

ANALYSIS OF LEARNING MATERIALS AQIDAH AKHLAK IN FORMING THE CHARACTER OF STUDENT DISCIPLINE AT MTs AL FATTAH, BEKASI

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Abstracts

This study aims to analyze the learning material of aqeedah morals in shaping the character of student discipline and the effect of aqeedah moral learning materials on the formation of students' disciplinary character. Data collection techniques used in this study include observation and interviews. Observations were made to directly observe student behavior in the context of learning aqeedah morals. Interviews were conducted with teachers and students to gain insight into how the learning materials affect the student's disciplinary character. Data analysis was performed using a qualitative approach. The results of this study indicate that learning materials for aqeedah morals have a significant influence in shaping the character of student discipline. Students learning good morals tend to show a higher level of discipline. It can be seen from the observation of student behavior, interview results, and questionnaire data, which show students' positive perceptions of the relationship between learning aqeedah morals and discipline. This research provides important implications for developing curriculum and learning practices to improve students' disciplinary character through the effective use of aqeedah akhlaq materials.

Keyword:

Aqidah Akhlak, Character Education, Character Discipline

Introduction

Indonesia is one of the countries currently advantaged demographically, where there are more young people than older people. It will certainly be an advantage for the Indonesian state to manage and employ young workers. Both through their creativity in the fields of economy, education, social and health to advance this nation.

Nowadays, over time, changes are focused on the shoulders of the younger generation. It is expected to bring more changes than before. Both at the moral, academic, intellectual, religious levels, customs, morals and works of art. Throughout history, the younger generation

has been at the forefront of changing the future of the nation. But in reality today it is quite the opposite, we can see that the millennial generation is increasingly concerned, the virus of Western thought and culture has brought them to the brink of collapse. Dating, promiscuity, casual sex, abortion, drugs, shopping, physical crime and *LGBT* also adorn the lives of millennials.

This leads to a crisis of weak morale and trust. This is a real moral and ethical decline that we see together. Coupled with the unbearable current of globalization, the cases continue to increase even in the countryside. The above occurs because of the lack of awareness of the younger generation about discipline behavior in everyday life, discipline behavior plays an important role in shaping character and personality in general. Discipline in the educational process is indispensable, because it serves not only to maintain the conditions of smooth teaching and learning, but also to create a strong personality in each student.

Many educational institutions in Indonesia are able to impart knowledge to their students, but only a few educational institutions are able to make students as moral children. The sophistication of technology in fact fails to shape the moral character of students, even though the sophistication of technology can make students become individualists, pay less attention to the rules or customs in their environment. Teachers as educators in schools have an important role in shaping students' attitudes towards disciplinary behavior. Every teacher should always be a role model and center of attention for his students. The teacher is an important factor in the process of guiding students and directing them in the desired direction. It can be said that the success and destruction of a nation depends on teachers who become leaders of the younger generation.

Schools as educational institutions have a great responsibility to achieve the educational goals in the National Education Law, namely to develop the potential of students to become human beings who believe and fear God Almighty and have noble morals. So, in addition to educating the nation, schools are also tasked with forming good student morale starting from discipline. We still find and see the problem of moral decline, especially now that there are more and more challenges and temptations in the field of science and technology. For example, today people can easily communicate about anything in this world, both good and bad, because there are means of communication. Good and bad events are easier to see through television, internet, fax, etc. There are also many movies, books, and entertainment depicting sacrilegious scenes. The same goes for drugs and alcohol.

The moral crisis does not discriminate between caste and age, whether in the village or in the city, male or female, and without a greeting, He can attack anyone who does not take a firm stance. So we can conclude that the crisis of morals, behavior, and discipline does not only affect millennials, but has now entered the world of education, and is a very complicated problem (Ridwanulloh et al, 2022). Seeing that character education today plays an important role in the lives of students in general, and in students of Madrasah Tsanawiyah Al Fattah Bekasi Regency in particular. The focus of this research is Akidah Akhlak Learning at Madrasah Tsanawiyah Al Fattah Bekasi Regency which includes inputs, processes, and outputs.

From the background of the research that has been presented above, several problems can be formulated that have been prepared to make it easier for readers to understand where the direction and benefits carried out in this research are related to Akidah Akhlak Learning at Madrasah Tsanawiyah Al Fattah Bekasi Regency as follows: (1) How is the scope of the content of Aqidah Akhlak learning materials at MTs Al Fattah Bekasi Regency?, (2) How is the content of Aqidah Akhlak learning material related to student discipline?, (3) Are there obstacles in the process of building student discipline character in the Aqidah Akhlak learning process at MTs Al Fattah Bekasi Regency?

Based on the formulation of the problem above, researchers can more easily determine the purpose of this study and make it easier for readers to understand and understand the content of this study. The objectives of this study are as follows: (1) To find out the scope of the content

of Aqidah Akhlak learning materials at MTs Al Fattah Bekasi Regency, (2) To find out the content of Aqidah Akhlak learning materials related to student discipline, (3) To find out obstacles in the process of building student discipline character in the Aqidah Akhlak learning process at MTs Al Fattah Bekasi Regency.

Methods

This research uses qualitative methods. A qualitative approach is a research procedure that uses an emic perspective, where in collecting data during the research in the form of stories or detailed descriptions of the respondents and expressed as they are in accordance with the language and views of the respondents.

This study used a phenomenological approach. Research that uses this approach seeks to understand the phenomena and meanings of an event and interactions in people in certain situations. This approach requires a number of assumptions that differ from the way used to approach people's behavior with the intention of finding "causes" and "facts".

Result and Discussion

In learning activities, teachers should pay attention to differences in the personality of students, both in physiological, psychological and intellectual aspects. This framework is intended to make it easier for teachers to approach students personally.

According to Chauhan, learning is an effort to provide stimulus, direction, and guidance as well as encouragement to students so that a process of knowledge transfer occurs from teacher to student. Chauhan also revealed that "learning is the process by which behavior (in the broader sense) is changed through practice or training." (Learning is the process of behavior change (in the broadest sense) brought about or changed through practice or practice.) Learning is the most important thing in the learning process (Sunhaji, 2014).

Learning activities are the core of activities in education. In learning activities will involve all learning components and will determine the learning objectives that have been set. In learning activities, teachers and students are involved in the interaction process and learning materials as the medium (Mujjyem, 2019).

Teaching and learning activities are a supportive forum for instilling values and building the character of students, because in learning teachers can associate subject matter with the formation of student character. In addition, teachers can provide good examples for students, both in teaching and learning activities. And students are able to apply it in everyday life both in the school environment and the community (Hasanah, 2021). From some of the definitions above, it can be concluded that learning is a two-way communication process carried out by teachers and students to achieve the goals of obtaining knowledge that has been set.

Gordon in Aunurrah in the learning process, the development of students' potentials must be carried out thoroughly and integrated. Unbalanced development of student potential in turn makes education tend to be more concerned with the development of one particular aspect of personality, particular and partial. Gagne, Briggs & Wager in Rusmono, say that learning is a series of 8 activities that have been designed to allow the learning process to occur.

According to the language, Akidah comes from the word al-'aqd (العقد). That is bonding, spinning, establishing, strengthening, binding firmly, holding firm, being strengthened and convinced. Whereas in terms, creed is things that must be justified by the heart, and the soul feels at ease about it, so that the belief becomes firm without any doubt.

According to shara' creed is a firm faith in everything mentioned in the Qur'an and the Prophet's Hadith which relates to the three points of Islamic creed, namely:

1. Divinity: includes the attributes and names of Allah Almighty and all His works.

2. Prophethood: includes the qualities of the Prophet and their pets in delivering revelations, believing in the miracles and miracles given to them and to the books revealed to them
3. The resurrection realm: includes (1) the spiritual realm, which is the realm that cannot be seen with the eyes, (2) the grave realm, which discusses the grave realm until it rises again on the Day of Judgment, (3) the life in the hereafter, which is at the time of retribution for deeds (Firdaus, 2006).

The notion of morality etymologically comes from the word "Khuluq" and its jama "Akhlaq", which means ethics, ethics, morals. Similarly, the word "Khuluq" has a conformity with "Khilqun", except that khuluq is a human temperament from within (spiritual) while khilqun is a human temperament from outside (physical) (Abdullah, 2005).

The definition of morality from a linguistic point of view comes from Arabic, namely isim mashdar from the words akhlaqa, yukhliq, ikhlaqan, in accordance with wazan tsulasi majidafala, yuf'ilu, if'alan which means temperament, behavior, character, behavior, character, habits, and others. And the definition of Morals in terms according to Ibn Miskawih (d. 421 H/1030 AD) who is known as a leading and previous expert in the field of Morals expressing morals is:

"It is the nature embedded in the soul that drives him to do deeds without requiring thought and consideration."

Meanwhile, according to Imam Al-Ghazali Akhlak is:

"A nature embedded in the soul that gives rise to various actions easily and easily, without the need for thought and consideration."

Ibn Maskawaih in his book "Tahdzibul Akhlak Wa That-hirul A'raq" defines morality as a state of motion if that which pushes towards doing actions without the need for thought (Abdullah, 2005).

Learning aqidah akhlak is a conscious and planned effort in preparing students to know, understand, live and believe in Allah SWT and realize it in noble moral behavior in everyday life based on the Qur'an and Hadith through guidance, teaching, training, and the use of experience. Accompanied by the demand to respect adherents of other religions and their relationship with inter-religious harmony in society until the realization of national unity and unity (Depag, 2004).

The Akidah Akhlak lesson as contained in the Madrasah Curriculum in 2004 is a conscious and planned effort in preparing students to know, understand, internalize, and believe in Allah SWT and implicate it in noble morals carried out in daily life through guidance, teaching, training, experience, and habituation activities. In a pluralistic society, in the religious field, moral creed education is also directed at strengthening the creed on the one hand and also increasing tolerance and mutual respect for other religions with the aim of realizing national unity and unity (Depag, 2004). From some of the above understandings it can be formulated that learning Aqidah Akhlak is a process of transferring knowledge and knowledge from teachers to students and learning resources that teach about tawhid or firm belief in God, which must be worshipped and good or noble deeds carried out in everyday life through training, teaching, training, and habituation.

In summary, it can be concluded that morality aims to provide guidance or enlightenment to man in knowing and determining between good and bad deeds, then in the respect of good deeds he tries to do it, and against bad deeds he tries to leave it.

The learning objectives of Akidah Akhlak to students are as follows:

1. Instillation of Islamic values and teachings as a guide to achieve happiness in life in the world and hereafter.
2. Strengthening faith and devotion to Allah SWT, as well as developing the noble morals of students as optimally as possible, continuing education that has been carried out in the family.

3. Mental and self-adjustment of students to the physical and social environment with the provision of moral creeds.
4. Improvement of problems of weaknesses of students in belief, practice of Islamic teachings in everyday life.
5. Teaching about information and knowledge of faith and morals, as well as their functional systems.
6. Provision of students to explore moral creeds at a higher level of education.

Character Building Objectives

Character building essentially aims to form a nation that is tough, has noble character, moral, tolerant, science and technology oriented which is imbued with pious faith in Allah in accordance with Islamic teachings. Character building is carried out through various media that include families, educational units, communities, government, the business world and mass media. In addition, character building works for

- 1) Develop the basic potential to do good, think well, and behave well.
- 2) Strengthen and build the behavior of a multicultural nation
- 3) Increase the civilization of a nation that is competitive in world relations.

Relationship or Relationship of Akidah Akhlak Learning in the Formation of Student Discipline Character.

Aqidah Akhlak is a subject in schools or madrassas discussing Islamic teachings in relation to aqidah and morality, also integrated into the theme of Islam that provides guidance for students, so that students can understand, live and believe in the truth of Islamic teachings. At the same time, character building is an important part of the orientation of Islamic religious education.

With the aim of forming a nation that is tough, has noble character, moral, tolerant, oriented to science and technology that is imbued with faith and devotion to Allah according to Islamic teachings. as to be able to guide students (understand, live and believe the truth of Islamic teachings) students are expected to be able to apply moral values which are the main basis for the formation of Muslim personality. This is so that students can become people who believe and fear Allah SWT and have noble morals.

Therefore, learning Akidah Akhlak has a relationship or relationship with the formation of the disciplinary character of students, because with learning Akidah Akhlak this can influence students to become human beings with character and character, and provide learning experiences to students so that students can apply the knowledge they learn at school in everyday life.

Conclusion

Character building essentially aims to form a nation that is tough, has noble character, moral, tolerant, science and technology oriented which is imbued with pious faith in Allah in accordance with Islamic teachings. Character building is carried out through various media that include families, educational units, communities, government, the business world and mass media. In addition, character building works for 1) Develop the basic potential to do good, think well, and behave well. 2) Strengthen and build the behavior of a multicultural nation. 3) Increase the civilization of a nation that is competitive in world relations. Relationship or Relationship of Akidah Akhlak Learning in the Formation of Student Discipline Character.

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