Building Islamic Character: Strategies of Islamic Religious Education Teachers in Improving Student Morals

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Abstract

Islamic Religious Education has an important role in shaping the character and morals of students at school. One of the main aspects that is focused on in PAI is the development of noble morals that are in line with Islamic teachings. This article aims to examine the strategies implemented by Islamic Religious Education teachers in improving students' morals at school. This research uses a qualitative approach by interviewing several PAI teachers in various schools. The research results show that effective strategies include an exemplary approach, the use of story and wisdom-based learning methods, and strengthening religious values through extracurricular activities. Apart from that, the involvement of parents and the school environment is also a supporting factor in the moral development process. PAI teachers not only act as teachers of religious material, but also as role models in everyday life. It is hoped that, by implementing the right strategies, students can develop Islamic character that reflects good morals, and are able to face life's challenges with strong faith.

A. Introduction

In essence, human history cannot be separated from education. Since the creation of Adam as the first human, Allah swt. has informed that Adam was taught various things including various names of objects. After being taught the names of objects, Allah swt. then test his ability by asking Adam to name all the names of these objects.[1] As the Word of Allah swt:

"*And He taught Adam the names (things) of all of them, then presented them to the angels and said: "Tell me the names of those things if you are truly righteous people!".* [2]

The verse above indicates two things: first, that the history of education was born at the same time as the history of human arrival, and second, education *inherent* (closely related) to human life.

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[1] Munir Yusuf, "Introduction to Education", Cet. I, Dodi Ilham, (Palopo, IAIN Palopo Campus Publishing Institute, 2018), p. 2

[2] Organizing Institution for Translating the Holy Qur'an, Ministry of Religion, QS. Al-Baqarah (2):31

Education is a conscious and systematic effort to develop student potential. Education is also an effort by society and the nation to prepare the younger generation for a better life in society and the nation in the future.[3]

In the Big Indonesian Dictionary it is stated, Education is the process of changing the attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training efforts, action processes, and ways of educating. According to this definition, education is interpreted as an effort made to achieve goals through the training process and educational methods.[4]

According to Law No. 20 of 2003 concerning the National Education System, Chapter I, Paragraph I, states that 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 character, and the skills needed by themselves, society, nation and state.[5]

Based on the opinion above, it can be concluded that education is a conscious and planned effort to provide guidance or assistance in developing physical and spiritual potential provided by adults to students to achieve maturity and achieve goals so that students are able to carry out their life tasks independently.

Education is a foundation that can prevent someone from committing bad acts, especially Islamic religious education. Islamic religious education is an important issue in every discussion concerning the lives of Muslims. Various scientific meetings, both local, national and international, have been held regarding Islamic religious education. Talking about education matters means it concerns the future life of a nation because the quality of a nation is largely determined by educational factors. That is why Islamic Religious Education occupies a very strategic position in developing national character.[6]

Islamic Religious Education is all educational efforts or processes carried out to guide human behavior, both individual and social, to direct potential, both basic potential (fitrah) and teachings that are in accordance with their

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[3] Taufik Abdillah Syukur and Siti Rafiqoh, "Introduction to the Science of Education". Cet. 1, Hanafie, (Jakarta: Patju Kreasi, 2022), p. 28

[4] Munir Yusuf, "Understanding Education" in "Introduction to Education", p. 8

[5] Imam Tolhah et al, "Islamic Religious Education in Historical Trajectories". cet. I, Nur Kholik Ridwan and Muhtadin AR, (Jakarta: Directorate General of Islamic Education, Ministry of Religion of the Republic of Indonesia, 2016), p. 104

[6] Samrin, "Islamic religious education in the Indonesian national education system". Al-Ta'dib, vol. 8 No. 1, 2015, p.102

nature through intellectual and spiritual processes based on Islamic values to achieve happiness in life in this world and the afterlife.[7]

In reality, Islamic religious education is a guide and an absolute necessity for humans. In general, the purpose of Islamic Religious Education is to build people to be able to understand, appreciate, believe, and practice the teachings of Islam so that they become Muslim people who believe, fear God, and have noble character. Islamic religious education that refers to the formation of ethics and morals in life is very effective, as one of the filters to build morals. The function of Islamic religious education is oriented towards moral development.[8] This clearly shows that religious education is a very important part of education regarding aspects of attitudes and values, faith and devotion.

The description above shows that Islamic religious education implemented in Indonesia has an emphasis on the formation of noble morals, the formation of personality or character for students. Noble morals and a responsible personality are an important part of the world of education in Indonesia.

Morals are one of the factors that really determine the rise and fall of a person, nation or state. The success of a person, society, nation and state really depends on their morals. With good morals, a person will gain a position in the environment and society, because the scope of morals is not just politeness or outward manners, such as how to speak, how to behave and behave in everyday life. But these morals also involve matters of a spiritual nature, namely filling a person's heart with main qualities, such as being responsible, fair, patient, forgiving and avoiding destructive characteristics such as arrogance, envy, envy, and others.[9]

So far, efforts have been made by schools to shape the morals of students, namely through religious education, especially Islamic religious education. It is hoped that the handling and formation of morals through education will ensure that children have personalities that reflect Muslim

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[7] Akrim, "Educational Science in an Islamic Perspective". Cet. 1, Muhammad Qorib and Gunawan, (Yogyakarta: Bildung, 2020), p. 8

[8] Marzuki, "Basic Principles of Noble Morals; Introduction to the Study of Basic Concepts of Ethics in Islam". Ajat Sudrajat, (Yogyakarta: Debut Wahana Press, 2009), p. 2

[9] H. Syabuddin Gade, "Theoretical Insights on Karimah Morals" in "Grounding Early Childhood Noble Morals Education". First edition, Cet. 2, H. Gunawan, (Aceh: Aceh Manuscript Institute (NASA), 2019), p. 13

personalities, and provide a filter for foreign cultural values that are not in accordance with Islamic teachings.[10]

Moral development is very necessary in maintaining a safe, just and prosperous life, nation and state. Therefore, to develop national morals, attention from various parties is needed, both by the government, society, families and schools. Moral development can be interpreted as forming a personality which in the formation process is influenced by family, school and society. School is a strategic place in forming students' morals.[11]

In this modern era we are faced with quite serious moral and ethical problems, which if left unchecked will destroy the future of the nation. According to Daradjat Z, one of the causes of the moral crisis that occurs in society is due to weak supervision so that there is a lack of response to religion. This moral crisis indicates the quality of religious education which should provide spiritual value but actually lacks strength because of a lack of religious awareness.[12]

Teachers are a very important aspect in forming a generation that is ready to replace the older generation in order to build the future. Therefore, education plays a role in socializing their abilities so that they are able to anticipate the dynamic demands of society. With education, it is hoped that a young generation will be formed who is creative, innovative, has knowledge and has noble character so that they are able to compete in today's globalized life in accordance with society's demands.[13]

In a simple sense, a teacher is a person who provides knowledge to students. Teachers or educators also mean adults who are responsible for providing assistance to their students in their physical and spiritual development, so that they reach a level of maturity, are able to be independent in fulfilling their duties as servants of God, and are able to carry out their duties as social beings and as independent individual beings.

Teacher factors are very supportive in educating student behavior. This is because teachers are role models for their students. If a teacher behaves well, then his students will model that behavior. However, on the other hand, if the teacher does not set a good example, the students will also imitate this

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[10] Marzuki, "Fostering Noble Morals in Relationships Between Humans from an Islamic Perspective". HUMANIKA Vol. 9 No. 1, March 2009, p. 25-38

[11] Miftahul Jannah, "Teacher's Role in the Construction of Noble Morals of Students". Al-Madrasah, Vol. 3, No. 2, 2019, p. 140

[12] Syaepul Manan, "Developing Noble Morals Through Example and Habituation". Ta'lim Vol. 15 No. 1, 2017, p. 50

[13] Endang Poerwanti and Nur Widodo, "Students' Development", (Malang: UMM 2002), p. 135-136.

behavior. Teachers at school do not just transfer a certain amount of knowledge to their students, but do more than that, especially in developing their attitudes and skills. To develop students' attitudes at school, of the many teachers in the field of study, teachers in the field of religious studies are the ones who are very decisive, because religious education is very decisive in terms of developing students' attitudes because the field of religious studies discusses a lot about developing attitudes, namely regarding aqidah and akhlakul karimah. Character education is the right solution for the sustainability of education in the future[14]

Negative influences from the surroundings may worsen students' understanding of morals, what the environment has previously taught and can be understood by students may be damaged or changed due to the bad associations they receive. Even though it is the parents who play a role in developing their children's morals. However, the presence of teachers and the role of teachers tends to provide motivation in instilling an understanding of morals in children, so that this understanding is not just an understanding, but can also be put into practice. Therefore, the role of a teacher, especially an Islamic teacher, is to be able to shape students to have Muslim personalities and noble morals.[15]

B. Theoretical Framework

1. Understanding Islamic Religious Education Teachers

The quality of a nation's education is largely determined by the quality of its teachers. No matter how good the curriculum design, educational technology or educational planning is, without qualified teachers, it will not lead to success in achieving educational goals. This means that the success of the educational process is largely determined by the quality of the teachers.[16]

There are many definitions of teacher, some say the meaning of teacher is to be admired and imitated, meaning to be trusted and be an example. In Indonesian, teacher generally refers to a professional educator with the main task of educating, teaching, guiding,

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[14] Agus Setiawan, "Principles of Character Education in Islam; Comparative Study of the Thoughts of al-Ghazali and Burhanuddin al-Zarnuji", Dynamics of Science, Vol 14 No. 1, 2014, p. 10

[15] H. Zuhairini, et al, Special Methods for Religious Education, (Malang: Scientific Bureau of the Faculty of Tarbiyah IAIN Sunan Ampel, 2005), p. 35

[16] Dadan Nurlhaq, Miftahul Fikri and Shopiah Syafaatunnisa, "Ethics of PAI teachers according to Imam Nawawi (analysis of Islamic education science)", At-thulab, Vol. 4 No. 2, 2019, p. 133

directing, training, assessing and evaluating students. Teaching is essentially the same as educating. Therefore, it is not surprising that a teacher who works as a teacher on a daily basis is also called an educator.[17]

Teachers are educators who provide a number of knowledge to students at school. Teachers are also experienced people in their professional field. With the teacher's knowledge, he educates students to become intelligent people. Educational background and teaching experience are two aspects that influence a teacher's competence in the field of education and teaching.[18]

In the context of Islamic education, educators are often referred to by the term *murabbi, mu'allim,* And *teacher,* which has its own place of use. In addition, the term educator is sometimes referred to by his title, such as term *al-Ustadz* And *al-shaykh*. In general, educators are people who have the responsibility to educate. Meanwhile, educators in particular are people who are responsible for the development of students, both potential *affective, cognitive*, nor *psychomotor* in accordance with the values of Islamic teachings. Meanwhile, one of the concepts of education in the Al-Qur'an is stated in QS. Al-Baqarah [2] : 151 [19]

"Just as We sent among you a messenger from among you, who recites to you Our signs and purifies you, and teaches you the Book and the wisdom, and teaches you what You did not know it. 151 (Al-Baqarah 2: 151)

Translation: "Just as (We have completed the favor to you), We also sent you a Messenger (Prophet Muhammad) from (among) you who recited to you Our verses, purified you, and taught you the Book (Al-Qur'an) and wisdom (Sunnah), and taught you what you did not yet know".[20]

According to Zakiyah Darajat, Islamic religious education is an effort to develop and nurture students so that they can always understand the teachings of Islam as a whole, appreciate its goals, and ultimately be able to practice and make Islam a way of life.

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[17] Diny Kristianty Wardani, "Teachers in Educational Psychology" in "Islamic Educational Psychology", Saepul Ridwan, (Bandung: Confident, 2016), p. 123

[18] Rusdiana and Abdul Kodir, "Understanding the Meaning of Islamic Education" in "Kapita Selekta Islamic Education", (Bandung,: Faculty of Tarbiyah and Teacher Training UIN Sunan Gunung Djati, 2013), p. 31.

[19] Dindin Jamaluddin, "Educators from an Islamic Perspective" in "Islamic Education Science", Cet. 1, Heri Gunawan and Nuraeni (Depok: Rajawali Pers, 2022), p. 91-92.

[20] Organizing Institution for Translating the Holy Qur'an, Ministry of Religion, QS. Al-Baqarah (2): 151

Therefore, when we mention Islamic education, it will include two things, namely: first, educating students to behave in accordance with Islamic values or morals. second, educating students to study Islamic teaching material (the subject of the lesson is knowledge about Islamic teachings). [21]

In terms of Islamic Religious Education, it is the formation of a Muslim personality. Islamic education is education that changes behavior, in accordance with the instructions of Islamic religious teachings, for this reason it is necessary to have efforts, activities, methods, tools and a living environment that supports its success. Islamic education is the formation of the Muslim personality which contains full practice of the teachings of Allah and His Messenger.[22]

2. Duties of Islamic Religious Education Teachers

The main task of Islamic Religious Education teachers is to educate, namely to strive for the development of all students' potential, both psychomotor, cognitive and affective potential. This potential must be developed in a balanced manner to a high level. The task of Islamic religious teachers as educators means passing on and developing life values to students. The task of being a teacher means passing on and developing science and technology to students.[23]

Meanwhile, according to Imam Al Ghozali, the duties as a teacher that must be carried out for students should be a combination of duties *complete coach, teacher, mursyid, muadib* And *teacher* He said a teacher should pay attention to several tasks, including:

a. Loving your students is like loving your own children in an effort to save your students from the fires of hell.

b. He doesn't demand payment, thanks for the knowledge he teaches his students except only hoping for Allah's blessing.

c. Give advice to students to gradually gain knowledge from science *mesh* towards science *khofiy,* according to the principle of convenience.

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[21] Asep et al, "PAI Learning in Elementary Schools", Taklim, Vol. 18 No. 2, 2020

[22] Asmaun Sahlan, "Problematics & Solutions for Islamic Religious Education in Schools", cet.1, Angga Teguh P. (Malang: Naila Pustaka, 2013), p. 3

[23] Achmad Patoni, "Islamic Education Science", Cet. 1, (Purbalingga: Eureka Media Aksara, 2022), p. 47

    d. Give advice to students who have bad morals using gentle language, if possible and full of affection.

    e. Teaching knowledge to his students according to the level of ability of his students.

    f. Teaching simple sciences for students with limited abilities. It is best for a teacher to apply the knowledge he has taught to his students.

To find out more about the duties of teachers, in the teaching management book Abdulrahman briefly emphasizes that the duties of an Islamic teacher are as follows:

    a. Teaching Islamic knowledge.

    b. Cultivating faith in the child's soul.

    c. Educating children to obey religion.

    d. Educate children to have noble character.

Thus, the task of Islamic Religious Education teachers is to be educators who are entrusted with the task of educating both physically and spiritually (reason and morals) of students. The teacher's job is not only to convey knowledge, but also to develop students into adults, so he is responsible for strengthening students' bodies, cultivating their understanding of what is taught to them from various sciences, in an effort to shape their minds, develop their morals, by taking action with their hands (if necessary), helping them in seeking knowledge, awakening their love for seeking knowledge.[24] This is in line with the words of Allah swt. In QS. Az-Zumar (39) verse 9.[25]

3. Responsibilities of Islamic Religious Education Teachers

Responsibility is a condition of having to bear everything as a result of decisions taken or actions taken (if something happens, you can be blamed). Responsibility can also be interpreted as a willingness to carry out the tasks entrusted to him as well as possible with a willingness to accept all the consequences. For Islamic Religious Education (PAI) teachers, the duties and obligations as stated are a mandate received by the teacher on the basis of their choice to hold the position as a teacher. This mandate must be

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[24] Hasruddin Dute, and Zaidir, "Educators in Islamic Education", Journal of the Study of Religion, Law and Islamic Education (KAHPI), Vol.3 No.1, 2021, p. 37

[25] Organizing Institute of Translators of the Holy Quran Ministry of Religious Affairs, QS. Az-Zumar (39): 9

carried out with full responsibility.[26] Allah SWT explains in Al Qur'an Surat An Nisa (4) verse 58.[27]

Thus it can be concluded that the teacher's responsibility is his belief that every action he takes in carrying out his duties and obligations is based on professional considerations (*profesional judgement*) appropriately. A teacher's job requires seriousness in various things. Therefore, the position and requirements of "education workers" or people who are called educators for this work deserve serious consideration and attention. These considerations are intended to ensure that educational efforts do not fall into the hands of people who are not experts, which could result in many losses. The responsibility of Islamic religious education teachers towards their mandate is to develop quality, quality and behavior.[28]

4. Understanding Morals

Morality in Islam is not conditional and situational morality, but true morality has an absolute value. The values of good and bad, commendable and reprehensible occur whenever and wherever in all aspects of life. Honesty towards non-Muslims is as demanding as honesty towards fellow Muslims. Justice must be upheld, even for oneself and one's own family. Moral teachings in Islam are in accordance with human nature. Humans will get true and not fake happiness when they follow the values of goodness taught by the Qur'an and Sunnah which are the two sources of morality in Islam. Islamic morality really preserves human existence as an honorable being in accordance with human nature. Therefore, the construction of morals is very necessary to be implemented in everyday life.[29]

morals (*morality*) etymologically is the plural of *khuluq* which means manners, temperament, behavior or character. Rooted in words *khalaqa* which means to create. In tune with the words *Khaliq*

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[26] Duki, "Islamic Religious Education Teacher: Duties and Responsibilities within the Framework of Effective Learning Strategies", An-Nahdliyah, Vol. 1 No. 2, 2022, p. 57

[27] Organizing Institute of Translators of the Holy Quran Ministry of Religious Affairs, QS. An-Nisa (4): 58

[28] Duki, "Islamic Religious Education Teacher: Duties and Responsibilities within the Framework of Effective Learning Strategies",….., 58

[29] Muhammad Hasbi, "The Morals of Sufism; solutions to Finding Happiness in Esoteric and Exoteric Life", Cet. 1, St. Najmah, (Yogyakarta: TrustMedia Publishing, 2020), p. 1-2

(Creator), *creatures* (which is created) and *people* (creation). The connection of these three words shows an understanding that Allah SWT wants order permanently for His creations, therefore He gave laws that regulate all aspects of the lives of His creations, with that law then the life journey of His creations is safe.[30]

According to Abdullah Daraz, human actions can be considered moral when they meet the following two conditions: first, the actions are done repeatedly until the actions become a habit; secondly, the acts are done of their own free will and not due to external pressures such as threats and coercion or otherwise through persuasion and appeal.[31]

Understanding the meaning of morals is not enough just based on language (ethemology), but must also be understood in terms (terminology). Moral terminology is put forward by moral scholars in different ways, such as:[32]

 a. Al-jaziri: Morality is a trait embedded in the soul, giving birth to desired and attempted actions such as good actions and bad actions, beautiful actions and ugly actions.

 b. Imam al-Ghazali: Morality is a trait embedded in the soul that gives rise to various actions easily and easily without the need for thought consideration.

 c. Ibn Maskawaih: Morality is the state of the soul that invites him to do actions without the need for thought consideration.

 d. Abd. Hamid Yunus: Ethics are the characteristics of educated people.

 e. Ahmad Amin: Morality is a will that gets used to.

From the definition above, it is clear that the study of morals is human behavior, or rather the value of their behavior, which can be of good value (noble) or vice versa, of bad value (reprehensible). Briefly, this moral relationship is divided into two, namely morals

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[30] Abdul Malik, "Noble Morals: Review of Literature (and) Religion", Cet. 2, (Tanjungpinang: t CV Rizki Fatur Cemerlang, 2019), p. 2

[31] Siti Zulaikhah, "The Urgency of Moral Development for Preschool Children", Edukasia, Vol. 8, No. 2, 2013, p. 358-359

[32] Suhayib, "Moral Studies", Cet. 1, Nurcahaya, (Yogyakarta: Kalimedia, 2016), p. 13

towards *Khaliq* (God the Creator) and morals to *creatures* (His creation).[33]

5. Scope of Morals

As a science that stands on its own, ethics has a scope of discussion that covers the history of ethics, old and new conceptions of human behavior, ways of judging the good and bad of a job, investigating the urgent facts and the motivation of the birth of an act. Human behavior includes the human factor itself, *instinct*, customs, desires, ideals, conscience. Moral education explains which morals are good and which are bad according to Islam, teaches the methods that need to be followed, elevates dignity to the level of nobility, emphasizes the true meaning and purpose of life so that the heart is encouraged to actively do every good thing and avoid all bad things.

The aim of the science of morals is so that humans get used to doing what is good, beautiful, noble, praiseworthy, sublime and avoid things that are bad, despicable and reprehensible. The aim of morals is for humans to always have a close and harmonious relationship with God, humans and their environment.[34]

In general, morals are divided into two, namely noble morals (*al-akhlaq al-mahmudah/al-karimah*) and reprehensible behavior (*al-akhlaq al-madzmumah/ qabihah*). Noble morals are those that we must apply in our daily lives, while despicable morals are those that we must avoid and never practice in our daily lives. Judging from its scope, morals are divided into two parts, namely morals towards *Khaliq* (Allah Swt.) and morals towards *creatures* (other than Allah). Morals towards creatures are further broken down into several types, such as morals towards fellow humans, morals towards living creatures other than humans (such as plants and animals), and morals towards inanimate objects.[35]

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[33] Marzuki, "Basic Principles of Noble Morals; Introduction to the Study of Basic Concepts of Ethics in Islam". Ajat Sudrajat, (Yogyakarta: Debut Wahana Press, 2009), p. 9

[34] Saiful Bahri, "Grounding Moral Education; Concepts, Strategies and Applications", cet. 1, Dwi Fadhila, (Solok: Media Scholar Partners, 2023), p. 4-6

[35] Marzuki, "Basic Principles of Noble Morals; Introduction to the Study of Basic Concepts of Ethics in Islam". Ajat Sudrajat, (Yogyakarta: Debut Wahana Press, 2009), p. 22

6. The Meaning and Purpose of Moral Development

Coaching is a process of understanding, deepening, appreciating and practicing Islamic teachings by emphasizing coaching as a business of actions and activities carried out efficiently and effectively to obtain better results. Coaching is an activity that maintains and perfects what already exists. Carry out a series of activities that are carried out regularly and evaluate these activities to become better activities.[36] Thus, the definition of moral development is an activity, effort or action carried out in order to maintain and perfect the morals of students so that they have commendable habits, or in other words, students are expected to become individuals with good moral character.

Islam's attention to moral development can then be analyzed on the moral content contained in all aspects of Islamic teachings. Islamic teachings about faith, for example, are closely related to carrying out a series of pious deeds and commendable deeds. Faith that is not accompanied by pious deeds is considered false faith, and is even considered hypocrisy.[37]

7. Moral Development Method

Learning methods in education are something that really supports the success of the learning process. So, in preparing morals, it is necessary to apply the basics of education with more effective alternative methods. The moral education method used is adapted to the development of children's intelligence and psychology in general, namely starting with examples, modeling, habituation and practice, then gradually providing logical and meaningful explanations. The right method will make it easier to achieve the main goal of moral development, namely obedience to Allah.[38]

There are 6 (six) moral building methods in the Islamic perspective; methods taken from the Qur'an and Hadith, as well as

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[36] M.Arifin et al., "Moral Development in Life" in "Buku Ajar Aklak dan Etika", (Jakarta: Uninda Press, 2019), p. 21

[37] Saiful Bahri, "The Process of Moral Development" in "Grounding Moral Education; Concepts, Strategies and Applications", cet. 1, Dwi Fadhila, (Solok: Media Scholar Partners, 2023), p. 9-10

[38] Saiful Bahri, "Grounding Moral Education; Concepts, Strategies, and Applications",…., p. 12-13

the opinion of Islamic education experts, namely giving examples, habituation, advice, stories, parables, and rewards.[39]

    a. Uswah method (exemplary). An example is something worth following, because it contains human values.

    b. Ta'widiyah method (habituation). The etymological origin of the word ta'widiyah or habituation method is ordinary. In the General Indonesian Dictionary, ordinary means usual or common: as usual; It is an inseparable thing in everyday life.

    c. Mau'izhah Method (advice) The word mau'izhah comes from the word wa'zhu, which means praiseworthy advice, motivating to carry it out with gentle words

    d. Qishshah (story) method. Qishshah in education means, a way of conveying subject matter, by telling chronologically, about how something happened, whether it actually happened or is just an invention.

    e. Proverbs (parable) method.

    f. Tsawab Method (reward) The tsawab method is defined as a reward and can also be a punishment.

C. Research methods

This type of research includes field research (*field research*) qualitative which is interpretive (using interpretation) which involves methods in examining research problems. This research uses a qualitative descriptive approach, which is research that produces data regarding spoken or written words as well as behavior that can be observed from the people being studied as well as carrying out analysis and presenting facts systematically. Research subjects focus on parties who are used as sources of data acquisition in a study. The role of the research subject is to provide responses and information related to the data needed by the researcher, either directly or indirectly. The subjects of this research are Islamic religious education teachers and leaders of the Nurussalam Islamic Boarding School foundation. Meanwhile, the object of this research is the strategy of Islamic religious education teachers in developing the morals of students at the Nurussaalam Islamic Boarding School Foundation. Data collection techniques use steps such as observation, interviews and documentation. Then the data processing and analysis techniques are carried out by means *Data Reduction* (Data Reduction), data editing, *Data Display* (Data Presentation), data

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[39] Bayu Prafitri & Subekti, "Mortal Development Methods in Improving Students' Practice of Worship", Fitrah, Vol. 04 No. 2, 2018, p.342-344

classification, data interpretation, *Conclution Drawing / Verification* (Conclusion Conclusion / Verification)

D. Research Results and Discussion

1. Factors that become obstacles for Islamic Religious Education teachers in developing the morals of students at the Nurussalam Islamic Boarding School Foundation.

   Carrying out moral development does not always run smoothly, of course there are things that become obstacles that affect the moral development process. The following are the factors that become obstacles in developing the morals of students at the Nurussalam Islamic Boarding School Foundation:

   a. The development of science and technology, such as television, cellphones, the internet and so on, provides benefits for humans such as easy communication, carrying out buying and selling transactions, accessing various kinds of information, and so on. This is in accordance with what was conveyed by the head of the Nurussalam Islamic Boarding School, he revealed: "Indeed, in developing the morals of students, there are a few difficulties, especially when they are always using IT, for example cellphones. So it might be more tempting there, rather than the teachers giving directions about morals at this Islamic boarding school, because the hours holding a cellphone are longer than studying at an Islamic boarding school where you only study 7 hours a day and go straight home. So from there teachers have difficulty in developing the morals of students, if they lack intensive guidance, the direction given by the teachers is just passing through. "Because in developing the morals of students, a calm soul, faith and piety are needed."

   b. Poor social environment in society. Another factor that becomes an obstacle is relationships outside of school, because students are easily influenced by bad morals. This was conveyed by the pai teacher, he said: "Sometimes in the Islamic boarding school the social circle is good, but when in the community environment the social circle is with friends who are not good, so the students become less good too."

   c. Lack of supervision from parents. Another obstacle in moral development is the lack of parental supervision of their children's social development, this is caused by parents' busy

schedules and the low economic level of the family. As stated by the Islamic Education Teacher at the Nurussalam Islamic Boarding School, he said: "Students sometimes have bad morals, namely students whose family life is less harmonious, parents who are too busy and factors that are low in the family economy."

d. Lack of Santri Awareness in Moral Development. Teachers in order to develop students' morals are factors outside the students themselves, meaning that teachers only provide guidance and direction, then the decision whether the students want to change or improve themselves comes from the students themselves. Results of interviews with PAI teachers: "I noticed that obstacles in the implementation of moral development also come from the students themselves. "Sometimes there are students who are given advice but the students are indifferent, then there are also those who fall asleep during the learning process."

2. PAI teacher strategies in developing the morals of students at the Nurussalam Islamic Boarding School Foundation.

Teachers in the learning process are one of the determinant factors in education which are considered to be the key to the success of the learning process. In this case, Islamic religious education teachers at the Nurussalam Islamic Boarding School Foundation, Tinggiran Darat Village, Mekarsari District play an important role in this case as educators who are responsible for the success or failure of the learning process, especially in moral development. In this regard, the Head of the Nurussalam Islamic Boarding School Foundation explained: "Islamic religious education teachers at Islamic boarding schools are the second educators after parents, who greatly influence the morals of the students. For example, if the teacher's behavior is good, then the behavior of the majority of students is also good. Likewise, vice versa, if the teacher's attitude or morals are not good, then it is also clear that the students' attitudes or morals will be less good too. Because the attitude of students is easy to imitate all the behavior and actions of people they respect, including teachers who are role models for them. "If we pay attention to Islamic religious education teachers at Islamic boarding schools, they play a very important role in developing students' morals, we can see the teacher's involvement as an individual who organizes, supervises and directs all educational components."

Based on the results of the interview, it suggests that Islamic religious education teachers at the Nurussalam Islamic Boarding School Foundation play a role in developing students' morals. Thus, in Islamic religious education teachers' learning, teachers should not only make all the educational planning stated in the curriculum and learning units the sole source of achieving educational goals, but also the morals which become their self-concept as a central figure will have a big influence on students' perceptions of Islamic religious education lessons.

Moral development, which takes place gradually, is not a one-time thing, but something that develops. Therefore, moral development is a process. The end of this development, if it goes well, will result in harmonious morals. Furthermore, morals are called harmonious if all aspects are balanced, if the forces work in a balanced manner according to needs. On the other hand, harmonious morals can be recognized when there is a balance between the individual's role and the influence of the surrounding environment, including the family environment.

The concept of moral development for students carried out by Islamic religious education teachers at the Nurussalam Islamic Boarding School Foundation is as follows: "In our efforts to develop students' morals, we must develop their abilities as much as possible. We strive to ensure that students are creative and productive, we strive to improve morals, good behavior and instill a sense of belief in religion and God, and we strive to effectively develop understanding and understanding of their role in the future."

The results of interviews with Islamic religious education teachers at the Nurussalam Islamic Boarding School Foundation show that efforts have been made to develop the morals of students. Apart from the above, in an effort to shape the morals of Islamic religious education teachers at the Nurussalam Islamic Boarding School Foundation create an effective learning environment so that it is at an optimal level.

Apart from that, the efforts made also provide moral material that is in accordance with PAI subjects. In this case, the head of the Islamic boarding school explained that: "There is a special lesson called morals. There are various kinds of morals, at Madrasah Ibtidaiyah there was already a name called Akhlakulil Banin which was studied up to volume 3, while the level of Wustho was Wasailul Ablil Abna from the book which means a father's will to his children. The fathers referred to are teachers who teach at Islamic boarding schools."

The process of forming morals is not a process that can occur quickly and be forced, but must be carried out gradually and in accordance with the growth and abilities of the students. Therefore, Islamic religious education teachers apply methods in the process of forming students' morals including:

a. Habituation Method (Ta'widiyah)

Habituation is one of the concepts and strategies that is very important in developing student morals. Through this habituation approach, students are expected to be able to practice religious culture continuously. As explained by an Islamic religious education teacher and boarding school leader at the Nurussalam Islamic Boarding School Foundation as follows: Results of an interview with an Islamic religious education teacher: "We always teach students to get used to praying when starting and ending lessons, praying midday prayers in congregation, respecting teachers by kissing their hands when they meet, students getting used to arriving on time, and behaving well, both at school and outside school, such as: speaking politely, saying hello when entering class, reading "BasmAllāh" and "HamdAllāh" when starting and ending lessons and saying and other behavior that is appropriate to the place is a habit that will shape a child's morals."

Results of interviews with Islamic boarding school leaders: "Teachers also make it a habit for students to be honest. There the teachers once tested the students to entrust money to the parents of each student. The money entrusted by the teacher was not much, around Rp. 20,000 of which there are 4 notes worth Rp. 5000. Do the students honestly give to their parents all the money entrusted by the teacher or is it less than what is entrusted? And thank God, all the students honestly gave all the money entrusted to them, this was only to test the moral character of the students. "Therefore, the teachers instill in the students about monotheism and that Allah SWT is All-Seeing of what His servants do."

In the beginning, good habits need to be forced. When a student is accustomed to doing good deeds and it is ingrained in his soul, he will undoubtedly do good deeds without thinking about it first. From the results of interviews with PAI teachers, it was revealed: "If you do your daily life by instilling good habits,

which already exist, such as reciting al-Qur'an before the first hour starts, as well as congregational midday prayers"ah.

Based on the description above, Islamic religious education teachers at the Nurussalam Islamic Boarding School Foundation apply the habituation method in forming students' morals. Developing good habits is not easy, it will take a long time. But if it has become a habit, it will be difficult to change from that habit. It is very important to instill good habits from the start of a student's life. The Islamic religion places great importance on habitual education, with this habituation it is hoped that students will practice the teachings of their religion in a sustainable manner.

b. Exemplary Method (Uswah)

The exemplary method is a basic method in education, even in communication activities between someone and other people. In the exemplary method, the parties concerned (teachers and students) understand each other's morals and then become good role models. The results of an interview with an Islamic religious education teacher are as follows: "teachers must also show their style, for example how they dress because indirectly the teacher is the student's role model, the way they dress must be neat, their haircut must also be appropriate, no teacher should ask students to cut their hair, especially male students, but instead the teacher is long-haired, that is problematic. Secondly, the way the teacher speaks must be polite."

Based on the explanation above, it can be understood that a good example is providing an example of the appearance and actions of a teacher. In developing morals, a teacher should set a good example so that the strategies implemented can be realized well as expected and a teacher should monitor his behavior and actions because a student's instinct is to like to imitate who he sees.

c. Advice Method (Mau'izah)

In the learning process, advice is an important thing that cannot be ignored in the formation of morals. In Islamic education, advice is a means of forming faith, preparing morally, spiritually and socially. Because this advice can encourage students towards noble character, adorn them with noble morals, and equip them with Islamic principles. Based on an interview

with an Islamic religious education teacher, he said that: "Advice is always given in the classroom learning process. At the end of each lesson material, the teacher always provides advice in class regarding the impact or reciprocal relationship between the material that has been taught and everyday life. "By providing advice or advice at the end of the lesson material, it is hoped that students will be able to reflect and reflect on themselves and be determined to have better morals in the future." He also stated: "Advice is always given, especially to students who are a little naughty or naughty, usually they like to joke too much with their friends, if they are seen by us, they are immediately advised. However, good advice techniques are needed, good words of reprimand so that they can easily accept advice from teachers, remembering that the actions they have committed are within reasonable limits, but if they exceed reasonable limits, they will be given punishment according to the actions they have committed."

Then from an interview with the head of the Islamic boarding school: "The teachers always advise the students to maintain faith and manners wherever they are."

E. Conclusion

In an effort to build Islamic character, the strategies implemented by Islamic Religious Education teachers have a very vital role in improving student morals. An exemplary approach, story and wisdom-based learning methods, as well as strengthening religious values through various extracurricular activities have proven to be effective in forming good morals in students. Apart from that, the active involvement of parents and the support of the school environment are very supportive in the moral development process. Therefore, PAI teachers not only act as teachers of religious material, but also as real examples in everyday life that students can emulate. With the right strategy, it is hoped that students can internalize Islamic teachings as a whole, so that they are able to reflect strong Islamic character and noble morals in their lives.

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