

## MORAL LEVEL OF MADRASAH TSANAWIYAH STUDENTS

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### ABSTRAK

Tujuan penelitian untuk mengetahui tingkat akhlak siswa Madrasah Tsanawiyah. Penelitian ini menggunakan jenis penelitian kuantitatif, dengan metode asosiatif deskriptif melalui penggunaan data yang dikumpulkan dari hasil penyebaran angket (kuesioner) dan dokumentasi. Responden penelitian ini adalah siswa tingkat menengah pertama di MTs Nurul Ilmi Bojonggede Bogor. Teknik pengambilan sampel menggunakan *purposive sampling*, yaitu siswa kelas VIII yang berjumlah 54 siswa. Data analisis penelitian ini menggunakan analisis statistik deskriptif. Hasil penelitian menunjukkan bahwa tingkat akhlak siswa menunjukkan ada dalam kategori tinggi dengan persentase 48%. Hal ini dapat dipengaruhi dengan adanya dari salah satu faktor pendukungnya seperti adanya strategi pembelajaran dalam pembentukan akhlak siswa, inovasi, dan motivasi. Kontribusi penelitian ini dapat menjadikan referensi kepada penelitian selanjutnya dan lembaga pendidikan agar dapat menerapkan metode atau strategi pembelajaran untuk membentuk akhlak siswa.

**Kata kunci** : Akhlak, Siswa Madrasah Tsanawiyah

### ABSTRACT

*The purpose of the study was to determine the level of morals of Madrasah Tsanawiyah students. This study uses a type of quantitative research, with descriptive associative methods through the use of data collected from the results of distributing questionnaires and documentation. Respondents of this study were junior high school students at MTs Nurul Ilmi Bojonggede Bogor. The sampling technique used purposive sampling, namely class VIII students totaling 54 students. The data analysis of this study used descriptive statistical analysis. The results showed that the level of student morals showed that it was in the high category with a percentage of 48%. This can be influenced by the existence of one of the supporting factors such as the existence of learning strategies in the formation of student morals, innovation, and motivation. The contribution of this research can make references to further research and educational institutions in order to apply learning methods or strategies to shape student morals.*

**Keywords**: *Morals, Madrasah Tsanawiyah Students*

## INTRODUCTION

Morals are one of the basic foundations of Islamic teachings, because when individuals study the history of Islam about the Prophet Muhammad Saw, the first da'wah he conveyed to the people of Makkah City. As for worship such as prayer, fasting, zakat, hajj and others are required after the morals of the community have become good in everyday life (Djazimi, 2016).

Basically, in everyday life, morals are very important in behavior. Morals become the personality of a person's inner and outer soul that comes out spontaneously in actions, words towards fellow creatures of Allah SWT. Morals are also a differentiator between humans and other creatures. With morals, a person will not be influenced by negative things so that humans who have morals will be able to adorn themselves with humanity and behave well (Auliyah, 2022).

Human nature and good behavior are seen in the current conditions which are a problem faced by society, namely the decline in morals in the younger generation. Basically, morals cannot be separated from the responsibility of parents. Although all of that happens because of other factors outside the family environment such as the community and school environment. We can see the decline in morals in various kinds of media, such as social media, such as tiktok, instagram, *youtube*, and others. This can affect morals in children (Silviana, 2019).

Morals in children are first formed in the family environment. Morals from this family environment become the basis for the formation of further children. Teaching morals in the household plays an important role in the formation of children's morals outside the home. Therefore, parents should know the rules of education so that one day they can give birth to children who are useful for the country, nation and religion. in this case, the family environment becomes a place for the formation of pious Muslim generations (Busra, 2018).

The place for the formation of a pious Muslim generation, of course, requires the role of parents as guardians of mental health and laying the foundation of a good personality, mentors, facilitators and motivators in self-development, for children's self- development.

Education in the family has a positive influence where it can provide

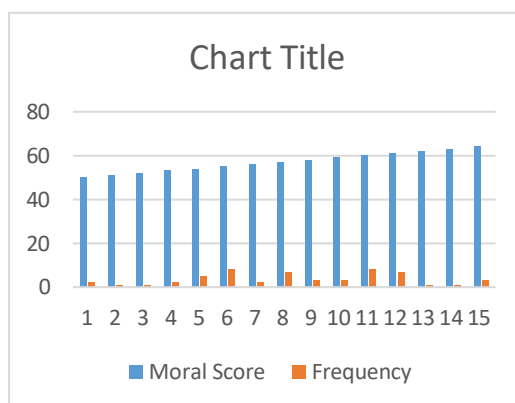
encouragement or motivation and stimulation for children to accept, understand, believe and practice Islamic teachings (Warasto, 2018).

As a shaper and maintainer of children's morals in the family, it does not mean that schools do not have a role to do this, as quoted in the SIDIKNAS Law NO. 20 of 2003 that education makes students develop their potential to have religious spiritual strength, self-development, personality, intelligence, and noble character. In this case, it is found in school education institutions (Umbara, Daryani, and Ikin Asikin).

In the observations made by researchers at MTs Nurul Ilmi Bojonggede Bogor, researchers saw the low discipline among students in carrying out school rules, influenced by their low attention to student obedience to school rules so that it had an impact on student morals. Because the success of the school in carrying out the teaching and learning process is greatly influenced by the level of student discipline.

The data collection technique uses a technique by distributing questionnaires (questionnaires) by giving a set of written statements to respondents to be answered by looking at the percentage of score frequencies.

Table 1. Percentage level of student morals at MTs Nurul Ilmi Bojonggede Bogor.



Looking at the diagram above, it can be obtained information that the number of students who fall into the frequency based on the moral aspects of students is different. This shows that each student has different characteristics of the level of student morals. The difference in these characteristics is known based on the frequency of each student's moral aspect score.

Percentage results regarding the morals of MTs Nurul Ilmi Bojonggede Bogor students, researchers collected data by distributing questionnaires to respondents as many as 54 students. From this analysis, information has been obtained that the morals of MTs Nurul Ilmi Bojonggede Bogor students are in the high category as many as 26 respondents (48%), the medium category is 22 respondents (41%), and the low category is 6 respondents (11%) from the results of this analysis it can be said that the morals of MTs Nurul Ilmi Bojonggede Bogor students are in the high category with a percentage of 48%.

So the researcher concluded that the task of teachers in schools is not only to transfer knowledge to students, but to educate their attitudes, behavior, motivate, guide, and direct them to good things in faith and devotion to Allah SWT. Of course, there is a need for rules of discipline in every school so that all components of these goals can be achieved by the school.

Based on the description above, the researcher is interested in conducting a study entitled "The Level of Akhlak of Madrasah Tsanawiyah Students". The benefits of doing this research are expected to inspire students to apply noble morals that they must have in their daily lives, and can instill moral values in MTs Nurul Ilmi Bojonggede Bogor students.

## **DISCUSSION**

Akhlak comes from the Arabic plural of its mufradat form "*khuluqun*" which means character, temperament, behavior and character. While according to the term is knowledge that explains good and bad (right and wrong), regulates human relationships and determines the ultimate goal of their efforts and work (Habibah, 2015). According to Imam al-Ghazali, quoted by Nur Akhda Sabila, morals are properties embedded in the soul from which easy and easy actions are born without requiring consideration and thought. If from this situation good and commendable deeds arise according to reason and shari'a, then that situation is called good morals, and if bad deeds arise, then that situation is called bad morals (Sabila, 2020).

Abu Dawud As-Sijistani defines praiseworthy morals as actions that are favored, while despicable morals are every action that must be avoided (Amin, 2016). According to Ibn Miskawaih quoted by Miswar, morals are a state of the soul that causes the soul to act without deep thought or consideration. He divides the

origin of this state of soul into two types. First, it is natural and stems from character. Second, created through habit and practice. For him, morals are natural, but morals can also change sooner or later through discipline and noble advice (Miswar, 2021).

In essence, morals originate from the Al-Quran and Hadith, not from human reasoning. Both sources, when read, contain many moral principles, ethics, and behavioral guidelines that regulate human relations with God and fellow humans (Mahmud, 2019). Allah Swt has long ago given a picture to his people, a human being who is very great in character as stated in his words:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

Meaning: "*And indeed you (Prophet Muhammad) are truly of great character*". (QS. Al-Qalam: 4).

In tafsir Al-Wajiz the verse explains that indeed you, O Rasulallah, are truly noble because you were educated by your Lord in the Quran. Aisha RA was asked about his character (as stipulated in the saheeh hadith), then she replied: "Indeed, his character is the Quran" (Al-Zuhaili, 1996).

To realize mahmudah morals in life, there needs to be a coaching that continues to be done. Not only within the scope of the family, but schools are also involved in it as a place to form an Islamic personality based on noble morals. Muslims are expected not only to master science and technology that continues to develop, but must be based on the foundation of mahmudah morals (Sylvianah, 2014). So with this mahmudah character is another word for praiseworthy character or commonly referred to as good character. To realize mahmudah morals in students, of course, there needs to be further guidance in the school environment so that the formation of tawadhu, honesty and so on in students' personalities.

Based on the results of research through frequency tests, it can be strengthened by the results of previous research, namely: The percentage level regarding the morals of MTs Nurul Ilmi Bojonggede Bogor students, researchers collected data by distributing questionnaires to respondents as many as 54 students. From this analysis, information has been obtained that the morals of MTs Nurul

Ilmi Bojonggede Bogor students are in the high category as many as 26 respondents (48%), the medium category is 22 respondents (41%), and the low category is 6 respondents (11%) from the results of this analysis it can be said that the morals of MTs Nurul Ilmi Bojonggede Bogor students are in the high category with a percentage of 48%.

The factors that influence the number of respondents who have a high percentage and category based on the results of the interview are because the model and learning strategy of the subject of moral creed can help in the formation of students. This is reinforced by the results which show the existence of learning strategies in shaping student morals. And must still be applied, and improved with various creativity that can support the process of fostering noble morals for students.

In addition, the maximum efforts that have been made by moral akidah teachers in the formation of noble morals of students also need innovation by increasingly exploring the potential of existing educational resources for sustainable development. The support of all aspects of education should be in line with the formation program carried out by the moral creed teacher, including exemplary, habituation and supervision in the family, community and school environment (Mustofa, 2021).

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In addition, the maximum efforts that have been made by moral akidah teachers in shaping the noble character of students also need innovation by further exploring the potential of existing educational resources for sustainable development.

The support of all aspects of education should be in line with the formation program carried out by the teacher of moral creed, including exemplary, habituation and supervision in the family, community and school environment.<sup>3</sup> This is also reinforced by the results of research showing that moral subjects are one of the subjects that emphasize habituation by practicing praiseworthy morals and morals through giving examples and habituation of daily behavior. In moral creed often talks about something abstract, so to teach it requires the selection of the right strategy so that what is taught by the teacher can be understood and well received by students. Through learning strategies that can 3 Mustofa, A., & Firman, A. F. A. (2021).

Akidah Akhlak Teacher's Strategy in Shaping Student Morals at Mts Ma'arif Karangasem Bali. *Attanwir: Journal of Islam and Education*, 12(1), 76-99. Page 76. 76 makes students enthusiastic in learning because the strategies used by teachers vary.<sup>4</sup> It can be concluded that the research above, the morals of MTs Nurul Ilmi Bojonggede Bogor students are high. Apart from the factor of student obedience to school rules, there are other factors that can help in improving student morals, including: influencing other factors can be interpreted that there is a learning strategy in the formation of student morals, the existence of innovation, motivation from the moral creed teacher as well as exemplary, habituation and supervision in the family, community and school environment.

## **CONCLUSION**

The level of morals of MTs Nurul Ilmi Bojonggede Bogor students is in the high category with a percentage of 48%. This can be influenced by the existence of

several supporting factors such as the existence of learning strategies in the formation of student morals, the existence of innovation, motivation from the moral creed teacher as well as exemplary, habituation and supervision in the family, community and school environment.

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