

**AKIDAH AKHLAK LEARNING IN IMPLEMENTING CHARACTER  
EDUCATION IN MTs DARUL FALAH KETAPANG  
Mutmainnah**

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**Abstract**

*The purpose of this study is to describe and analyze the teaching of Akidah Akhlak in implementing character education, where the dryness of character is a problem experienced by every nation. The research method used is qualitative with descriptive type. The method in data collection is related to the effectiveness of learning akidah morals in instilling character education. The parties that will be interviewed are the principal, curriculum assistant, Akidah Akhlak teachers, required non-PAI subject teachers, students, and other informants needed to support completeness of information. The results of this study indicate that the application of akidah akhlak learning to instill character education is integrated into the existing subjects and activity programs at MTs Darul Falah Ketapang. The Akidah Akhlak Learning which is applied by the teacher creates a habituation learning model at school and in the family environment.*

**Keywords:** *Learning Akidah Akhlak, Character Education*

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## **A. Introduction**

Today many parties demand an increase in the intensity and quality of the implementation of character education in formal educational institutions. These demands are based on a growing social phenomenon, namely the increase in juvenile delinquency in society, such as mass fights and various other cases of moral decadence. Even in certain large cities, this phenomenon has been to a very disturbing degree. Therefore, formal educational institutions as the official forum for fostering the younger generation are expected to increase their role in shaping the personality of students through increasing the intensity and quality of character education. (Putra, 2017).

According to (Ginanjar & Kurniawati, 2017) the factors that cause moral crisis in students can be viewed from various things including; Lack of students in understanding the importance of moral education and social wrong factors, mass media, both print and electronic media which damage social morals, especially in adolescence, who are experiencing development and are easily influenced by cultures that are not good for their mental development, the influence of globalization and science and technology that is so fast is also one of the causes of moral degradation of students. Indeed, the very rapid development of the world of science and technology lately has a very fatal weakness, because it does not base itself on the conception of the tauhid creed. As a result, which is very dire for human life is becoming more visible, human dignity is getting worse.

Morals are the pillars that support a good relationship between servants and God (vertical) and fellow humans (horizontal). Good morals will emerge from a person by instilling moral education that has been exemplified by the Prophet. Western countries claim the moral education they teach is education that they believe is beneficial. However, the moral education taught is not all true and in accordance with the moral education taught by the Prophet. Meanwhile, the moral education taught by Islam is something that is true and has no flaws. The moral education brought by Islam comes directly from Allah which is conveyed to the Prophet Muhammad through the angel Jibril to the Qur'an and Sunnah to the people of the Prophet. According to (Firmansyah, 2020) hal itu juga

menurut the development of science and technology has resulted in inappropriate attitudes in social life. For example, students who play gadgets too often are worried that they will have a high attitude of individualism and lack of specialization with friends and the environment.

According to the Minister of National Education (Judiani, 2010) in character building and character education is a necessity because education not only makes students smart, it also has manners and manners, so that being a member of society becomes meaningful for both himself and others. The easiest character development to do is when the children are still in elementary school. That is why the government has prioritized character education in elementary schools. This does not mean that other levels of education do not get attention, but only the portions are different. In addition, Muchlas Samani, (Putra, 2017), explains that character is a basic value that builds a person's personality, is formed both due to the influence of heredity and environmental influences, which distinguishes him from others, and is manifested in his attitude and behavior in everyday life. Thus strengthening character education in educational institutions is emphasized in overcoming globalization today. These strengthening efforts are carried out in various ways, including by integrating character education in each subject. This will contribute directly to students so that they can instill the character values taught in school.

Learning akidah morals in madrasah is a lesson that must be learned by students so that students become moral individuals. According to Masy'ari (Suryawati, 2016) morals want to make people have good morals, act good horns towards humans, towards creatures and towards God. A perfect human being is a person who has noble character and behaves and gets along well, this is an important aspect of the goal of moral education (educational morals) in education. Ibn Maskawih's formula quoted by Abuddin Nata that the goal of moral education is the realization of an inner attitude that is able to spontaneously encourage a person to give birth to all deeds of good value is to create humans as high and perfect beings.

Based on the results of the initial interview that the author has conducted with one of the Akidah Akhlak teachers at MTs Darul Falah Ketapang, it is stated that character education has been implemented properly. As for MTs Darul Falah Ketapang, character learning is implemented through intensification of the implementation of religious education in schools. MTs Darul Falah Ketapang has various religious activities and several activities that support character building such as early tadarus lessons, dhuhur prayer congregations, mass khataman, social service, end of semester recitation and so on.

Based on that reason, the authors are interested in conducting research on learning morals in instilling character education in MTs Darul Falah Ketapang because there are gaps between the application of moral learning and the results achieved. Even though learning of akidah akhlak has been implemented by carrying out the process of intensifying religious education in schools, in reality there are still deviant behaviors towards religious teachings that are still practiced by the majority of students at MTs Darul Falah Ketapang. With this consideration, the authors feel the need to study more deeply about learning akidah morals in instilling character education at MTs Darul Falah Ketapang.

## **B. Method**

The type of this research is field research and is descriptive qualitative in nature which aims to determine the learning of Akidah Akhlak in instilling character education in MTs Darul Falah Ketapang. The approach used in this research is a case study approach. A conceptual case study is a research that is directed to collect data, take meaning, gain an understanding of the case (Sugiyono, 2008). The research subject is the person or whatever becomes the source of the data in the research. In this case, the main subjects in this study are Akidah Akhlak teachers, students, curriculum staff, madrasah principals.

The method used by researchers is the method of observation, interviews, and documentation. The type of interview used in this research is an integrated or guided interview, or in other terms, the freedom in interviews is limited by the material that has been prepared (interview guide). This method is used to collect data related to the

effectiveness of learning akidah morals in instilling character education. The parties that will be interviewed are the principal, curriculum assistant, Akidah Akhlak teachers, required non-PAI subject teachers, students, and other informants needed to support the completeness of information.

The triangulation that the writer will use is source triangulation, which is to compare and cross-check the degree of trustworthiness of information obtained through different time and tools in qualitative research. This can be achieved by: (1) comparing observed data with interview data, (2) comparing what people say in public with what they say privately, (3) comparing what people say about the research situation with what is said all the time, (4) comparing the circumstances and perspectives of a person with the various opinions and views of people such as ordinary people, people with middle or high education, wealthy people, government people, and (5) comparing the results of interviews with the contents of a document that is related. This technique is used to check the validity of data from interviews with informants or research subjects.

## **C. Finding and Discussion**

### **1. Finding**

#### **a. Learning Akidah Akhlak**

Aqidah akhlak is a combination of two words, namely aqidah and morals. Thus the meaning of aqidah according to language is a bond. Whereas aqidah according to the term is an opinion and thought or role model that affects the human soul, then becomes a part of the human being itself, is defended, defended, and is determined that it is true. . (Suryawati, 2016). Learning aqidah akhlak does not only emphasize the mastery of cognitive competences, but also affection and psychomotor. From these objectives it can be drawn from a number of things that want to be improved and approved by aqidah akhlak education learning activities, namely:

- 1) The dimensions of students' faith in the teachings of Islam.
- 2) Dimensions of knowledge (intellectual) and students' knowledge of the teachings of Islam.
- 3) Dimensions of appreciation or inner experiences felt by students in carrying out the teachings of Islam.
- 4) The experience dimension, in the sense of how Islamic teachings that have been believed, understood, and lived or internalized by students are able to motivate themselves to practice and obey the teachings and values of Islam in their personal life, as well as actualizing and realizing in the life of society, nation and society. have a state as human beings who believe and fear Allah Almighty. (Muhaimin, 2008).

Learning aqidah akhlak has several functions: First, to develop and increase the faith and piety of students to Allah SWT. which has been instilled in the family environment. Basically, efforts to instill faith and piety are the responsibility of every parent in the family. Schools function to develop existing abilities in children through guidance, teaching and training so that faith and piety can develop optimally according to their level of development. Second, to channel students who have talent in the field of religion to develop optimally so that they can be used for themselves and for others. Third, to correct mistakes, shortcomings and weaknesses of students in their beliefs, understanding and experiences of Islamic teachings in everyday life. Fourth, to prevent negative things from the environment or other cultures that endanger themselves and hinder their development towards the true Indonesian people. Fifth, to adapt to the environment, both the physical environment and the social environment and be able to change the environment according to the teachings of Islam. Sixth, to provide life guidelines for students to achieve happiness in the world and the hereafter (Depag RI, 2004).

#### **b. Character Building**

There are nine Megawangi (Putra, 2019), characters that are important to be instilled in the formation of children's character. These various characters are in line with local wisdom values which contain universal noble values, including: (1) love for God and the universe with

it, (2) responsibility, discipline, and independence, (3) honesty (4) respect and courtesy, (5) affection, concern, and cooperation, (6) self-confidence, creative, hard work and never give up, (7) justice and leadership, (8) kindness and humility and (9) tolerance, peace-loving, and unity.

Character education means instilling certain characters while providing humus or a conducive environment so that students are able to develop their distinctive character while living life. Character education will be considered successful if a student not only understands value education as a form of need, but also makes it a part of life and consciously lives based on these values (Direktorat Pendidikan Madrasah Kementerian Agama, 2010).

The objectives of National Character Education include the following: (1) developing the affective potential of students as humans and citizens who have cultural values and national character, (2) Developing habits and behavior of students that are commendable and in line with universal values and cultural traditions and national character, (3) instilling a spirit of leadership and responsibility of students as the nation's next generation, (4) developing the ability of students to become independent, creative, nationalistic people and, (5) developing the school life environment as an environment safe, honest, full of creativity and friendship, and with a strong and strong sense of nationality. (N, 2005).

According to Zuriah (Chairiyah, 2014), character education aims to facilitate students to be able to use knowledge, study and internalize and personalize values, develop social skills that allow the growth and development of noble morals in students and manifest them in daily behavior, in various social contexts. a lifelong diversity of culture.

According to Nurudin (Badawi, 2019), the character education components are: (1) moral knowing; is the formation of character that underlies the formation of moral values. The moral values of life in the form of: responsibility, honesty, fairness, tolerance, discipline, and integrity; (2) moral feeling; related to emotional aspects, can develop because of the influence of the school, environment and family where the individual is located; (3), moral action, namely a person's moral skills in

taking action based on knowledge, values and attitudes, which are shown consistently and contribute to high performance in a task, which has become a desire and habit.

## **2. Discussion**

The moral education that is carried out by madrasah must have the support of the child's family and environment. In this case MTs Darul Falah Ketapang realizes this, so it is necessary to formulate moral education policies in the school environment. The policy carried out is divided into two forms, namely moral education in general that applies in the school environment and moral education that applies in the classroom. Moral education that applies in general involves all parties related to the educational process in the school environment, namely students, all field teachers and employees and school principals. They are all directly involved with moral education in the school environment.

Every party involved in character education must always refer to discipline, be it teachers, employees and students. There are three aspects planned in the planning of moral education, the first is the teaching staff which focuses on providing knowledge to teachers in developing character education in moral education. Second, learning activities try to prepare the best possible learning by preparing learning tools such as syllabus and lesson plans. Third, the values of character education that will be developed in learning morals in each subject. There are several character values that the teacher will develop

Moral education is religious values, honesty, tolerance, discipline, curiosity, love for the country, respect for achievement, social care. The strategy of moral education carried out outside of the classroom is the learning of morals using *uswatun hasanah*. The situation and environment around students will shape the character of students. Thus, the process of walking in MTs Darul Falah Ketapang is an education which in Islamic terms is called *tarbiyah*. Evaluation of moral education in the development of character education at MTs Darul Falah Ketapang, namely the evaluation conducted by the teacher is divided into two parts. First, the teacher carries out a daily evaluation by looking at the daily attitudes and behavior of students inside and outside the classroom.



Second, the teacher performs an evaluation at the end of the semester by conducting a semester exam.

This conceptional learning has several implications. First, it is necessary to make efforts so that the learning process is carried out interactively between students and the planned learning resources. Second, for students, in learning internal interactions can take place involving all their potential with learning resources. The learning resources themselves are quite diverse; (1) the values in the subject being taught; (2) the teacher who functions as a facilitator; (3) printed and non-printed teaching materials; (4) media and tools used for learning; (5) learning methods and techniques developed; (6) environmental conditions (social, cultural, spiritual, and natural) which result in changes in student behavior towards a more mature direction (Putra, 2017).

## **E. Conclusion**

The importance of character education inculcated at elementary age is a necessity designed by educational institutions. Learning that is carried out in Madrasah in instilling this character education must be integrated directly from each subject. Thus this will be embedded directly by students and accustomed to being applied in the school environment and in everyday life. The learning of akidah akhlak that is applied in madrasah is mostly only on the cognitive aspects, not touching the aspects of student character. This is what needs to be studied in research to provide solutions to the crisis of character in the current global era.

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