



Moral Development of Grade VIII Students Through *Akidah Akhlak* Learning

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Abstract :

The of students' morals in the context of Islamic education has become very important, particularly through the learning of *Akidah Akhlak*. The objective of this research is to analyze the impact of *Akidah Akhlak* teaching on students' morals and to identify the supporting and inhibiting factors involved. The research method used is a qualitative approach with interviews and observations involving 32 grade VIII students and their *Akidah Akhlak* teacher. The results indicate that students generally demonstrate good morals towards Allah SWT, their parents, and teachers, as evidenced by positive actions such as praying and showing respect. However, negative behaviors such as bullying and a lack of personal discipline still occur, highlighting the need for intervention through moral education, particularly through *Akidah Akhlak* learning. This study contributes important insights into the effectiveness of *Akidah Akhlak* education and aims to enhance teaching strategies and collaboration among teachers, students, and parents in fostering morally responsible individuals.

Keywords: *Akidah Akhlak, Moral Development, Islamic Education, Teaching Strategies.*

Abstrak :

Sekarang, pengembangan moral siswa dalam konteks pendidikan Islam menjadi sangat penting, khususnya melalui pembelajaran *Akidah Akhlak*. Tujuan penelitian ini adalah untuk menganalisis dampak pengajaran *Akidah Akhlak* terhadap moral siswa serta mengidentifikasi faktor-faktor penunjang dan penghambatnya. Metode penelitian yang digunakan adalah pendekatan kualitatif dengan wawancara dan observasi terhadap 32 siswa kelas VIII dan guru *Akidah Akhlak*. Hasil penelitian menunjukkan bahwa siswa umumnya menunjukkan moral baik terhadap Allah SWT, orang tua, dan guru, dengan tindakan positif seperti sholat dan penghormatan. Namun, perilaku negatif seperti perundungan dan kurangnya disiplin pribadi masih terjadi, menunjukkan perlunya intervensi dengan Pendidikan moral yang salah satunya adalah melalui pembelajaran *Akidah Akhlak*. Penelitian ini memberikan kontribusi penting dalam pemahaman tentang efektivitas pembelajaran *Akidah Akhlak*, serta meningkatkan strategi pengajaran dan kerjasama antara guru, siswa, dan orang tua dalam membentuk individu yang bermoral baik.

Kata Kunci: *Akidah Akhlak, Pengembangan Moral, Pendidikan Islam, Strategi Pengajaran*

INTRODUCTION

Theoretically, education aims to provide spiritual satisfaction to students' souls by "growing" their basic human abilities. The Islamic education system, which includes both institutions and the curricular system, must process growth in accordance with Islamic teachings. When education aligns with Islamic teachings, it naturally gravitates towards Islamic education. H.M. Arifin clarified, "Islamic education is the conscious effort of devout Muslim adults, directing and guiding the growth and development of fitrah (basic skills) of students through Islamic teachings towards the maximum point of growth and development."¹

Learning is the process of interaction between students and educators and learning resources in a learning sphere in the context of providing assistance by educators so that there can be a process in acquiring knowledge, knowledge, mastery of skills, character changes, and the formation of attitudes and confidence in students.² Coaching is a process, deed, way of fostering, renewing, improving, making efforts, actions and activities that are carried out effectively and successfully in order to obtain better results³. The formation of children's personalities is in line with the goals of National Education as stated in Law No. 20 of 2003 concerning the national education system, namely "National Education aims to develop the potential of students to become human beings who believe in and devote themselves to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens".⁴

Morals are ethics, temperament, behavior, manners, manners, manners, manners and actions.⁵ Morals are like a state of a solid soul from which various actions arise easily without using thoughts and planning. If the deeds that arise from the soul are good, then the state is called "good morals". If what is caused is more than that, then the situation is called "bad morals".⁶

The role of morality in human life occupies an important place both individually and as a member of society. Because the Prophet (peace and blessings of Allaah be upon him) makes the good and bad morals of a person as the quality of his faith. The Prophet (peace and blessings of Allaah be upon him) said, "Complete the believers in the faith of the best of them".

¹ Sri Widya Astri, "Rekonstruksi Konsep Pendidikan dalam Islam," *Misykat al-Anwar Jurnal Kajian Islam dan Masyarakat* 3, no. 1 (February 5, 2020): 98-126, <https://doi.org/10.24853/ma.3.1.98-126>.

² Robbins and Stephen P, *Perilaku Organisasi*, buku II (jakarta: salemba empat, 2015).

³ Muhammad Azmi, *Pembinaan Akhlak Anak Usia Pra Sekolah* (yogyakarta: Belukar, 2016).

⁴ *Undang-Undang Sistem Pendidikan Nasional, UURI No 20 Tahun 2003* (jakarta: Sinar Grafika, 2003).

⁵ Ursula Maria Olo Mau et al., "Sosialisasi Pendidikan Budi Pekerti Dan Tata Krama Dalam Mewujudkan Generasi Anti Korupsi Sejak Dini Di Sd Gmit Kolhua Kota Kupang," *Pengabdian Masyarakat Ilmu Pendidikan* 3, no. 1 (January 30, 2023): 1-4, <https://doi.org/10.37792/pemimpin.v3i1.413>.

⁶ Vera Dessy Fara Dina, "Konsep Pendidikan Akhlak Dan Implikasinya Dalam Pendidikan Agama Islam," 2020, 1-85.

Means: "A believer who is perfect in faith is the best in morals" ⁷ (HR. Tirmidhi).

To foster good morals and noble ethics, according to Prof. Dr. H. Abuddin Nata, MA, there are several ways to provide religious knowledge in the development of children's morals, namely: 1) Through habituation; 2) Through coercion; and 3) Through Example.⁸

So it is understood that students in schools will have good morals if first the religious teacher who educates them can give a good example, because the teacher is the first person after parents who can influence the personality of students. So obviously, if the teacher's behavior or personality is not good, the student will also be less good because a child's personality is easily influenced by the person he admires. To foster students to become human beings who have morals as a Muslim, the learning of the Moral Faith carries out various learning systemic, continuous, and continuous such as: (1) Instilling religious values from an early age, so that later it will shape the attitude and personality of students from an early age. (2) Providing role models/examples of good deeds in daily life. (3) Holding religious activities such as the celebration of Islamic holidays. (4) Conducting religious training such as prayer procedures, ablution, tayamum, prayer, dhikr, congregational prayers and others. (5) Providing direction and motivation about the importance of performing various obligations of a servant to Allah such as fasting, zakat, praying, prayer in daily life.⁹

Based on the results of interviews during the pre-survey of *Akidah Akhlak* teachers at MTs Aisyiyah Medan, an overview of *Akidah Akhlak* learning in fostering students' morals was obtained, as stated below: "I as a teacher of *Akidah Akhlak* has done various learnings in fostering children's morals, including instilling religious values, providing examples of good deeds, holding religious activities, guide the procedures of worship, reprimand and sanction those who are immoral and motivate to worship Allah".¹⁰

The aforementioned information indicates that the *Akidah Akhlak* teachers at MTs Aisyiyah Medan have imparted diverse moral development lessons to their students. Learning the moral faith instills various commendable morals, both towards Allah and towards fellow human beings, fostering good student morals and keeping them away from bad words. However, in its implementation, violations against students are still found related to their morals. The explanation is provided in the table below.

⁷ Al Fitri, "Makna Hadis: 'Sesungguhnya Aku Diutus Untuk Menyempurnakan Akhlak,'" n.d., 1-4.

⁸ Abuddin Nata, *Akhlak Tasawufdan Karakter Mulia* (Jakarta: Rajawali Pers, 2014).

⁹ Dewi Wulandari, "Kompetensi Profesionalisme Guru," *Aksioma Ad-Diniyah* 9, no. 1 (2021): 318-36, <https://doi.org/10.55171/jad.v9i1.535>.

¹⁰ Muhammad Irham, Wawancara dengan Bapak Rustam Efendi, Guru *Akidah Akhlak* MTs Nurul Hasanah Walbarokah Kecamatan Medan Marelan Kota Medan (2020).

Table 1. Data on Reprehensible Moral Violations of MTs Aisyiyah Medan Students

No.	The State of Reprehensible Morals	Offender	Number of Grade VIII Students
1	Storm in class	2	32
2	Stealing a friend's stationery	1	
3	Leaving class without permission	2	
4	Classroom meals	3	
5	Disturbing a friend	1	
Sum		9	32

Source: Documentation of MTs Aisyiyah Medan

The description above reveals that some students continue to engage in morally repugnant behavior. To address this issue, MTs Aisyiyah Medan must implement various coaching programs to instill moral values and steer clear of harmful language.

Previously, research related to moral education or moral development both in general educational environments and in Islamic educational environments has been widely conducted, such as research conducted by Karima et al.,¹¹ Nisa et al.,¹² Wulandari and Fauzi,¹³ Asif et al.,¹⁴ Abidin,¹⁵ Kamila,¹⁶ Mahmudah et al.,¹⁷ Kalkavan et al.,¹⁸ Bahri et al.¹⁹ The study examines various

¹¹ Nisa Cahaya Karima et al., "Pentingnya Penanaman Nilai Agama Dan Moral Terhadap Anak Usia Dini," *Yinyang: Jurnal Studi Islam Gender Dan Anak* 17, no. 2 (November 15, 2022): 273-92, <https://doi.org/10.24090/yinyang.v17i2.6482>.

¹² Rofiatun Nisa', Yusnia Dwi Lindawati, and Juri Wahananto, "Pengaruh Lingkungan Keluarga Terhadap Perkembangan Moral Peserta Didik," *IBTIDA'* 1, no. 1 (April 18, 2020): 61-70, <https://doi.org/10.37850/ibtida.v1i1.112>.

¹³ Aprilina Wulandari and Agus Fauzi, "Urgensi Pendidikan Moral Dan Karakter Dalam Membentuk Kepribadian Peserta Didik," *Edupedia: Jurnal Studi Pendidikan Dan Pedagogi Islam* 6, no. 1 (July 26, 2021): 75-85, <https://doi.org/10.35316/edupedia.v6i1.1393>.

¹⁴ Tahseen Asif et al., "Moral Education for Sustainable Development: Comparison of University Teachers' Perceptions in China and Pakistan," *Sustainability* 12, no. 7 (April 9, 2020): 3014, <https://doi.org/10.3390/su12073014>.

¹⁵ A.Mustika Abidin, "Pendidikan Moral Dan Relevansinya Dengan Pendidikan Islam," *Jurnal Paris Langkis* 2, no. 1 (August 17, 2021): 57-67, <https://doi.org/10.37304/paris.v2i1.3282>.

¹⁶ Aiena Kamila, "Pentingnya Pendidikan Agama Islam Dan Pendidikan Moral Dalam Membina Karakter Anak Sekolah Dasar," *Al-Furqan: Jurnal Agama, Sosial, Dan Budaya* 2, no. 5 (August 30, 2023): 321-38.

¹⁷ Umi Mahmudah et al., "The Contribution of Moral Theology (Akidah Akhlak) Education in Ascertaining Student's Personality," *JURNAL PAI: Jurnal Kajian Pendidikan Agama Islam* 1, no. 1 (January 16, 2022): 1-11, <https://doi.org/10.33507/.v1i2.298>.

¹⁸ Hakan Kalkavan, Hasan Dinçer, and Serhat Yüksel, "Analysis of Islamic Moral Principles for Sustainable Economic Development in Developing Society," *International Journal of Islamic and Middle Eastern Finance and Management* 14, no. 5 (November 4, 2021): 982-99, <https://doi.org/10.1108/IMEFM-07-2019-0271>.

¹⁹ Syaiful Bahri et al., "Role of Educational Management, Islamic Norms and Character Education

aspects, such as the application of project-based learning in the formation of student character, the impact of character education on student morals in schools, and the effectiveness of active methods in teaching moral values. Several articles also emphasize the importance of using media in moral education, the influence of the family environment on children's moral development, and the relationship between environmental education and students' caring attitudes. However, the study does not specifically address the development of student morals through the learning of *Akidah Akhlak*. Based on this gap, the researcher is motivated to conduct further research in this area. By delving deeper into the impact of *Akidah Akhlak* teachers' teaching on student morals, this study aims to enhance our understanding and develop a more effective learning model in the field of moral education.

RESEARCH METHOD

This study employs a qualitative approach, specifically systematic research, to scrutinize an object in its natural environment, devoid of any manipulation or hypothesis testing. It employs natural methods, ensuring that the anticipated research outcomes do not rely on quantitative measures, but rather on the significance (quality aspect) of the observed phenomena. The term "qualitative" refers to the narrative nature of the collected data, which does not rely on quantitative data measurement tools. Qualitative research is used to obtain in-depth data, data that contains actual data, and definite data that has a value beyond visible data. as carried out by taking the research object at MTs Aisyiyah Medan, which is located at Jl. Demak No. 3, Sei Rengas Permata Village, Medan District, Medan City Area, North Sumatra Province. The research will take place during the odd semester of the 2023/2024 academic year, specifically from November to December 2023. This study involves 32 grade VIII students and *Akidah Akhlak* teachers, who are available for interviews at MTs Aisyiyah Medan. In order to gather data on the moral development of grade VIII students, the author conducted interviews with both the principal and the teacher at MTs Aisyiyah Medan, as well as through observation.

RESULT AND DISCUSSION

Morals to Allah Swt.

Students' morals to Allah swt. The procedure for students to relate to Allah swt. involves fulfilling all His commandments and abstaining from all His prohibitions. Observations during congregational prayer activities reveal that

on the Moral Development in Junior High School Indonesia: Moderating Role of Institutional Support," *Eurasian Journal of Educational Research* 101, no. 101 (2022): 84–99.

most students perform zuhr and ashar prayers in congregation without any prompting or reprimand from their teachers. During the breaks for zuhur and asr prayers, students immediately take ablution with water and adjust their position in the school mosque. Teachers must scold a small number of students who appear lazy before they can pray in congregation.

Based on the results of an interview with a teacher of *Akidah Akhlak* at MTs Aisyiyah Medan, Mrs. Arika Perangin Angin S.Ag said that:

“The implementation of student worship is quite good. This can be seen when the implementation of the zuhur prayer in congregation, students do it in an orderly manner. They carry it out without having to be ordered or reminded first. While waiting for other worshippers, students pray and read the Qur’an.”

Furthermore, the teacher of *Akidah Akhlak* at MTs Aisyiyah Medan stated that:

“Before and after carrying out learning activities, students read the Qur’an first for 5 minutes, after that they read prayers as a sign of gratitude and ask for help from Allah swt. Students do it solemnly, it is rare to see students praying by playing around or joking.”

Based on the description above, it is clear that in general, most students at MTs Aisyiyah Medan, their morals towards Allah swt. are categorized as quite good.

Morals to the Elderly

An interview with a student at MTs Aisyiyah Medan revealed their deep respect for their parents. They try to keep their actions from hurting their parents. At that time, the writer met a parent of a student who was scheduled to meet his child’s homeroom teacher. During an interview about their child’s behavior, the parent reported that their child exhibited good morals. Although sometimes they deny words or advice, they do not do things that hurt or go beyond the limit. Such as saying rudely, yelling, cursing, being condescending, and so on.

Morals for Teachers

Based on observations about students’ morals towards their teachers, it was found that the majority of students at MTs Aisyiyah Medan exhibit good morals. For instance, they show good morals by greeting each other, using polite language, complying with the teacher’s instructions, rarely protesting, not showing resistance when reprimanded, and so on. The teachers at MTs Aisyiyah Medan also stated that only a few students showed bad morals to their teachers, such as arguing, resisting when advised, saying disrespectful words, and so on. The observations and interviews reveal that the majority of students at MTs Aisyiyah Medan maintain positive moral relationships with their teachers. Only a few students showed unacceptable morals to their teachers.

Morals Towards Friends

Regarding the morals of students at MTs Aisyiyah Medan towards their friends, whether they are classmates or above or below them, there are still many who show bad morals. Based on the results of observations, many students continue to insult and ridicule each other, make disparaging remarks about their own friends, engage in physical altercations, and express rudeness or indifference towards others. An interview with a grade VIII MTs Aisyiyah Medan student revealed that occasionally, students hurl harsh words at each other, solicit money from timid or loser students, and engage in other similar behaviors. The observations and interviews reveal the need to retrain students in front of their peers. Many students continue to behave immorally towards their friends.

Morality to Oneself

According to data gathered from interviews with *Akidah Akhlak* teachers, students, particularly in grade VIII at MTs Aisyiyah Medan, frequently violated their own morals by lying, smoking, taking things that did not belong to them, failing to complete their homework, being too lazy to study, and preferring to skip school. However, based on the observations, the number of students exhibiting poor moral behavior is not excessive. Only a few of the students committed the offense, and the one who did it was the same person.

Thus, the results of the interviews and observations suggest that the morals of MTs Aisyiyah Medan students are generally quite good. The table below provides a description of the moral state of class VIII MTs Aisyiyah Medan students.

Table 2. The Moral Condition of MTs Aisyiyah Medan Students

No.	Morals	Frequency	
		Good	Not Good
1	Morals to Allah swt.	✓	
2	Morals to the Elderly	✓	
3	Morals for Teachers	✓	
4	Morals to Friends		✓
5	Morality to Yourself		✓

Moral Development of Grade VIII Students Through *Akidah Akhlak* Learning at MTs Aisyiyah Medan

Teachers must use creativity in learning to implement the currently enforced curriculum. MTs Aisyiyah Medan grants its teachers the freedom to tailor the learning process to the students' abilities and conditions. The implementation of Moral Beliefs learning in grade VIII at MTs Aisyiyah Medan is carried out twice a week, namely on Tuesday, November 28, the third hour

starts at 08.20 to 09.00, and Thursday, November 30, the first hour is from 07.00 to 07.40 with an allocation of 40 minutes for one meeting.

Teachers conduct learning systematically, adhering to the prepared syllabus and learning implementation plan. The implementation of *Akidah Akhlak* learning consists of initial activities, core activities, and closing activities.

1. Initial Activities

By starting the learning process, the teacher ordered students to pray and recite asma'ul husna together. Teachers prepare students to follow the learning process that will be carried out and then continue by motivating students. Then the teacher held an aperception of the material that had been delivered in the past. The purpose of this activity is to warm up and to recall past lessons and explore again the knowledge that students already have so that teachers can know where to start learning. In addition, in the delivery of teaching materials, teachers are guided by the Syllabus and RPP.

The same is what has been conveyed by Mrs. Arika Perangin-Angin S.Ag as a teacher of *Akidah Akhlak* in grade VIII in an interview conducted by the researcher to obtain information about the moral development of grade VIII students through learning *Akidah Akhlak* at MTs Aisyiyah Medan.

“To start learning in class, I usually start by saying greetings, then continue by praying together with the hope that today's materials and learning can run smoothly and can be absorbed by students well, after praying for attendance one by one, after that it is finished before entering the material I do an impression, we discuss the material given before whether they really understand and studied at home. In delivering learning materials, I am guided by the Syllabus and RPP. And also we have a reference book for teachers and students which as an evaluation is usually used LKS or daily repetitions.”

The implementation of learning at MTs Aisyiyah Medan in the initial activity was good, the teacher began the learning process by ordering students to pray and read asma'ul husna together. Then the teacher does the perception by reminding students about the material that has been taught and continues with the introduction of the material to be learned.

This is in accordance with the theory used by the researcher in the introduction. According to Abimanyu quoted by Rusman, opening lessons is an activity carried out by teachers to create conditions or an atmosphere of mental readiness and arouse students' attention focused on the things to be learned.²⁰

²⁰ H.M. Syarafudin dan Hastuti Diah Ikawati, “Faktor-Faktor Yang Mempengaruhi Profesionalisme Guru,” *Jurnal Cahaya Mandalika* ISSN 2721-4796 (Online) 1, no. 2 (2020): 47-51, <https://doi.org/10.36312/jcm.v1i2.87>.

Opening a lesson is a initial activity carried out by teachers in teaching and learning activities to condition students so that their attention and motivation grow so that both physically and psychologically they have the readiness to carry out learning activities so that students' attention will be focused on what they learn.

According to the Minister of National Education Regulation Number 41 of 2007 concerning Process Standards for Primary and Secondary Education Units, it is explained that what teachers do in preliminary activities are: (1) Preparing students psychologically and physically to follow the learning process. (2) Conducting perception, which is associating previous knowledge with the material to be learned. (3) Explain the learning objectives or basic competencies to be achieved. (4) Convey the scope of the material and explanation of the description of the activity in accordance with the Syllabus and RPP.

The objectives of this lesson opening activity include:²¹ (1) The emergence of attention and motivation of students to face the learning tasks that will be done. (2) Students know the limits of the tasks to be done. (3) Students have a clear picture of the approaches that may be taken in learning parts of the subject. (4) Students know the relationship between the experiences that have been mastered and the new things to be learned. (5) Students can relate facts, skills or concepts listed in an event. (6) Students know their success in learning that lesson.

2. Core Activities

From the results of the interview conducted by the researcher with Mrs. Arika as the teacher of *Akidah Akhlak*, to find out the classroom management carried out in the teaching and learning process at MTs Aisyiyah Medan. To create a conducive atmosphere during learning, *Akidah Akhlak* teachers at MTs Aisyiyah Medan always monitor their students.

The exemplary method is to make all teachers, school officers and principals at MTs Aisyiyah Medan a good figure to emulate. With a good example, a teacher will be able to motivate his students to imitate what he has seen from his teacher, both in terms of speech and attitude. Teachers set an example for students regarding good morals in relation to Allah swt., with the universe and with the social environment. Teachers' efforts in providing examples are reflected in the attitude, words and deeds of a teacher.

Teachers entering the classroom greet and put their right feet first, say politely to students, to fellow teachers, as well as to leaders or people with higher knowledge. The behavior raised by the teacher as a model reflects an

²¹ Anisa Fitri Mukhammad Bakhruddin, Shoffan Shoffa, Iis Holisin, Seriwati Ginting and Naning Kurniawa Iin Widya Lestari, Zusana E. Pudyastuti, Moh. Zainuddin, Heldy Vanni Alam, *Strategi Belajar Mengajar*, CV. AGRAPANA MEDIA, vol. 11, 2021.

attitude and that attitude is what students eventually imitate.

Providing opportunities for students to get used to attitudes and behaviors that are in accordance with the teachings of Islam and the nation's culture in daily life. This habit is very important because with the habit that makes one activity will belong to the child in the future. Good habits will form a human figure with a good personality as well. And vice versa.

In the core activity, the *Akidah Akhlak* teacher at MTs Aisyiyah Medan arranged seats in a row or row format. In managing the learning atmosphere is good, *Akidah Akhlak* teachers always monitor students when the learning process is ongoing. If there are students who do not pay attention or talk to their classmates themselves, the teacher of *Akidah Akhlak* immediately reprimands. This is done in order to become a warning for the student not to repeat it again and a warning for other students not to imitate.

According to Uzer Usman as cited by Putra et al., classroom management is a teacher's skill for creating and maintaining optimal learning conditions so that learning activities can be carried out as expected. According to Suryosubroto, managing the class includes two activities, namely:²² (1) Arranging the classroom layout, for example arranging tables and seats, compressing the whiteboard and so on. (2) Creating a harmonious teaching and learning climate, in the sense that teachers must be able to handle and direct the behavior of students so as not to spoil the classroom atmosphere. Such as: showing a responsive attitude to focus the group's attention, giving clear instructions, reprimanding students if they commit deviant actions, stopping students' behavior that diverts class attention, reinforcing them, giving rewards for students who are on time in completing assignments.

In the implementation of learning at MTs Aisyiyah Medan, the learning methods have varied. Moral Beliefs teachers use lectures, questions and answers, assignments and discussions. In addition to the above methods, teachers of Moral Beliefs in forming commendable personalities in students by using various other methods such as example and habituation.

As a role model, *Akidah Akhlak* teachers always speak and behave politely to students, fellow teachers and madrasah heads. Exemplary can be done at any time and at any time. Exemplary behavior prioritizes aspects of behavior in the form of real actions rather than just speaking without action, so words and deeds must be the same. Noble morals will also be formed through good habits. Teachers provide opportunities for students to practice

²² Eka Aryista Putra, Puspa Djuwita, and Osa Juarsa, "Keterampilan Guru Mengelola Kelas Pada Proses Pembelajaran Untuk Menumbuhkan Sikap Disiplin Belajar Siswa (Studi Deskriptif Kelas IVB SD Negeri 01 Kota Bengkulu)," *Jurnal Pembelajaran Dan Pengajaran Pendidikan Dasar 2*, no. 1 (August 8, 2019): 35–46, <https://doi.org/10.33369/dikdas.v2i1.8678>.

their religious teachings. With the habit that is carried out daily, it will settle in the student to have noble morals.

The learning media carried out by *Akidah Akhlak* teachers at MTs Aisyiyah Medan is less varied. The media used are only *white boards*, markers, pictures and pieces of paper. The more and more sophisticated the media used, the easier it will be for teachers to deliver material. The use of media in the implementation of learning can be varied into the use of visual media, audio media and audio visual media.²³

3. Final Activities

The Final Activities in the learning process of the Moral Faith is essentially to evaluate the learning process that has just been implemented. The researcher conducted an interview with the madrasah regarding the implementation of Moral Faith learning in the classroom.

“So far, what I know about the learning of the Moral Faith is that there are not so many complaints and it is running smoothly. In contrast to other subjects such as general lessons, many teachers and students complain because it is difficult to understand the material presented”.

From the explanation above, it can be concluded that the moral development of grade VIII students through learning the Moral Faith at MTs Aisyiyah Medan is running smoothly. In the Final Activities, the teacher evaluated the learning process that had just been implemented. The *Akidah Akhlak* teacher instructs students to record the conclusion of the material taught and give certain questions or tasks to find out the extent of the absorption of the students who have just been taught. However, in the Final Activities, the teacher of *Akidah Akhlak* should also convey the material that will be studied at the next meeting.

Closing learning activities are activities carried out by teachers to end learning activities. This activity is intended to provide a comprehensive overview of what students have learned, find out the level of student achievement and the level of success of teachers in the learning process.

According to the Minister of National Education Regulation Number 41 of 2007 concerning Process Standards for Primary and Secondary Education Units, it is explained that what teachers do in closing activities is: (1) Together with the students, make a summary/conclusion of the lesson. (2) Conducting assessments and reflections on activities that have been carried out consistently and programmatically. (3) Provide feedback on the learning

²³ Enik Nur Faizah and Ponita Sari, “Pengaruh Penggunaan Media Audio Visual Terhadap Motivasi Belajar Siswa Mata Pelajaran IPA Pada Pembelajaran Daring Di SD Islam Integral Luqman Al-Hakim 02 Batam,” *TADRIBUNA: Journal of Islamic Education Management* 1, no. 2 (August 16, 2022): 26–30, <https://doi.org/10.61456/tjiec.v1i2.47>.

process and outcomes. (4) Planning follow-up activities in the form of remedial lessons, enrichment programs, assignments both individual and group tasks. (5) Convey the learning plan at the next meeting.²⁴

Supporting and Inhibiting Factors in Moral Development of Grade VIII Students through *Akidah Akhlak* Learning at MTs Aisyiyah Medan

Several factors influence the implementation of *Akidah Akhlak* learning in enhancing student morals at MTs Aisyiyah Medan, according to the researcher's interviews and field observations.

Supporting Factors. The role of school leaders, teachers, and parents is vital in nurturing the morals of grade VIII students through *Akidah Akhlak* education. An interview with the school head highlighted that the strong commitment of the madrasah to its overall improvement significantly bolsters this moral development. This commitment encompasses initiatives to enhance both teacher discipline and performance while fostering student discipline and moral values. Additionally, MTs Aisyiyah Medan boasts adequate facilities and infrastructure, fostering a conducive environment for students' moral growth. Moreover, parents' active involvement in various programs aimed at moral development greatly encourages their children, emphasizing the importance of parental awareness in motivating students on their paths to growth.

Inhibiting Factors. Despite the good intentions behind the implementation of *Akidah Akhlak* learning at MTs Aisyiyah Medan, several inhibitory factors hinder its effectiveness. One major challenge is the diverse backgrounds of students, which can result in varying levels of engagement and readiness to absorb the moral teachings. Additionally, while the infrastructure is generally adequate, limitations in learning materials and resources can impede the delivery of the curriculum, affecting student interest and involvement. Furthermore, factors related to the teachers themselves, such as varying levels of training in moral education pedagogy and personal commitment to the subject, can detract from their ability to create a focused and supportive learning environment. These combined factors highlight the necessity for a comprehensive approach to address the challenges in moral education, ensuring that all students can develop strong moral foundations.

CONCLUSION

The moral development of grade VIII students at MTs Aisyiyah Medan through *Akidah Akhlak* Learning has demonstrated varying degrees of success across different dimensions of morality. The findings reveal that students generally demonstrate commendable morals towards Allah SWT, demonstrated

²⁴ Dede Shintano, Nurul Hikmah Kartini, and Dedy Setyawan, "Analisis Standar Proses Pada Pembelajaran Matematika Di Kelas III SDN 4 Pahandut," *Anterior Jurnal* 21, no. 3 (August 16, 2022): 68–71, <https://doi.org/10.33084/anterior.v21i3.3750>.

by their unprompted commitment to performing prayers and engaging in Qur'anic recitation. Additionally, students exhibit respect for their parents and maintain positive relationships with their teachers, reflecting excellent moral attitudes in these areas. However, challenges remain, particularly in students' interactions with peers and their personal moral conduct. Observations revealed troubling behaviors such as verbal insults, bullying, and other forms of disrespect among friends, indicating a need for intervention and character education in these aspects. Furthermore, issues related to self-discipline, including lying and negligence in completing assignments, highlight areas where further development is necessary.

Effective teaching strategies, a supportive environment from school leaders, and active parental involvement have characterized the implementation of *Akidah Akhlak* learning at MTs Aisyiyah Medan. Despite this positive environment, diverse student backgrounds, limitations in resources, and teacher-related factors continue to pose challenges to the moral education process. In summary, while the students at MTs Aisyiyah Medan demonstrate a solid foundation of moral values, there is a clear need for ongoing efforts to address the negative behaviors observed among friends and to strengthen personal accountability. By focusing on comprehensive moral education strategies, including enhanced collaboration among teachers, students, and parents, MTs Aisyiyah Medan can further foster the development of well-rounded, morally responsible individuals.

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