects that public schools do not own. This subject specifically teaches behaviour in everyday life, such as human relation with God (hablumminallah) and human relation with fellow humans (hablumminannas), or referred to as commendable morals. The main focus is so that students can apply it to themselves or to the society that reflects the example of the Prophet Muhammad SAW., which has been written in the Qur'an and contained in the Sunnah as a source of basic law and life guidance for all Muslims. Besides that, one of the purposes of sending the Prophet Muhammad was to perfect the morals and behavior of the ummah.

As Allah states in the Qur'an Surah Al-Ahzab [33] : 21:



Translation: Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often.

Therefore, the teachers of Akidah Akhlak have a responsibility to their students, teach and educate them wholeheartedly to instill good morals and religious values, which will help the realization of a generation of noble character. As the command of Allah in the Qur'an Surah An-Nahl verse 125:



Translation:” Invite “all” to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner. Surely your Lord “alone” knows best who has strayed from His Way and who is “rightly” guided.

Religion-based schools, in this case, madrasas, are expected to have a presence to produce graduates with morals. One indicator that distinguishes public and religious schools is the existence of Akidah Akhlak learning, which specifically discusses human beliefs and morals. Madrasas are used as benchmarks for the existence of Islamic religious learning in an area. If there are adolescent problems related to morals, madrasas are considered responsible for this. Likewise, when school children or teenagers in the area do something good, the madrasa is considered successful in providing change. This is the biggest challenge for every manager of a Religion-based School (Madrasa).

This is clearly illustrated in the observations the researchers made in one of the areas where they carried out this research, namely Soni Village, South Dampal District, Tolitoli Regency. Considering that the area is eminent as the center of Islamic organization named Darud Da'wah wal Irsyad (DDI), it becomes a big asset for the area to produce generations of morals through maximum religious learning, including the management of effective and efficient Aqidah Akhlak learning. Therefore, it is expected to provide knowledge to students that can be practiced and benefit the community in the area.

However, the reality is different. Of the various students' activities in the madrasa, most students have not reflected on the significant practice of Akidah Akhlak learning. Their activities are still like teenagers in general. They like to gather with their peers in less valuable activities such as playing games without time limits, be reckless on the highway, use social media continuously without remembering the time of worship, treat the teacher as peers and other less commendable acts, both at school and outside school. These things are signs of a lack of awareness of morality and have not fully comprehended the learning of Akidah Akhlak.

The cases mentioned are big challenges for all Islamic education implementers there, especially education managers in madrasas, including teachers of Aqidah Akhlak learning. They must think hard about how to realize the commendable morality that will become differentiators amid the community around the educational institution. Because it is related to the problem of adolescent morals, it is the madrasa that will be the main focus. This is very reasonable because some Islamic subjects in the madrasa are not taught in other public schools in terms of educational patterns and subjects.

Madrasah is one of the solutions that can be an alternative to direct the students' behavior. Akidah Akhlak learning becomes one of the students' main pillars of moral development. Therefore, the whole process of Akidah Akhlak learning must be carried out properly. Cooperation among all educational institutions in the madrasa is needed, especially the role of the teachers.

The problem of fostering students' morals in learning contains several factors, for example, in the curriculum, teacher and educational staff factors, facilities and institutional infrastructure, student factors, parents/guardians of students to the community and the environment. The factor of educators/teachers has the most influence on the learning process because they have the most active role in achieving learning objectives, which in turn can provide a generation of noble character. As the main actor in the education process, the teacher is expected to be able to position himself as the main actor in directing and providing guidance to students to reach educational goals.

2. Literature Review

Creativity

The teacher is a central figure in learning. The presence of a teacher is very decisive for the success of the teaching and learning process in the madrasa, so the position or profession of the teacher is very noble. Some say that the teacher is the one who must be imitated, in line with the proverb "*Guru kencing berdiri murid kencing berlari*" means that the teacher's behavior and words will be imitated by his students.

Teachers tend to be given full responsibility for developing a good learning atmosphere in delivering teaching materials in the hope that students can easily understand and apply the learning materials. Besides that, educators do not just convey learning material, but more importantly, to be a good example to students and instilling noble attitudes and ethics as the value of learning Islamic religious education in madrasas.

Therefore, an effective Akidah Akhlak learning process is expected to be one of the main alternatives in overcoming problems related to student behaviour. It becomes the central point that learning Akidah Akhlak is one of the main elements in the curriculum that must be implemented as well as possible.

The description above raises the interest of researchers to study and further analyze the actual implementation of good Aqidah Akhlak learning. It is crucial to know all aspects of learning the subject in the madrasa, in terms of planning aspects, learning devices, methods and learning media, as well as the inhibiting factors in the learning process. Therefore, the researchers raise the research title "Implementation of Akidah Akhlak Learning in Madrasah Aliyah DDI Soni, South Dampal, Tolitoli Regency".

3. Methodology

1.1 Data Collection Techniques

The data collection technique is "Information that can be obtained through certain measurements, to be used as a basis in compiling logical arguments into facts" (Sugiyono, 2011). The data collection technique is a method used by researchers to obtain relevant data because qualitative research is a phenomenon that can be understood well.

1. Observation

The observation method is a data collection technique by observing directly or indirectly the things observed and recording them on the observation tool. (Wina Sanjaya, 2013), The form of observation used was participatory observation. It was done by observing and recording, where the researcher actively followed the object under study. Some aspects that were observed were the facilities and infrastructure to support the learning of Akidah Akhlak, both in the learning process in the classroom or outside the classroom, the condition of the students in learning Akidah Akhlak, the rules of the madrasa, as well

as other activities related to the moral education of the students, and the condition of the community in the madrasa environment.

2. Interview

Interview is the process of obtaining information for research purposes through question and answer face-to-face with the concerned parties. (Nasution,2002), In this case, the researcher interviewed :

1. The head of the madrasa as the person in charge of the institution.
2. Educators and education staff (Administrative Staff)
3. Deputy Head of Curriculum
4. Akidah Akhlak Teachers
5. Students

The type of interview used was structured interview, where the researchers used interview guidelines that have been arranged wholly and systematically for data collection. The interview guide used was in the form of an outline of the problems asked ¹Sugiyono 2013. Researchers used structured interview techniques expecting that there was free yet directed communication in the interview process and seemed more flexible in extracting information from informants. In addition, using this type of interview, it is hoped that the informant is not tense and provides information according to reality to produce accurate information.

Interviews conducted with the head of the madrasa focused on his policies in the process of fostering the morals of students. The researchers also interviewed teachers of Aqidah Akhlas subject about the learning process in the classroom, methods, models, learning facilities, and moral coaching inside and outside the classroom. Furthermore, the researchers interviewed students about their motivation to participate in learning Aqidah Akhlak and several community leaders about the community's responses to the presence of madrasas, student character and support for learning morals. In the interview activities, the questions were asked broadly and included all the data needed in the research process so that the data obtained were as complete as possible and in accordance with the researchers' needs.

3.Documentation

The documentation method is the process of collecting data or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, meeting minutes, agendas, and so on". (Suharsimi Arikunto, 2012). Basically, Documentation cannot be interpreted as just a mere photo but as all the supporting devices for collecting research data. The researchers collected data in the form of written regulations from the head of the madrasa, Aqidah Akhlak teachers' teaching administrative files of morals, students' control books related to behavior, as well as other supporting documents that make research data more accurate.

4.Results and Discussion

Akidah Akhlak learning is one of the mandatory activities in madrasah aliyah educational institutions, as the main basis to deepen the straight faith (akidah) and good morals (akhlak). It is hoped that the learning process can be carried out properly so that the impact can be seen in the form of Islamic character development in students, which means that the presence of madrasa can produce students with religious and good character.

Akidah Akhlak learning is the best means for madrasa education institutions to instill strong faith, introduce students to God, and make students understand their nature and presence in the world. In addition, through Akidah Akhlak learning, students are also taught about their essence as God's creatures who have obligations to themselves and their environment so that they are able to interact well by implementing the noble moral values they have studied at madrasas.

The implementation of Akidah Akhlak learning at Madrasah aliyah DDI Soni starts from a carefully structured planning, which is then realized through the learning process by establishing interactions between educators and students supported by learning resources and learning environment. The expected value is the emergence of awareness of noble character in students.

To understand specifically the implementation of Akidah Akhlak Learning in Madrasah aliyah DDI Soni, which consists of lesson planning, learning implementation, learning methods and media, as well as obstacles, the researchers describe the analysis in the form of a description.

Akidah Akhlak learning is categorized as Humanistic education theory or humanitarian education because the discussion contains aspects of humanity, so Akidah Akhlak learning can be referred to as humanitarian education. The Humanistic concept explains that humans are creatures who have awareness, freedom and responsibility and are required to be aware of these responsibilities in the form of morals to themselves and their environment. Humanistic theory is in line with the concept of Akidah Akhlak learning, where every human being must realize that he is God's creature with responsibilities as a servant with a strong form of faith, as well as social responsibility in the form of good morals to fellow humans and the environment.

In humanistic theory, there are several experts. However, in this case, the researchers preferred the humanistic theory initiated by Carl R. Rogers, that learning must be humane, upholding human values, giving freedom to students to choose the way they want to learn, and teaching students the meaning of responsibility.

The principles of Carl R Rogers' Humanistic learning have been included in the implementation of Akidah Akhlak learning at Madrasah Aliyah DDI Soni, with the following explanation:

1. *The desire to learn.*

Curiosity, according to Rogers, is seen when students try to explore their environment, and this desire has been inherent in students. In Akidah Akhlak learning, the desire to learn can be seen in students' enthusiasm for learning. Even before learning begins, students have entered the class before the teacher enters. This curiosity is also seen when students try to develop teaching materials given by the teacher through questions when learning takes place until the learning discussion takes place.

2. *Significant Learning*

Learning occurs when it can be adapted to students' needs. In learning Akidah Akhlak, the teacher has tried to adjust to the needs of students. It can be seen from the method used by the teacher and the materials provided, which have been adapted to the abilities and needs of students by re-consolidating the material to be more simple and easily accessible. In terms of implementation, teachers try to provide and teach moral practices from simple things at school, such as praying before and after learning, greeting teachers and older people, acting honestly, and respecting others.

1. *Learning without threat*

The best learning is to acquire and master a learning environment that is free from threats. Learning Aqidah Akhlak should focus on the comfort of students with no threat. When students fail to understand mathematics, the teacher focuses on comforting them so they do not feel pressured and ignored.

2. *Self-Initiated Learning*

This theory says that learning is best when students learn on their own initiative and involve the learner's own mind. In learning the Akidah Akhlak, the teacher tries to create such learning conditions, providing learning motivation so that motivation makes the urge to learn comes from the students themselves.

3. *Learning and Change*

Learning is most beneficial when it produces changes in students. The teacher in teaching Akidah Akhlak seeks to create a learning process that results in changes for students. Madrasa managers hope that the impact of changes from learning Akidah Akhlak is visible in the madrasa and after graduation in society.

In the implementation of Akidah Akhlak learning at Madrasah Aliyah DDI Soni, the theory used is the Behavioristic theory, which is one of the fundamental theories because it already makes countless contributions to the world of education, especially in the learning process.

Behavioristic learning theory is a theory that emphasizes the need for behaviour which is the central aspect in learning Akidah Akhlak.

In Akidah Akhlak learning, the main focus is to make the students understand monotheism or the oneness of God and manifest in their behaviour, which requires efforts and cooperation among educators, education staff, and parents of students.

The application of behavioristic learning theory in Akidah Akhlak learning is very important to be realized. As Ivan Pavlov's opinion about the conditioning paradigm explains, behaviour change can be realized if frequent stimulation and repetition are carried out. In line with this opinion, the application of behavioristic learning theory in Akidah Akhlak learning can be carried out by providing reinforcement, motivation, stimulation, and exercises.

1. Providing Reinforcement

It means a re-discussion or review of the Akidah Akhlak learning that has been studied previously. The reinforcement is considered capable of improving students' memory of previous lessons and connecting them to the material to be studied.

2. Giving Motivation

It means that before discussing the learning material, the Akidah Akhlak teacher at Madrasah Aliyah DDI Soni gives motivation related to the material to be delivered. For example, when discussing teaching materials related to Islamic history, the teacher briefly tells the inspirational story of the Prophet Muhammad.

3. Giving stimulation in learning

The stimulus is in the form of advice that raises enthusiasm in participating in learning by declaring that students who can take part in learning well will be appreciated in the form of good grades.

This is not only done in classroom learning. Its scope can also be extended to the students' daily lives. The motivation is also given by illustrating to students that if they follow Akidah Akhlak learning well, they will understand what morality is. Therefore, students will become a source of role models for children of their age who will have more value in the community in the form of social awards.

4. Providing Exercises

The point is that after the Akidah Akhlak learning material is completed, it is hoped that the teacher will provide exercises related to the material being taught at that time. For example, the teacher gives an exercise in the form of descriptive questions before ending the meeting to give a good impression to the students on Akidah Akhlak learning so that at the next meeting, the students remain enthusiastic about taking part in the learning.

Training is also given on the behavioural aspect. The teacher provides training for students always to start good moral actions from simple things, such as beginning something with basmalah words, bowing when passing in front of older people, being friendly, and giving greetings when meeting with teachers or parents. Besides that, the teacher also trains students to be honest when learning. For example, when students do not bring/do homework, the teacher tries to train students to tell the truth.

4. Result and Discussion

Factors supporting the creativity of Akidah Ahlak teachers

The creativity of Akidah Akhlak teachers in developing learning media is supported by several factors, namely facilities and infrastructure, skills from Akidah Akhlak teachers, school support, and local and central governments.

Factors that support the implementation of a learning system related to the creativity of Akidah Akhlak teachers at Madrasah Aliyah DDI Soni are the facilities and infrastructure that support the implementation of learning. Then the skills that support teachers in being creative and having various ideas and ways in processing learning. Support from the school also has an important role, in this case, the principal and support from the government. The support of these parties will make teachers more enthusiastic and free to be creative, and the learning system will run in accordance with the objectives of education.

5. Conclusion

Learning Akidah Akhlak in Madrasah aliyah DDI Soni, South Dampal District, Tolitoli Regency aims to instill students' strong belief in Allah SWT. It is realized through noble character toward oneself, fellow human beings and the natural environment. Akidah Akhlak Learning uses a combination method of Lectures, Questions and Answers discussions and exemplary methods

according to the teacher's ability and the students' needs in the madrasa. The learning media used is still limited according to the teacher's ability and capacity of madrasah. The strategies used are affective and exemplary strategies, where the attitude of students becomes the main assessment. Teachers of Akidah Akhlak and educators in the madrasa try to make themselves good examples and role models for students. Obstacles that occur in the implementation of Akidah Akhlak learning are internal hindrances, including the limited number of Aqidah Akhlak teachers, lack of professional equipment from madrasahs, and lack of teaching aids for Aqidah Akhlak learning. Based on the analysis using the Behavioristic learning theory in Thorndike's perspective, it shows that in Akidah Akhlak Learning, the teacher uses a stimulus in every lesson by 1) Providing reinforcement in the form of advice before and after learning is carried out. 2) Students are given stimuli in the form of awards when learning is carried out well and given guidance if students have not achieved learning objectives well. 3) Adapting according to the learning conditions encountered in the classroom.

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