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### The Role of Islamic Religious Education Teachers in Fostering Student Morals at MTS Al-Hikmah Cupel

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#### ABSTRACT

Moral degradation in the development of early childhood towards old age, especially for the children of *Madrasah Tsanawiyah*, is a very interesting topic for study. The reason is, many of them only rely on formal education but forget about moral education and self-behavior in order to improve morality as an educated person. This attitude then became an attraction for the author to conduct research on the role of Islamic Religious Education teachers in fostering student morals. The formulation of the problem in this study is how the role of Islamic Religious Education teachers in fostering morality towards students at MTs al-Hikmah cupel. The purpose of this study was to find out how the role of Islamic Religious Education teachers plays in fostering morality towards students at MTs al-Hikmah Cupel. In this case, students of MTs al-Hikmah Cupel. The research that will be carried out is using a descriptive qualitative approach, because the research to be carried out is trying to obtain a description and description of the role of Islamic education teachers at MTs al-Hikmah Cupel with data collection techniques using structured interviews, direct observation and documentation. This study describes some of the roles of PAI teachers on student morality at MTs al-Hikmah Cupel, namely: First; The role of teaching in educating students with high quality knowledge, second; The role of education in fostering the character and behavior of students who are elegant and, third; The role leads to religious education in order to be able to carry out good and right worship.

**Keywords:** Islamic Religious, Education Teachers, Morals

#### INTRODUCTION

Education is everyone's effort in transferring knowledge from those who don't know to know. Education is also a facilitator in conducting communicative processes between educators and their students. Education is a place for someone to start the learning process. Education will always be present throughout human life, from when he is in the lap of his parents to the need for a professional teacher

in order to obtain a good education, either through school education, Islamic boarding schools and other educational institutions.

Education can be realized through the learning process both in schools, families and communities. Education is a conscious effort carried out by families, communities and governments, through guidance, teaching and training activities, which take place at school and outside of school throughout life. Education aims to prepare students to be able to play roles in various living environments appropriately in the future. Education is a programmed learning experience in the form of formal, non-formal and informal education at school or outside of school with the aim of optimizing the development of individual abilities (Crom, 2017).

Education is closely related to teachers, because teachers as providers of education have an important factor in schools. Becoming a teacher must be able to provide effective learning in the process of teaching and learning activities in the classroom. The role of teachers in schools is a major factor in supporting the success of their students. Various behaviors must set a good example for students, so that students emulate the behavior of their teachers when at school. When the teacher shows bad behavior, intentionally or unintentionally and is seen by the students, they will follow even more than the teacher's behavior. Thus, the world of education really needs a teacher who has high morality, morals and manners that can be emulated.

The teacher's ability is not only seen from the intelligence of the knowledge possessed, more than that it is also assessed from the quality of behavior, has good manners, is responsible and has extensive knowledge, especially Islamic Religious education. It is possible that the decline in manners and morals in the world of education comes from a teacher (Zalfha Nurina Fadhilah, 2020).

A teacher will always be respected by the community because of his scientific capacity and authority in carrying out the mandate as the heir to the knowledge of his ancestors. Parents will totally surrender their children to the teacher to be educated, taught, fostered and shaped and given motivation in participating in learning. With this, the role of Islamic Religious Education teachers in schools is to transform knowledge directly to students and educate students to have good personalities occupy such a strategic position. The purpose of education is basically to make humans the same as humans or in short to humanize humans. It can be explained that the purpose of education is to form students to have more faith, trust, and piety to Allah SWT, become more independent, and have noble character.

For educational institutions, the first goal that must be done is to form students who have good morals. It is in vain when students are good at

processing knowledge but do not have good morals, because morals are very important and influential in life. Allah's command regarding good morals has existed since the time when the Prophet Muhammad was sent as the last prophet.

The modern era as it is now with the development of increasingly sophisticated facilities such as technology. More and more students underestimate their morals and behavior. For example, there are no manners when talking to older people, promiscuity due to environmental factors, bullying each other, getting involved in drugs, gambling and so on. This happens because of the lack of learning religious sciences.

Therefore, Islamic Religious Education subjects in various schools are very important in shaping student morals. The thinning of morals, manners and ethics in students at school is due to the lack of habituation and their application at school. It is very sad to see students who have no morals, and this is happening in Indonesia. However, the decline in morals does not only occur in students, there is a lot of information about harassment and violence that occurs to teachers in schools. These incidents are a lesson for a teacher to be able to set a good example for his students.

There are various problems of moral decline that occur, the need for more extra action in shaping student morals that starts in the school environment, especially in the development of *akhlakul karimah*. Because noble morals are the main foundation in the formation of a plenary Muslim person (Tarmujianto, 2020).

MTs Al-Hikmah Cupel is an educational institution that has high credibility in shaping student morals. Students who graduate from MTs Al-Hikmah are known to have good morals. They are used to mingling in the community with a reflection of good morals, and have broad insight, so it is easy to practice the teachings that have been taught at school. The teachers of the Islamic Religious Education subject at MTs Al-Hikmah Cupel have a very important role in fostering, educating, and shaping the morals of students at school.

MTs Al-Hikmah Cupel has habits that are applied every day in the school environment, such as applying 3S (smile, greet, greeting) to teachers and students, routine religious sermons every month and extracurricular activities related to students' religious attitudes. With this habituation, students become more accustomed to good morals at school and consciously every student is accustomed to carrying out good deeds that have been fostered by the teacher. So that students are able to apply this behavior in everyday life.

Based on the description above, it can be concluded that Islamic Religious Education subject teachers do not only teach the material covered in class, but teachers must be able to educate students to behave well wherever and

whenever. It is not easy for teachers to foster morals in every student. However, the teachers at MTs Al-Hikmah Cupel have a high enthusiasm in shaping their students to be better, can increase their faith and make students not only understand the lessons, but also be able to practice the lessons they have learned at school. Thus, the researcher is very interested in researching at MTs Al - Hikamah regarding moral development as is already there, with the title "The Role of Islamic Religious Education Teachers in Fostering Student Morals at MTs Al-Hikmah Cupel Village, Negara District, Jembrana Regency, Bali Province".

## **RESEARCH METHODS**

This research includes field research , which seeks to present data objectively based on data that occurs in the field (Moleong, 2020) . Namely trying to find, find and explain the role of Islamic religious education teachers at MTs al-Hikmah Cupel. The approach used is a qualitative method, namely research based on post positivism or enterpretive philosophy, used to examine the condition of natural objects, in where the researcher is the key instrument, and data collection is carried out by triangulation (combined observation, interview, and documentation), the data obtained tends to be qualitative data, qualitative inductive data analysis and qualitative research results are to understand the meaning, understand uniqueness contribute phenomena and find hypotheses (Sugiono, 2014) .

Based on the type and approach used, trying to describe all aspects related to the role of Islamic Religious Education Teachers in fostering *akhlakul karimah* at MTs al-Hikmah Cupel Village, Negara District, Jembrana Regency, Bali as well as efforts and evaluations.

## **RESULTS AND DISCUSSION**

### **The Role of Islamic Religious Education Teachers in Fostering Student Morals at MTs Al-Hikmah**

The teacher as a moral coach is equated with the term moral education. In this case, moral education in the Islamic view according to Buya Hamka is a process of instilling a temperament or character in a person's mind that can change so that if it arises based on reason and religion, good character will emerge and vice versa. Through the process of moral education, human personality or character can be obtained and can combine reason, thoughts and feelings in a balanced way so as to be able to develop various natural potentials that exist in humans. With the breadth of knowledge and refinement of morals possessed, students can control themselves, cleanse their hearts, have broad insights, achieve perfection. Through their knowledge, students can get to know the Creator who is able to increase their faith. (Fitri Maulana. Yazida Ichsa. Abdan Syakur Ramadhan. Meysa Fadlun Rubiyati, 2021) .

Some of these roles and moral education can be specified into the three central roles of a teacher as an educator, namely as teacher, educator and guide. The teacher in question is knowledge in the transformation of lessons that are mandatory by the relevant institution. The teacher as an educator with his role in educating students to become children who are polite and have good morals, and the teacher as a guide for students to become someone who is pious and always increases his faith wherever and whenever he is.

#### 1. Teacher As Instructor

The findings are in accordance with research at MTs al-Hikmah Cupel, that like teachers in general, they always teach them to prepare material in advance which I will convey to the children. Namely there is a study of verses a l - Qur'an and Hadith as well as *Akidah* - Morals.

This finding is one of the efforts he made as a teacher to prepare learning materials. In building character he teaches various Islamic religious teachings, which of course are in accordance with the curriculum set by the school. In the observation of researchers, he delivered lessons with great pleasure. He always provides feedback to ensure that the children have understood the lesson.

One other teacher also explained that basically the teachers didn't do much preparation, they prepared the subject matter and books they would teach the children in class. Such as when teaching fiqh, aqidah, morals and others.

As energy, it doesn't require much preparation, it only prepares books or books to be taught. The effort to build character he teaches to children at MTs is a moral lesson that comes from books or books.

Other findings also indicate that before he carries out his teaching duties, at least he reads the material in advance of the lesson to be delivered, in which case he teaches morals lessons, apart from teaching reading the Qur'an. Mr. Solikin's custom This aims to provide information that he always reads the material that will be conveyed to children with the aim that the lessons are easy to understand. Apart from teaching reading the Qur'an, he also taught the morals of the students which were sourced from conventional books like *Ta'limul Muta'alim*.

Some information was also conveyed by several students who had gone through the process of observing and interviewing researchers. Indirectly, they also know the teacher's preparation before they start the lesson. One student explained that before starting the lesson, the teacher always greets and prays. Then start the lesson

Through the results of observations from students at MTs al-Hikmah that were obtained, it is very clear that directly or indirectly they witnessed a teacher before starting their teacher's lesson preparing books or scriptures then saying

greetings, inviting children to pray before studying, and after that continued with the lesson.

As teaching staff, a teacher is tasked with conveying, imparting and transferring knowledge to students. Teaching places more emphasis on aspects of knowledge, so that when students understand and understand the subject matter being taught, teaching can be said to be successful. Therefore, it requires preparation before teaching and delivering lessons.

Therefore, it can be concluded that the role of the teacher as a teacher at MTs al-Hikmah Cupel is good enough and can even be considered very good . Evidenced by the preparation and implementation in teaching is really neat and very mature. Then the teacher also provides feedback to ensure that the knowledge being taught is conveyed.

## 2. Teacher As Educator

The main goal of Islamic education is to shape and make students become human beings. Through noble values that are transformed to students. In all lessons it is expected that students are not only spiritually intelligent, but also emotionally and spiritually intelligent. According to Solihin, human intelligence, which is classified as spiritual, emotional and intellectual, can be possessed by students through Islamic religious education so that an independent person and a tough soul will be attached to students. (Sholihin et al., 2021)

The findings from a teacher's explanation that as educators, teachers must be patient, friendly, full of compassion, able to respect and understand children. When the teacher understands their intricacies, it will be easy for the teacher to change them for the better without the need to force them, just enough to control and direct them.

The role of the teacher of course must always be an example for children in particular when in the school environment . The teachers show a patient attitude in dealing with children, are friendly to anyone both towards fellow teachers and also to children at MTs al-Hikmah. in educating, the teachers show compassion and value the opinions expressed by children even if they are not quite right.

One student found a teacher at MTs al-Hikmah always showed a friendly attitude and understood his students, they were not only good at explaining knowledge, but also able to apply it in everyday life so that it could become an attraction for the children at the school to follow.

The findings based on the students above are in accordance with the role of an educator who is a role model, so a teacher tries to internalize the values of good character so that he is able to change behavior patterns that were bad to be good. Efforts made by MTs al-Himah teachers in internalizing these values. A

teacher really has to be smart and not know boredom to always advise students, so they feel comfortable and can understand what the teacher means.

One of the efforts to guide children as has been done is to advise gently until the children really understand and understand what is being taught by a teacher. In order to foster good character, various efforts are made to achieve this goal. One of the teachers seemed to approach the children with what they wanted so it was easier for me to make them change for the better.

Through these findings, it can be understood that Mrs. Lismawati as an MTs teacher understands what children enjoy, so that she will collaborate their pleasures with lessons. Just as children like to joke, the teacher also tries to insert good humorous sentences as material for jokes between the seriousness of learning. Thus, the learning atmosphere becomes fun.

Based on the explanation above, it can be concluded that the role of the teacher at MTs al-Hikmah Cupel has been carried out properly. Islamic Education teachers not only teach subject matter but they become good individuals. They become role models in attitude, behavior, and appearance, so that their students and students can emulate them.

### 3. Teacher as Guide

The role and value of the teacher does not only consist of the child's success in fostering his outer side, more than that inner strength must always be nurtured and strengthened in a student, with the aim of none other than being able to have good relations with the creator in order to achieve safety in the afterlife.

Regarding the teacher's role as a guide, the principal also appealed to the parents to be involved in education at MTs al-Hikmah. This is proven when once a month the institution holds a meeting with the parents, then they are invited to pray and pray for their children to become pious and pious children. Guiding children until they can be a form of teacher's affection for their students.

The principal's appeal above was very globally conveyed to all teachers at MTs al-Hikmah, but this difficult task was more specific for Islamic Religious Education teachers, considering that they are very knowledgeable about material about good morals and procedures in dealing with the *Khaliq*. Paras also really provide guidance to children in various media that can improve their spiritual quality, such as children who have difficulty learning to read the Qur'an. Before starting the lesson, the children are invited to read the Qur'an together. they carry out intensive coaching and learning so that children with learning difficulties can keep up with their friends in reading the Qur'an.

In addition, they also provide guidance to parents of students as a medium of communication and close emotional relations with them. Guardians of

students called regularly by the homeroom teacher to talk about their respective children and asked for specific opinions to provide input and solutions regarding several cases that occurred at school. This is done so that their children will be facilitated in studying and become pious and pious children. This is done as a form of a teacher's affection for his students to guide them to the goals of education at MTs al-Hikmah.

In guiding children, the homeroom teacher is seen always trying to be patient in guiding children who have learning difficulties. He also treats them like my own children. In guiding students who are classified as children aged 12-14 years is not easy, the main teachers try to be patient in carrying out this guidance. This is done because he considers the children who study at MTs al-Hikmah like his own children so he gives love to all students without discriminating. The goal is to achieve equality in receiving the knowledge taught by him.

Religious character by being patient is a very heavy Shari'ah teaching, but with this attitude, students will be aware of and touched by the teacher's behavior who is so steadfast and tenacious in handling and guiding students to become religious students through the example shown by their teacher.

In another session, different homeroom teachers as well as different PAI (Islamic Religious Education) teachers also shared experiences in guiding children. He revealed that every child has their own level of ability. For that he tries to be patient and not get tired of continuing to guide in learning.

the teaching and learning process rolling, of course, children have a level of ability to digest the lessons given by the teacher. So that in dealing with these children, Marjanah was patient and did not feel bored in giving guidance until the child could understand the lesson. He carried out this guiding effort in the learning process in the classroom.

In several forums, there are students giving statements about teachers regarding their learning inside and outside the classroom . They revealed that they were asked to practice it at home or in class. Routine activities such as politeness, congregational prayers and reading the Qur'an, through several extracurricular programs in schools .

Some of the student statements above can be understood that their teacher trained them to always be *istikamah* in carrying out worship so that a religious character is formed. Then to train children to have skilled and creative characters, *hadroh* and dance activities were held. Thus, it can be concluded that the role of the teacher as a guide in educating students to become religious children goes very well. Through the teacher's role as a trainer, it is seen that children become religious and creative in extracurricular activities.



Regarding extracurricular activities, *PAI* (Islamic Religious Education) teachers always ask children to practice or practice reading the Qur'an, take turns reciting the call to prayer and iqomat, and praying *istikamah*. Then they take part in additional activities such as calligraphy, *hadroh* and learn to apply certain applications in the school's computer lab.

It seems clear that the role of *PAI* (Islamic Religious Education) teachers at MTs al-Hikmah is not limited to the learning curriculum set by the school, but more than that various supporting activities such as school extracurricular activities, they also have a big share in carrying out these activities.

### **The Strategy of Islamic Religious Education Teachers in Fostering Students' Morals at MTs al-Hikmah**

The implementation of a variety of methods that are adapted to the material being taught aims to make students not feel bored and easily catch lessons. Teachers also always greet when they meet with students in the school environment, invite to chat, embrace students and make themselves like parents at school. In this study, there are three main roles carried out by MTs al-Hikmah to form students with good morals, namely, learning, habituation, and reward-punishment.

#### **Learning**

MTs al-Hikmah is certainly trying to develop character in forming a superior generation through various religious lessons that are able to improve their scientific intellect in the field of religion. From the findings of researchers on teachers at *PAI*(Islamic Religious Education) MTs al-Hikmah, teachers often teach morals lessons to children with the book of *ta'limul muta'alim* and occasionally I also invite them to watch videos. What is meant by the teacher's statement are stories stories of wisdom experts told to children and through videos that are played to them so that lessons or lessons can be learned.

Furthermore, the teachers also carry out character building through good advice in their learning, one of the teachers gives advice by taking a personal or individual approach, also as a whole to children with lectures. So that they continue to obey and fear Allah SWT. wherever they are. Provide *mauidzah* or advice through a personal or direct approach to the child concerned . Sometimes it is also conveyed by way of lectures to all the children at MTs al-Hikmah. These suggestions were conveyed so that they would continue to laugh at Allah SWT wherever they were. Moreover, bearing as a *santri*, so they have to maintain good speech and behavior in everyday life. Carry out all the commands of Allah and stay away from all his prohibitions. Conveying advice really needs an appropriate approach so that the truth is truly conveyed according to the conditions and situation of the children. Can be done individually or in large groups. A teacher also often applies the method of advice to children.

This is conveyed to all children, if indeed there is one student who does not do well, by giving advice individually. This advice, for example, is to always maintain self-cleanliness and purity before praying. Then pray in congregation at the beginning of time regularly to practice discipline. The intent of this statement is an effort to give *maudzah* in the form of lectures to all children. However, if there is one child who is not good then he is advised individually. Because he is very close to the students, his advice functions to always keep clothes and body clean before praying, then praying in congregation at the beginning of time.

Indeed, in terms of delivery, this method can be in the form of lectures such as general recitations, in which all MTs students based on certain classes are gathered in one place, such as in the hall and mosque. Then the role of students in this method is to listen carefully and record important points raised by the teacher. Thus, the process of developing the character of MTs al-Hikmah students through complex religious learning accompanied by advice can be carried out in accordance with existing theory. The values of honesty, discipline, religion and enthusiasm can be conveyed in this lesson.

### **Habituation**

The learning system through habituation is an effective education to be taught to students. With this habit, indirectly they always learn consistently so that the goals of the intended learning will be maximally successful. Regarding this habituation, researchers obtained findings from the school principal that teaching worship to children is not enough just by word of mouth, but must be given an example and get used to it. Through this example, of course, I, as the principal, first set a good example for teachers and children, then indirectly they followed or did it. As an example they pray in congregation at the mosque when the call to prayer reverberates.

Before teachers teach children to do something, we must first be committed to doing it. This attitude will then become an attraction for other teachers to set a similar good example to all students.

The teacher's example mentioned above is one of the effective implementations in directly fostering children's character. Teachers always try to be role models for children both in terms of words and actions. For example, in small matters, the habit of kissing the hand of the guardian teacher before entering each class. This is a form of embodiment of a good character development for children who still like to imitate things they see or hear.

This exemplary was also witnessed by the students that the teacher's role as a role model was carried out at MTs al-Hikmah, one of which was the teacher exemplifying congregational prayers on time. In this context *duha* and *duhur* are together before studying and before going home. Thus, the teachers have

fostered disciplinary values and also the religious values of the children studying at these MTs. Teachers at MTs al-Hikmah prove exemplary by going to school before the learning process begins at a predetermined time. So indirectly the teacher provides an example of discipline.

Not only that, this habit covers various fields including maintaining and preserving the cleanliness of the environment in the school area, especially in the classroom.

Keeping the environment clean is a basic tenet of Islamic religious law. A clean and beautiful place affects the views of the people who occupy that place, and at the same time the experts in heaven are those who always maintain cleanliness.

The exposure to the habituation above clearly proves that the role of institutions, especially Islamic Religious Education teachers as people who understand the teachings of religious shari'a, occupies a very strategic role in developing high religious abilities and attitudes for students at MTs al-Hikmah. Habituation that is supported by *istikamah* in carrying out religious activities and discipline at school influences the child's attitude towards good morals, both inside and outside of school. So it's no wonder the *PAI*(Islamic Religious Education) teacher at MTS al-Hikmah is always at the forefront of all activities related to worship and improving student morals.

### **Reward and Punishment**

Rewards that can be given by teachers are of various types and forms. There are rewards in the form of material and there are also rewards in the form of deeds. Handling students who have more abilities will get rewards for the institution, and vice versa, students who violate the rules at MTs al-Hikmah will be given sanctions in accordance with the applicable violation point provisions.

Some of the rewards that apply and have been running at MTs al-Hikmah are:

#### 1) Educational Praise

A simple but very effective reward is to always give praise. Praise is a form of reward that is most often done. The teachers at Mts al-Hikmah have done this and unknowingly it has become a tradition for every class in the school. Give praise to students when they see good and commendable signs in themselves and the behavior of their students. When there are students who provide answers to questions given by the teacher, he or she at least says "the answers you gave are very good ". Trivial sentences like these have quite a big impact and have a very good influence on his soul and can cause him to like his teacher and school.

#### 2) Present

Prizes in this case are rewards in the form of gifts in the form of goods. Rewards in the form of gifts This is also called a material reward, that is, a gift in the form of this item can consist of tools for school purposes such as pencils, rulers, books, and so on. This kind of appreciation is done by the teachers at MTs al-Hikmah.

As if giving gifts ranging from small gifts to quite large and memorable prizes at MTs al-Hikmah has become a habit for teachers to make children happy in learning. Although, it is very trivial with gifts that are relatively cheap, it still becomes an attraction for children to feel at home in class. More than that, in certain moments, such as student graduation processions, MTS al-Hikmah does not hesitate to give awards in the form of money and eye injuries to outstanding students. Such events are also attended by parents of students with the aim that they also know that their students and children are achieving and are able to compete with other formal schools.

3) Pray

Appreciation and gifts are not enough just by birth, but MTs al-Hikmah always appeals to its teachers to pray for students as a spiritual gift to their students. This is done so that the inner abilities of the students at MTs al-Hikmah are also trying to be stimulated so that they have a good impact on the behavior and abilities of students in learning.

The teachers at MTs al-Hikmah always provide motivation by praying for their students to study hard, be polite, and diligent in carrying out their religious obligations. The teacher can pray for example "may Allah give *taufik* for you", "I hope your future is bright".

The punishment applied to MTs al-Hikmah has several levels according to the level and capacity of the violations committed by students. The Punishment is as follows:

1) Calling homeroom teacher

In a number of ways that cause students to have to deal with special matters, especially moral and disciplinary issues in obeying institutional rules, MTs al-Hikmah holds periodic summons to follow up on these cases.

Considering that technology is developing rapidly, teachers, especially homeroom teachers, use social media such as whatapps to create special class groups with parents who will be given regular reports regarding student development based on that class.

The assessment from the *PAI*(Islamic Religious Education) teacher is then conveyed to the homeroom teacher, because in this case he plays a very active role in the development of students while at school. This is because the homeroom teacher is the first to know the behavior of his students and

the behavior of students while attending lessons at school. Therefore the handling of the first theme in fostering students is carried out by the homeroom teacher concerned.

2) BK Teacher Calling

Various behaviors and stages of students who have gone through several calls for homeroom teacher but have not shown significant changes, will then be presented to the BK (Counseling Guidance) teacher who will later be specially fostered. The BK here will follow up on the cases of students who previously received several notes from the homeroom teacher but there were no changes. So the next stage is the BK teacher who will take part in handling these students.

This call serves to provide understanding and an in-depth understanding process for students with problems. They will be coached by the students and the BK teacher through an emotional approach and will be slowly asked for information and explanations regarding their reasons for continuing to do such actions.

The call to the BK teacher is actually not to interrogate let alone corner students because they have carried out behavior that is not commendable, but rather to foster and process understanding of students and problem solving with related students so they do not repeat the behavior they have done before.

3) students' Parents calling

Various methods are carried out by MTs al-Hikmah in handling of students in order to improve behavior and increase their *akhlakul karimah*. Not only through the learning system and management from the school, but also communication with the parents of students is also carried out for the good of their children. In addition to calling parents collectively because there are special events such as student graduations, there are also invitations that are calling parents for students who have gone through several treatments based on the calling process above.

To respond to the method of handling through this call, it was found that one of the parents welcomed this call procession with such constructive appreciation. Appreciation and support from people around the school is very visible and gives enough positive value to the treatment of students at Mts al-Hikmah.

### **Obstacles and Solutions for Islamic Religious Education Teachers in Fostering Student Morals at MTs al-Hikmah**

All forms of efforts and assessments made by PAI teachers are more focused on habituation to students' religious rituals at home and discipline, especially related to the development of student behavior and morals. Because

discipline is the process of forming the quality of children in fostering akhlakul karimah.

There are several things that affect students that cause students who need special education to form student behavior that is not in accordance with the norms that apply in these institutions. After conducting observations and several interviews, there are several factors that influence the poor morals of students at MTS al-Hikmah. Namely the environment outside the school, parental influence and time constraints.

The environment outside the school has a very negative influence on the development of children's behavior, both because of promiscuity, often staying up late, and parents who give too much freedom to their children. So MTs al-Hikmah held communication between homeroom teachers and student guardians so that monitoring of students was always maintained even outside of school, both direct and indirect communication via telephone and also made whatsapp groups. However, this did not affect the performance of MTs al-Hikmah teachers in conducting monitoring of their students.

Monitoring outside the school is still a big problem, both for schools and parents, bearing in mind that most of the students' parents work outside the home when their children come home from school. So that their monitoring of children is less than optimal.

Furthermore, parents or family have a stronger influence compared to the influence that comes from the teachers at school, because parental influence is empirical every day, it also influences heredity and genetics, namely talent and innate and blood relations that are inherent in children. also children live or are at home more than outside the home. So indirectly its role is very large for the development of children. However, there are some parents who do not understand the provisions set by the school and are even annoyed when they find actions that seem to harm their son/daughter, so it is very difficult to deal with parents like this.

The response of some teachers was that the teacher was only an intermediary in conveying the knowledge he had, but he also had to get support and appreciation from the guardians so that the business could function optimally and according to the intended purpose. As for guardians of students who do not understand school rules, they provide understanding and understanding to them as much as possible so that they understand that the goal of the teachers at MTs al-Hikmah is nothing but to realize the ideals of the parents to make their children have good knowledge. broad and supported by moral behavior.

Finally, time constraints are also a problem for MTs al-Hikmah in fostering the morals of its students. The limited time for learning at school is one thing that

also needs to be considered in fostering the character and morals of students, because a little time will produce little something, including at MTs al-Hikmah. Activities at the school start at 7.30 WIT and end at 12.30 EIT and after that the children will be active at home and in their environment.

Based on the results of the researchers' findings, it can be understood that the teachers at MTs al-Hikmah, especially Islamic religious education teachers, show their role in fostering the morals of their students through exemplary methods, advice methods, habituation methods, supervision methods and various other methods, in order to foster student morals so that according to the provisions that apply at MTs al-Hikmah it will be carried out optimally when this application is carried out wherever they are, not limited to their time when they only rely on learning in the classroom.

## **CONCLUSION**

Based on the results of the study, it is explained that the role of the PAI teacher in the morals of students at MTs al-Hikmah Cupel is divided into several roles, namely: First ; the role of teaching in educating students with high quality knowledge, Second ; the role of education in fostering elegant student morals and behavior and, *Third* ; the role of guiding towards religious education in order to be able to carry out worship properly and correctly. The strategies used include; (1) Learning, by applying various subjects that include discussions of *akhlakul karimah* taken from the Qur'an, Hadith and several conventional books such as the book of *Ta'limul Muta'alim* . (2) Habituation, namely by getting used to the culture of shaking hands by kissing the teacher's hand before and after lessons, always *istikamah* reciting the Qur'an and praying in congregation, as well as getting used to maintaining the cleanliness of the classroom and school environment, (3) Implementation of Reward and Punishment Strategies by providing educational rewards and punishments for outstanding students and vice versa. The obstacles and solutions experienced in fostering morals at Mts al-Hikmah are the influence of the outside environment, the lack of monitoring and the antipathy of parents who do not support the various provisions in school and the limited learning time at school.

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