

The Role of Aqidah Akhlak Education in Forming Sturdy Aqidah and Moral Al Karimah Students at Tpi Rambung Sialang Private MA

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ABSTRACT: This research raises the issue of the role of learning Akidah Ahklak in Forming a strong Akidah and Akhlak Al-Karimah. The subjects in this study were class XII MAs Tpi Rambung Sialang students in October 2022. This type of research is field research, namely research where data collection is obtained by writing. This research was conducted in Rambung Sialang Village, Sei Rampah District, Serdang Bedagai Regency. However, more specifically, this research was conducted at a school in the village, namely the MAs Tpi Rambung Sialang school. The research subjects were the school principal, deputy principal for curriculum, Akidah Akhlak teachers and students. While the method of data collection that the authors do is observation and interviews. Data collection was carried out by observation, questionnaire, and assignment methods. The results of this study indicate that the learning process at MAs Tpi Rambung Sialang runs quite effectively in accordance with the basic concept of the learning process carried out by educators in general, namely that students follow the learning process enthusiastically in the Akidah Akhlak subject. The learning methods used by the Akidah Akhlak subject teachers at the Tpi Rambung Sialang MAs school include: the lecture method, the discussion method, the question and answer method, assignments. However, the results of observations and observations made in this study were not as expected. Even though the implementation of the Aqidah Akhlak in schools has gone according to plan, the strong character of the aqidah and the alkarimah character of these students are still lacking.

Keywords: *Education, Aqidah, and Akhlak*

1. INTRODUCTION

Etymologically, education comes from the Greek, paedagogiek. Paes means child, gogos means guide/guidance; and iek means knowledge. So etymologically pedagogic is the science that talks about how to provide guidance to children. In English education is translated into education. Education comes from the Greek word educare which means to bring out what is stored in the child's soul, to be guided to grow and develop.

While the notion of education in terminology is "human activity and effort to improve his personality by cultivating his personal potentials, namely: spiritual (thought, intention, taste, creativity, and conscience) and physical (five senses and skills).

To achieve the functions and objectives of education, the role of religious education is absolutely necessary and the role of other educational institutions cannot be denied. One of the fields of religious education is moral education. Moral education in schools is a sub-section or subject of Islamic religious education subjects. Al-Karimah moral learning in schools teaches students to study and implement the material obtained in the form of habituation of commendable (good) moral character and avoiding despicable (bad) morals.

Aqidah has a very important position like a building, aqidah is the foundation, while other Islamic teachings, such as worship and morals, are something that is built on it. destroyed. According to the language "Aqidah" linguistically comes from Arabic, namely [عَقْدٌ-بِعَقْدٍ-عَقْدًا] means to bind or enter into an agreement. Whereas Aqidah according to the term is matters that must be justified by the heart and accepted with a sense of satisfaction and stabbed firmly in the depths of the soul that cannot be shaken by a storm of subhat (doubt).

The position of al-karimah morality in life is very important in terms of the life of a Muslim. Akhlak al-karimah is the axis or core for humans in continuing their life goals. According to language, the word Aqidah comes from Arabic, namely 'aqada-ya'qidu-'aqdan-'aqidatan. 'Aqdan means conclusion, bond and firm agreement, after being formed into aqidah means belief. The word morality comes from the Arabic language, which is the plural form of "khuluq" which means character, temperament, behavior or character. Aqidah and morals have a very close relationship, and the two cannot be separated. Aqidah is the foundation for all actions. Morals are a good human deed, both in relation to God Almighty, fellow human beings, and their environment.

Moral education is formal and informal education from Al-Ghazal's point of view. The beginning of informal education is in the family environment, starting with getting used to the behavior and food eaten. Then, if education has shown a development where an educated child can distinguish something, then he must be directed to positive things. On the other hand, Al-Ghazali also provides advice with the saga method or exemplary stories. Moral growth also requires getting used to doing things that are good and useful. In addition, you also have to pay attention to environmental condition, does the environment support moral education or does the environment not support it because of various adverse factors. (Al-ta and Al-ta, 2013) Because the environment can be regarded as one of the factors that influence character development (Muhammad Chairul Ashari Akhmad, Yazida Ichsan, Bambang Putra Hendrawan, Asih Kartika Putri, Sheriena Mega Putri. 2021).

Morality can be strengthened by imitating the qualities of the Prophet Muhammad. Moral learning begins with different stages, namely self-improvement of questionable qualities, habituation of noble morals, and the results of exemplary morals. When teaching children, use the same methods as adults. It's just that the emphasis of the two methods is different. For adults, the main way to achieve noble character is to accustom oneself to good things, so that adults are much more depressed than their peers. In contrast to children, parents or teachers protect children from various bad associations and environments to avoid bad behavior and achieve good behavior. Therefore, a large part of teaching to children is about emulating good behavior and practicing it to achieve the desired result after various attempts.

Imam Al Ghazal's idea of moral education towards children are as follows:

1. Morals to Allah

Inviting children to worship at a young age is very good for these children because it forces them to worship and follow his orders. religion at a young age is very influential, because he is accustomed to worship since childhood, practicing worship when he is an adult, for example prayer, prayer, fasting in Ramadan, so after the child mature, he understands that Islam is a very important thing in his life.

2. Morals to parents

As explained by Imam Al Ghazali that it is important to punish the child and reward, praise and not reveal your secret if he does the opposite, that is, teaches the child to obey teach him to respect and glorify someone older than him, because something like that would really define character child later.

3. Morality towards oneself.

a. Eating Customs

The first thing that is good to see in children is according to Al Ghazal they really crave food, then it would be nice if they were taught the manners of eating and drinking, namely. Read basmallah before eating using your right hand Taking food by taking before eating which is close to that and more. it is also recommended to get used to eating bread without additives, so that additional ingredients are not mandatory, and parents are also encouraged to include the value of simplicity

b. Customs in dress

Al Ghazali emphasized that the children who must be taught to wear white clothes and not another color or silk, because these clothes are only worn by women or people who resemble them or (sissy) suitable for men, then parents should keep their children away from the habit of living in luxury, love of jewelry, pursuit of worldly pleasures and all kinds of luxuries and excessive life, because it has a negative effect. About the effect it had on him, Priest Al Ghazali also warned about the dangers of someone who loves gold and silver, so as parents we must teach from an early age and understand how bad it is to love gold and silver excessively.

c. Modesty in sleep

Al Ghazali emphasized that children should not get used to sleeping during the day, because it has a negative effect, namely laziness. But on the contrary, if we do not deprive the child of sleep at night, we also do ours. parents don't spoil our children by sleeping on a soft mattress, so that their bodies become strong during.

d. Patience and Courage

Al Ghazali describes restraint for children who are punished or being persecuted by educators for help or shouting loudly about their mistakes, because of what a boy has to do, he's in charge, patient, brave and ready to do the work. accept the consequences, the goal is that students are accustomed to and able to be patient, assertive and courageous accept the punishment and shape his personality to be people who are truly responsible for what they make.

e. Procedure for Walking

According to Al Ghazal's explanation, children are advised not to move their feet too fast and not to point their hands down but keep both hands at the sides of the body.

The Akhlak Aqidah has the following objectives:

1. Cultivating and developing the basis of divinity from birth

Humans are divine beings. Since birth humans are driven to acknowledge the existence of God

2. Aqidah Akhlak also aims to form a noble and noble Muslim person

A Muslim who has a noble character always behaves commendably, both when dealing with Allah SWT, with fellow humans, other creatures and with the natural environment. Therefore, the embodiment of a noble Muslim person in the form of concrete actions becomes a goal in aqeedah morals.

3. Avoid yourself from the influence of misleading minds

Humans are given advantages by Allah from other creatures in the form of reason. Opinions or thoughts that are solely based on human reason, sometimes mislead the man himself. Therefore, the mind needs to be guided by moral aqeedah so that humans are free or avoid a misguided life.

2. RESEARCH METHOD

This type of research is field research, namely research in which data collection is obtained by writing. This research was conducted in the village of Sukasari, Pegajahan District, Serdang Bedagai Regency. But more specifically, this research was conducted at a school in the village, namely the Dharma Utama Sukasari Education Foundation school. As for the research subjects, namely the Principal, Deputy Head of School for Curriculum, Aqidah Akhlak teachers and students. While the data collection method used by the author is observation and interviews.

3. RESULTS AND DISCUSSION

Results

Madrasah Aliyah (MA) Tpi Rambung Sialang School is an educational institution that is within the scope of the foundation. MTs MA Tpi Rambung Sialang Education Foundation, especially in MTs MAs or equivalent to SMP, SMA. MAs Tpi Rambung Sialang There are two majors namely Natural Sciences and Social Sciences. Within the Science Department there are 3 specializations namely biology, chemistry and physics. The Mts MAs Tpi Rambung Sialang Education Foundation aims to assist the government in a national education system program that upholds Islamic moral values, order and discipline.

Research Description

This research is basically to find out how the role of Ahklak Akidah Education is in forming a strong Aqidah and akhlakul karimah in students at the Tpi RAMBUNG SIALANG MAs Education

Foundation, especially in class XII MA. In order to achieve the goal of teaching Akidah Ahlak Education in class XII MAs Tpi RAMBUNG SIALANG, the Akidah Ahlak teacher uses a method that is adjusted to the subject matter and existing facilities. The method is lecture and question and answer. Based on the author's observations and interviews with teachers of Akidah Ahlak in class XII MAs Tpi RAMBUNG SIALANG, that the method used in teaching religious education at the school is the lecture and question and answer method. With the question and answer method, students are encouraged to be more prepared to learn because they usually express less attention to the lessons being taught. through the question and answer method, from time to time they will get questions about what they have learned.

Obstacles in the Formation of Karimah Morals and the Way Out

Based on the information the author obtained from the teacher's aqidah ahklak which was reinforced by the principal's statement, the obstacles that were felt to be quite large in the formation of a strong faith and good morals were as follows:

- a. Parents' lack of attention to the development of the child's soul including the child's faith and morals, because of their busy work so that children are not monitored properly.
- b. The influence of the school environment is indeed less supportive due to the lack of harmony between the school environment.
- c. Underutilization of existing facilities and infrastructure so that it indirectly affects the formation of faith and akhlakul karimah for students.

Discussion

Path of Solving

Efforts to overcome problems and obstacles to the formation of akhlakul karimah include the following:

- a. Increase students' knowledge about the need for religious education in wading through life, because with a strong religious foundation, students will have good morals so that it will lead to calm and fortitude in facing life, this will be accomplished when religious teachers add religious lessons outside of class hours such as , regular recitations every Friday, holding private recitations which are used to learn more deeply about the Qur'an.
- b. Establish friendly relations with parents of students and provide direction to them about the importance of supervising children, including paying attention to them so that they do not fall into bad deeds.
- c. Trying to provide advice and infrastructure that is still lacking or repairing what has been damaged by applying for assistance to the Ministry of Religion.

Aqidah Ahklak education for students in class XII MAs Tpi RAMBUNG SIALANG is very much influenced by the example of a teacher so that the teacher's influence on their students is very much felt. Because according to them what is in the teacher is what they receive from the teacher.

4. CONCLUSIONS AND SUGGESTION

Conclusions

Based on the discussion that has been described in the previous chapters, the writer tries to draw the following conclusions: The morals of students at XII MAs Tpi RAMBUNG SIALANG based on observations and questionnaires show that students have sufficient moral principles in everyday life, such as shaking hands at in front of the teacher when entering the school, greets when meeting teachers, parents and friends, cares for people who need help, prays in congregation when at school, rarely says basmalah when going to do work but likes to visit friends who are sick. The Role of Aqidah Ahklak Education in MAs Tpi RAMBUNG SIALANG can be said to be quite optimal. This can be seen from the good morals of students both in behavior, relationships with parents, teachers and friends and carrying out religious orders. This fact can be caused by several factors including the use of media which is not limited, but quite good cooperation between teachers and parents of

students, as well as the example set by the teachers at the school, especially the Akidah Ahklak teacher as a figure for students and a lack of guidance. the maximum from the family, especially both parents in providing examples and behavior in accordance with religious rules.

Suggestions

In order for the Akidah Ahklak Education to be emphasized even more by the teachers at MAs Tpi RAMBUNG SIALANG and invite parents of students to play a role in helping improve faith and morals at home so that it will have a better effect on students at the school and create a generation that is have strong faith and good morals.

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