

# The Implementation of Aqidah Akhlak (Islamic Moral And Faith) Learning in Forming the Character of Students in Madrasah Aliyah Binjai

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## Abstract

*This paper aims to find out how the process of implementing Islamic moral and faith (aqidah akhlak) learning and how the method of habituation and da'wah in character building along with supporting and inhibiting factors in the learning process. This research used qualitative research. Data collection techniques were carried out using interview, observation, and documentation methods. The data analysis technique was data processing and data analysis which was field data analysis. The results of this study included (1) The implementation of Islamic moral and faith (aqidah akhlak) learning at Madrasah Aliyah Aisyiyah Binjai was carried out properly by the applicable curriculum by referring to the lesson plans used consisting of opening, core, and closing activities. (2) The method of habituation and da'wah had been going well by applying the method of habituation by getting used to good qualities so that students were accustomed to good morals and character. While the da'wah method could also make students better at learning. (3) Supporting factors in the implementation of Islamic moral and faith (aqidah akhlak) learning were parents. While the inhibiting factor was the lack of support from parents for the education of students and the family economy. (4) The effect of implementing the habituation and da'wah method in learning Islamic moral and faith was to bring a good influence such as students were more disciplined and active in learning, respectful and polite to teachers and parents, and getting used to obeying the rules that exist in school and no more students engaging in conflict.*

**Keywords: Implementation, Islamic Moral and Faith Learning, Attitude, Students of Madrasah Aliyah Binjai**

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## 1. INTRODUCTION

Education is an important process to shape one's character after the family. In the family, the attitude of parents becomes a role model for their children because everyday child communicates and observes their parents. Parents become a source of knowledge and learning for their children (Huda, Sariman, and Khasanudin 2022).

Talking about attitude is very important and basic. Character is the worthiest treasure of life that distinguishes humans from other creatures. Humans without manners are humans who do not have good morals. People who have well-behaviour both personally and in society are those who have good character, morals, and character. Noting the importance of

character, educational institutions have a responsibility to instil it through the learning process (Zubaedi, 2011).

Character education is one solution to form better students' personalities. Character education in schools is one of the programs launched by the Indonesian government through the Ministry of Education in 2010. This program is intended to instil, shape and redevelop the values of the nation's character because education not only educates its students to become intelligent human beings with high intellectuals but also builds a person with noble character (Ahsanulhaq 2019).

Based on Minister of Religion of the Republic of Indonesia Regulation Number 2 of 2020 Article 1, religious education is education that provides knowledge and shapes the attitudes, personality, and skills of students in practising their religious teachings, which is carried out at least through subjects/lectures at all paths, levels, and types of education.

Character education consists of two words which are education and character. According to Ki Hajar Dewantara, education generally means efforts to promote the growth of character, which is nothing but inner strength, character, thoughts, and child development. This character education must use conditions that are in line with the spirit of nationality towards purity, discipline, and inner and outer peace (Kusumawati 2016).

This platform contains excerpts from news or facts that occur in the field. There must be a connection with the problem according to the topic or research focus. In addition to news, facts can also be drawn from the results of existing research.

The quote obtained during the first observation was interviewing the Islamic moral and faith (Aqidah Akhlak) subject teacher. They conveyed some of the obstacles faced during the learning process, such as there were still students who fell asleep during the learning process, relied on each other when there were assignments, and chatted when the teacher was explaining the material.

Character education has a higher meaning than moral education because character education is not only related to the problem of right and wrong, but how to instil habits relating to good things in life, therefore the students have high awareness, understanding, concern, and a commitment to apply virtue in daily life. Thus it can be said that character is human nature in responding to situations morally, which is manifested in concrete actions through honest behaviour, responsibility, respect for others, and other noble character values. In the context of Islamic thought, character is related to faith and sincerity (Mulyasa, 2020).

Education is an effort in the learning process and guidance for individuals so that they can grow and develop into human beings who are responsible, have a noble character, are creative, independent, knowledgeable, and healthy. Learning and coaching morals or character is the responsibility of every individual starting with responsibility for themselves, then for the family. However, not all individuals can do it themselves, so they need help from people who already can do it. For example, teachers (ustadz) teach and foster morals or character in formal education intuition, and parents in non-formal education (Ahsanulhaq 2019).

Religious Education teachers have a great responsibility for the character of students through learning Islamic moral and faith (Aqidah Akhlak). Islamic moral and faith (Aqidah Akhlak) is a science that studies how students know, understand, appreciate, and believe in Allah SWT and its implications in their daily lives to allow good relations between Khaliq (God) and creatures as well as personal relationships with one another.

The relationship between students and what is learned must be balanced to realize the objectives of the learning itself. In this case, it means that the condition of the participants is

ready to receive lessons according to the development of students. The development of a person's soul starts from the stages of students who continue to adolescence.

Adolescence is a period of storm and stress, meaning that adolescence is a period filled with "storms and mental stress". It is a period in which there are major physical, intellectual and emotional changes in a person that cause sadness and indecision (conflict) in the person concerned, and create conflict with the environment (Yusron, Masduku; Idi; Warsah, 2020).

The learning process of Islamic moral and faith at Madrasah Aliyah Aisyiyah Binjai is quite good. It is also inseparable from the expertise of the teacher in teaching, whether it is because the teacher applies strict discipline or also because they apply the appropriate method during learning. For example by opening the lesson with greetings and continuing by praying, reviewing the previous lesson and explaining the lesson clearly and systematically, therefore students receive the lesson well.

However, in reality, there are still some students whose behaviour is not to religion. Students have not met the criteria for good morals because there is still a lack of learning about Islamic moral and faith. There are still some students who often engage in conflict with friends, mock friends, have difficulty helping friends, and some students fall asleep during the learning process or talk to friends during the learning process in class. This can cause the class to be less conducive and disrupt the concentration of other students who take part in the learning process even though it has been accompanied by habituation of discipline in school and moral development through learning Islamic moral and faith (aqidah akhlak). Parents and teachers are often confused by this. The problem returns to the character and behaviour of the students themselves. Islam has emphasized that the proof of faith is a good soul, and the proof of Islam is a good character.

Learning Islamic moral and faith (aqidah akhlak) at Madrasah Aliyah Aisyiyah Binjai as a comprehensive part of religious learning is not the only determining factor in the formation of the character and personality of students. However, materially, faith and morals have contributed to motivating students to practice the values of religious beliefs and morality in everyday life.

As conducted by Islamic moral and faith teacher at Madrasah Aliyah Aisyiyah Binjai applying Islamic moral and faith learning with the habituation method and discipline building, it can increase the faith of students and be good to another.

From the explanation above, the researcher focused on the learning of Islamic moral and faith (aqidah akhlak) because, in the lessons, there are materials that teach students to form noble characters. Madrasah Aliyah Aisyiyah Binjai is one of the private schools that has Islamic values therefore Madrasah Aliyah Aisyiyah Binjai becomes a school that becomes a role model for other schools or madrasah regarding the quality standards of Islamic Character Education.

## **2. METHODOLOGY**

This qualitative research used the type of case study research. It focused on examining the background, interactions, and conditions at Madrasah Aliyah Aisyiyah Binjai. This form of case study is actually more suitable for researching a particular event, activity, or program. Data collection techniques in case studies can use interview, observation and documentation techniques. Data analysis techniques in this study used data collection, data reduction and data presentation.

The data collection technique in this study was firstly an interview with the principal and the subject teacher at Madrasah Aliyah Aisyiyah Binjai. The second was the observation of

the school environment and the process of implementing learning in the classroom. The third was documentation.

### **3. RESULT**

#### **A. Implementation of Islamic Moral and Faith Learning at Madrasah Aliyah Aisyiyah Binjai.**

Teachers have a very important role in order to a good teaching and learning process. Relating to this role, a teacher is required to have adequate competence in terms of teaching and learning activities in school (Sulasmi and Akrim 2020).

Before the implementation of learning is carried out, obviously must prepare things that can help the learning process run therefore the process is doing well and regularly. The crucial thing to be prepared by the teacher is the RPP (Lesson Plan).

The next stage was the implementation of learning. This stage was very important because the implementation of learning was the implementation of the lesson plan, which includes preliminary activities, core activities, and closing activities. In addition to preparing the lesson plans, the teacher also prepared the textbook then, the teacher was ready to enter the classroom. Before the learning process began, the teacher usually started with an introduction, such as a greeting and praying, and then after the preliminary activity, proceeded to the core activity. However, before the core activity, the teacher reviewed the previous learning therefore students did not forget the previous lesson. After that, the main activity was an explanation from the teacher of the learning material, besides that, the teacher also provided opportunities for students to read the material in the book, occasionally the teacher also asked questions to students to find out whether students listened while the teacher was explaining in front of the class. Lastly, it was the closing activity. Before closing, the teacher gave homework related to today's learning and ended by reading the closing prayer of the lesson. That was the process of implementing Islamic moral and faith (aqidah akhlak) learning carried out in the classroom.

### **4. DISCUSSION**

#### **A. Methods of Habituation and Da'wah in Islamic Moral and Faith (Aqidah Akhlak) Learning at Madrasah Aliyah Aisyiyah Binjai.**

##### **a. Habituation Method**

Habituation in children's education is very important, especially in the formation of attitudes and morals. Religious habituation will include positive elements in children's growth. Doing routine habits such as greeting, praying before starting the lesson, reviewing previous learning, explaining the material, giving assignments to students and ending with a closing prayer (Reri Berlianti et al. 2020).

The habituation method is something that is deliberately conducted repeatedly therefore it becomes a habit. We familiarized students with some habits including getting used to greeting teachers, being polite to all teachers and greeting when meeting good teachers both in the classroom and outside of school, working alone, during school tests or exams, discussing when there were group assignments, and learned from various sources.

##### **b. Da'wah Method**

In addition to the habituation method, the teacher also applies the da'wah method in the learning process of Islamic moral and faith. This da'wah method is very suitable for formulating learning objectives to be achieved and studied because this da'wah method provides mature learning media, makes an outlines to be preached, at least a small note and evaluates the learning that has been carried out. Furthermore, the steps that the teacher took to apply the

da'wah method in the classroom were preparing textbooks, noting points delivered, arranging student seats to make them listen comfortable to the teacher and reminding students to prepare small notes and wrote the material presented by the teacher.

## **B. Supporting and Inhibiting Factors in Learning Islamic Moral and Faith (Aqidah Akhlak) at Madrasah Aliyah Aisyiyah Binjai.**

### **a. Supporting factors**

The supporting factor is the existence of extra-curricular activities such as scouts. There are also the facilities and infrastructure, such as a prayer room in the school to carry out worship practices and religious activities such as dhuha prayer together, tartil learning to recite sholawat and dhuhr prayers in congregation. In addition to these supporting factors, there are also other supporting factors such as:

1. Teachers: The smoothness of a learning process is also supported by the existence of professional teachers in the professional sense. It means that teacher is able to convey material well, create a good atmosphere, being able to foster the enthusiasm of students in learning, and carry out their duties as professional educator.
2. School Environment: It plays an important role in the formation of religious character through habituation and da'wah methods as well as supporting religious activities.
3. Facilities and Infrastructure:  
To shape the character of students, the school provides the facilities and infrastructure such as a prayer room. They can pray at school and also be supervised by the teacher. There are also libraries therefore students can easily find the desired material or read books to advance their knowledge.

### **b. Inhibiting factors**

1. Family Background: Some students were easy to manage while some are difficult. As the author stated that students came from various family backgrounds, so it would not be just right away. For instance, there are parents whose parents were religious teachers, pedicab drivers, doctors, and any else. For parents who were religious teachers, it might be easy to warn them because more or less they already had provisions from home, but for parents who were not, maybe their religious education was still lacking, so among them, it was difficult to manage.
2. Family Economics: This factor was also very influential on students. Each student had a different economic level, there were those from high, medium and even low economic families. For students who came from good economic conditions, they would be supported, for instance, the students would have prayer equipment.

## **C. The Influence of Implementation of Habituation and Da'wah Methods in Learning Islamic Moral and Faith (Aqidah Akhlak).**

After applying the learning method which was the habituation and da'wah method, students at Madrasah Aliyah Aisyiyah Binjai experienced a good influence or good changes. It could be seen that students were more disciplined and active in the teaching and learning process. The behaviour or morals of students were also much better, such as being more respectful and polite to teachers, helping each other, and also starting to get used to obeying the rules and regulations that existed in the school. There were no more students engaging in conflict both in the school environment and outside the school.

From these changes, the implementation of Islamic moral and faith (aqidah akhlak) learning with the habituation and da'wah methods in Madrasah Aliyah Aisyiyah Binjai has been

successfully implemented. It was proven by the behaviour of students who have followed the values of Islam. Therefore, if we understand the method of habituation and da'wah, such as familiarizing good behaviour and instilling Islamic values, then it can form the students' attitudes.

Based on the description above, it could be seen that the achievement of learning outcomes in the application of habituation and da'wah method to students of Madrasah Aliyah Aisyiyah Binjai has formed the character of students by the values of Islamic religious education through habituation. The main thing is the habituation of good morals so that it can make it easier for these students to do what Allah SWT commands, and leave what He forbids so that we can be happy in this world and the hereafter

## 5. CONCLUSION

- a. The implementation of Islamic moral and faith learning has been going well because the teacher applies two learning methods, such as the habituation method and the da'wah method. By those, it will be easier to shape the better character of students at Madrasah Aliyah Aisyiyah Binjai.
- b. The habituation method is carried out by getting used to good qualities as a routine and being serious about getting good results so that students can get good results and accustomed to good morals and attitudes. The da'wah method is very suitable for formulating learning objectives to be achieved and studied because this da'wah method provides mature learning media, outlines the material to be preached, at least a small note, and evaluates the learning that has been implemented. The da'wah method also makes students' morals much better, because it trains students to listen when people speak in front and not to tease friends when the teaching and learning process begins. The two methods applied by the teacher brought changes to the attitudes of the students at Madrasah Aliyah Aisyiyah Binjai, where the current method is much more effective and gets a good response from students.
- c. The supporting factors in the implementation of Islamic moral and faith learning in shaping the character of students at Madrasah Aliyah Aisyiyah Binjai are parents and the family economy. The reason is that parents are the first teachers of students. Parents play an important role in the process of forming the character of students because parents can motivate, advise and exemplify positive things that can be imitated by students and applied in the school environment. Meanwhile, the inhibiting factor to the implementation of learning in shaping the character of students at Madrasah Aliyah Aisyiyah Binjai is the support from parents and the family economy. If there is no support from parents and the economy is lacking, the teacher's efforts to shape the character of students will not go well.

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