

# Implementation of Moral Education Values at the Integrated Islamic Primary School (SDIT) Mutiara Kebonan, Karanggede District Boyolali Regency

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## Abstract

The aim of this research is to find out more deeply about the implementation of moral education values at the Mutiara Kebonan integrated Islamic elementary school. This research is a qualitative research. The subjects of this research were school principals, school management, PAI teachers and students. Data was obtained through observation, structured interviews and documentation as well as relevant literature results. Data analysis uses the Miles and Huberman analysis model called interactive analysis. This analysis is divided into several stages: data collection, data reduction, data presentation, and drawing conclusions. The results show that the implementation of moral education values is through advice, example, attention and habituation. Meanwhile, the moral education values applied are the Value of Moral Education towards Allah SWT, the Value of Moral Education towards the Prophet Muhammad SAW and the Value of Moral Education towards the Family.

**Keywords:** Implementation, Values, Education, Morals

## Introduction

Schools are educational institutions that provide formal education, either in the form of state schools, namely schools managed by the government or private. According to Sujana, schools as institutions function to maintain and develop social order and social control using assimilation and the values of various subgroups into the dominant values held by society (Sujana, 2019). In carrying out teaching and learning activities, schools aim to educate students under the supervision of teachers. The quality of a school really depends on the learning process that can be supported by the school's facility providers, both in physical form and the competence of the teaching staff, apart from that, Schools as formal educational institutions function to carry out conservative, progressive and mediating tasks and function of children's self-adjustment and the societal stabilization, namely personal development and personality formation, cultural transmission, social integration, innovation, and pre-selection and pre-allocation of labor. (Jurumiah et al, 2020).

The better the school facilities, the better the chances of graduation. Schools are important educational institutions after the family, schools that have been organized and prepared in such a way as to meet these needs (Marimba, 1996). Schools are tasked with developing students' personalities as a whole. In Islamic education, schools are one of the three centers of Islamic education apart from the household and community environment. Therefore, the school has the same and balanced responsibilities as the other two educational centers. In the world of education, there is something known as education that is oriented towards the behavior or actions of students, which is known as moral education.

Moral education is education regarding the basics of morals and the virtues of character, habits that must be possessed and made into habits of children from the time of analysis until they become amukallaf, young people who sail the seas of life, there is no doubt that moral

virtues, character and character are wrong. A fruit of deep faith, and religious development. Education provides students with the provisions to live life as adults by being able to determine what is good and right. Through educators, it can become an effective tool of social control in forming a new society (Madekhan, 2020). Education is a basic need to develop the potential of students to become people who are faithful and devout, have noble character, knowledge and responsibility. The process of developing students' potential to become human beings who are faithful and devout, have noble character, knowledge and responsibility is influenced by the students' environment, namely the family, school and community environment.

The family is the first and main place of education for children, because what happens in the family has a big influence on the child's life. According to Endry Fatimaningsih, the family has a fundamental task in preparing children for their role in the future, the basics of behavior, life attitudes and various habits are instilled in children within the family environment (Fatimaningsih, 2015). Meanwhile, school, as a formal educational environment, is an important educational institution for children in an effort to educate the Islamic religion or Islamic teachings and its values so that they become the child's outlook on life and attitudes towards life. School is a continuation of a child's education after receiving education in the family.

But in reality modern society has succeeded in developing sophisticated science and technology to overcome the various problems of their lives, but on the other hand the sophisticated science and technology are not able to foster morality or noble moral values. The impact of technology is related to the mindset, lifestyle and non-horns that begin to shift from the values of character education. However, the technology not only brings positive benefits, but will also be able to bring negative impacts, the development of science and technology has a positive impact with the increasingly open and spread of information and knowledge and throughout the world through the boundaries of space and time. The negative impact is the occurrence of changes in behavior, ethics, norms, rules, or morals of life that are contrary to ethics, norms, rules, and morals of life that exist in society (Jamun, 2018). The implementation of moral education in schools has not been maximized. Communication between schools and parents of students is still not well established. Then the use of human resources is not yet optimal.

In the world of education today, the symptoms of moral decline that occur in students are truly at a worrying level. Honesty, truth, justice, bullying, helping and affection has been covered by fraud, fraud, oppression, mutual tackling and harm each other (Nata, 2003). According to Fakhroh, the factors that influence the low character possessed by students are the existence of Western culture that has contaminated Islamic religious education so that Islamic culture is biased and has no effect on the formation of student personality (Fakhroh et al, 2013).

The purpose of this study is to determine the implementation of moral education values in schools, the future of this nation's generation is very worrying if educational institutions do not care about the importance of student morals. The values of moral education in elementary school children between 6-12 years are very dependent on their environment. They need guidance, direction, education and good role models from their environment. The role of schools, families, and the environment where they live greatly influence their personalities. According to Setiawan, children's education starts from a very dominant family environment in fostering moral education, because children who are still small spend more time in the family environment rather than outside the home.

## Method

This research is a fieldresearch research. Utama stated that qualitative research is a study that aims to describe and analyze natural phenomena, events, social activity (Utama, 2012). In this qualitative research, key instruments are researchers themselves (Creswell, 2016). This research was conducted at the Islamic Elementary School Integrated Islamic Mutiara Karanggede. This research was conducted in March 2024. The subjects of this study were the principal, school management, PAI teachers and students.

Data obtained through observation, structured interviews and documentation and relevant literature results. Data analysis uses a miles and Huberman analysis model called interactive analysis. This analysis is divided into several stages: data collection, data reduction, data presentation, and drawing conclusions. With this interactive analysis technique, the analysis process starts from data collection and continues until all data is collected (Miles et al, 1984).

## Results

### ***The values of moral education in the Islamic Elementary School Integrated Islamic Mutiara Kebonan Karanggede Boyolali***

Planning Implementation of Moral Education Values SDIT Mutiara Kebonede Karanggede Moral education is a conscious effort carried out by Islamic religious education teachers through guidance activities, and or exercises to prepare students to believe and understand, live and practice the teachings of Islam in daily life. The goal to be achieved from this moral education is to increase beliefs, understanding, appreciation and the practice of Islamic teachings, so that they become Muslims who believe and are devoted to Allah SWT. As well as noble character in personal life, society, nation and the state and to continue education to a higher level.

Based on the results of interviews with Mr. Ahmad Mujiarto, as the principal that the values of moral education are very important to be applied to students so that education is expected to be able to deliver students to have a good personality, especially at this time where student orientation is only in the field of general scientific scientific in nature. Therefore, schools must be able to make innovation and creativity so that education can synergize between general education and character education or student morals. Education is a person's effort or way to teach attitudes and personalities that are in accordance with the values contained in the environment. Moral education is a process of appreciating a value that must be realized by every human being so that these values and efforts can be embedded in their thoughts, attitudes, speech, and behavior related to God, humans and the surrounding environment.

For this reason, children who are in basic and medium education are the top priority in the instilling values of good moral education. At the age of children, this is the age where at the stage of child development requires good information, related to the formation of morals. With good morals, it will influence the development of the child in the community. Invasion with good morals is easy to accept in the environment where the child is. Therefore, if the moral education can be successful, the implementation must start from childhood and elementary school age.

Based on interviews with Islamic education teachers that the values of Islamic education held at SDIT Mutiara Kebonan are the value of moral education towards Allah SWT, the value of moral education towards the Prophet and the value of moral education towards the family. The values of moral education are very necessary and should be returned to the foundation of Islam which originates in the Koran and the Hadith and the Prophet Muhammad as an example of morals for all of us. According to Ibn al-Arabi Akhlak is a matter of religion, character and honor (Zubaidi, 2013). This indicates that moral education cannot be separated from the teachings of Islam. Islam provides guidelines for humans where their achievements depend on the

educational process itself. So education is important for humans and therefore Islam and education have a very close relationship. Islam is the basic framework of the development of Islamic education, where Islam provides a landscape values, which from that value must be carried out in education.

Table 1. Moral education values

Category	Results
The value of moral education towards Allah SWT	In relation to moral education, the values that need to be instilled in students are; Menuhidan God and not associate associating God; Love for Allah; and Dzikrullah.
The Value of Moral Education for the Prophet Muhammad	Moral education emphasized to students is the morals of al-Karimah to the Prophet with obedience and love for him. Obeying the Messenger of Allah means carrying out all his orders and away from his prohibition.
The Value of Moral Education for the Family	Moral education values emphasize students being filial to their parents and being kind to their siblings

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The basic framework of Islam is aqidah, shari'ah and morals, where morals are a mirror of a person's soul. A person's good morals mean having a good motivation for faith. In the National Education System Law no. 20 article III is not an exaggeration to place moral education as the basic foundation for complete human resource development, where morals are an important aspect in human resource development. In fact, humans don't only have to have emotional intelligence, but they also have to have spiritual intelligence in order to be truly human. The quality of human resources now, viewed holistically, makes emotional and spiritual intelligence a very important aspect, and moral education that instills universal virtues also becomes an important aspect that is crucial for improving the quality of human resources. Moral education has an important meaning in the education process at school, especially to optimize moral values such as attitudes, traits, behavior and nobility which are the basis or guide for every individual. Therefore, the role of the teacher as a facilitator is very important in implementing the values of moral education to students. Apart from that, competent educational skills and methods are needed to optimize the implementation of moral education. Based on interviews with Islamic religious education teachers, the method used by SDIT Mutiara Kebonan Boyolali teachers in implementing the values of moral education is through advice, example, attention and habituation. As explained in the table below:

Table 2. Implementation of Moral Education Values

No	The Value of Moral Education	Information
1	Advice	Students must be directed and always given advice to return to good moral values so as to reduce the potential for making mistakes and do many things that are right and beneficial for both themselves and others.
2	Exemplary	Teachers must provide good role models because the most important element for changing life behavior, especially the formation of spiritual morals or morals in children by example.
3	Attention	Teachers as educators or parents at school are required to pay attention and follow children's development in developing their faith, morals and spiritual and social preparation.

Morals cannot be formed in a matter of time. Students are in school for around eight hours under the supervision of teachers who do not necessarily learn about the values of Islamic moral education. The rest they return to their homes and surroundings. So of course this condition is a factor that influences the success of internalizing Islamic morals in the souls of students. Therefore, the formation of morals requires time and a long process. However, nothing is impossible if Allah gives guidance or opens a person's heart to make him a good person and full of obedience to Allah SWT.

## Discussion

According to Muhammad Daud Ali, in general, morals are divided into two, namely: first, morals towards Allah, secondly, morals towards His creatures. When referring to the source of morals, various kinds of morals are found, namely morals towards Allah, morals towards the Messenger of Allah, Morals towards oneself, morals towards fellow humans, creatures and the surrounding environment which carry the mission of rahmatan li al-alamin. Moral or moral education has a very important role in forming good, individual and societal character. Morals are an effort to combine oneself with a mental situation that is ready to give rise to actions, and this situation must be attached in such a way that the actions that arise from it are not momentary but become habits in everyday life (Suryadarma et al, 2015). In the Al-Quran, there are various verses and stories that provide teaching about moral values that must be upheld by humans. In order to form a society that is harmonious and full of good moral values, it is important for Muslims to understand and practice the teachings of the Koran regarding moral education. By following these values, individuals and society will become more dignified, empathetic and responsible in living their daily lives.

No human being is perfect, there are times when humans do good and sometimes humans make mistakes and make mistakes. Therefore, humans must always be given advice to return to good moral values so as to reduce the potential for making mistakes and do many things that are right and beneficial both for themselves and others (Sirait, 2014). Advice in the language of the Koran is called mau'izah which means tadzkir, namely warning. When giving advice to students, teachers should repeatedly remind them so that the advice leaves an impression so that the person being advised is moved to follow the advice. Giving advice must be accompanied by sincerity and convey it repeatedly, because advice is giving a lesson to someone about goodness, namely the student himself. With advice, children are given the charge to revive moral values within themselves. Because sometimes these values weaken along with the influences around them, so if they are not anticipated it will cause things that are not good for children.

The implementation of moral education values at SDIT Mutiara Kebonan is mostly provided through Islamic Religious Education subjects. Morals are part of Islamic teachings. The quality of moral education can be seen by always adhering to the values of the Islamic religious teachings, implementing all policies in accordance with the rules of Islamic law (Saripah, 2016). Apart from that, teachers always provide moral education through advice. Because teachers assess that giving advice is very influential in applying moral values to children. By giving advice continuously, the advice will enter the heart and then be put into practice by students. Because the most important element is to change life behavior, especially the formation of spiritual morals or morals in children by example. Exemplary is a method that is often recommended in



moral learning. This shows that example is the essence of education. The example referred to is an effort to provide an example and directives take the form of actions that reflect Islamic values. Because the example and character of teachers at school will have a real impact on children's personalities in the future (Napratilora et al, 2021). In the Islamic religion, exemplary has a solid foundation from the Al-Quran as in the letter Al-Ahzab verse 21. Exemplary is referred to as modeling, namely forming a person's attitude and behavior through the process of imitating, to imitate other people who are their idols or those they respect. Therefore, example is a form of implementation of the moral education values and is very relevant to be applied in the school environment, because psychologically it can be proven that what is exemplified is more quickly imitated than what is heard (Prasetya, 2021).

The implementation of moral education values at SDIT Mutiara Kebonan is mostly provided through Islamic Religious Education subjects. Apart from that, teachers also always provide moral education through example. Teachers assess that by example, students tend to imitate actions carried out by their teachers more quickly than what they are told to do. Because one example is better than a thousand pieces of advice. Students will find it difficult to go to the mosque if the teacher does not go to the mosque first to pray, students will throw rubbish carelessly if the teacher throws rubbish carelessly, students will come late to school if there are many teachers who arrive late and so on. So teachers are role models who will be emulated by students. As teachers substitute for parents at school, teachers must also pay attention to students, because this attention is very important for the continuity of communication between teachers and students in any case.

Basically, attention is the concentration of psychic energy on an object with more or less awareness accompanying something regarding the activity being carried out. In education, attention is defined as the efforts of educators or parents to pay attention to and follow children's development in developing their faith, morals and spiritual and social preparation. Because it has become a necessity for educators and parents in particular to pay attention to what children learn, whether in terms of how they think and believe, who they hang out with, what they read, what they watch. Educators should also pay attention to children's intellectual abilities and their cultural formation, but the most important thing is that children understand what halal, haram, sunnah, permissible, makruh, the obligation to pray, read the Koran and so on. All of that must be questioned about his teaching. Educators are also expected to pay attention to the psychology of children. If it is known that children feel shy, quiet, do not dare to communicate with other people, educators should be able to foster these symptoms.

## Conclusion

Based on the study and discussion regarding the Implementation of Moral Education Values at the Mutiara Kebonan Integrated Islamic Elementary School, Karanggede District, Boyolali Regency, it can be concluded that the implementation of moral education values is through advice, example, attention and habituation. Meanwhile, the moral education values applied are the Value of Moral Education towards Allah SWT, the Value of Moral Education towards the Prophet Muhammad SAW and the Value of Moral Education towards the Family.

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