



IMPLEMENTATION OF AKHLAKUL MAHMUDAH EDUCATION AT MADRASAH ALIYAH

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Received: 12-07-2022

Revised: 12-09-2022

Accepted: 10-10-2022

Abstract

This article aims to describe and analyze the implementation of noble moral education and its supporting and inhibiting factors. The research approach is a qualitative study conducted in Madrasah Aliyah Al-Hidayah Ibum Bandung with the subject of principal and teacher research. For data collection, interviews, observations, documentation, and Focus Group Discussions were conducted. Techniques of data analysis in this research are data reduction, data display, and data verification then concluding the data that has been presented gradually to be the research findings. This paper concludes that: principals and teachers have attempted to implement noble moral education to learners through exemplary education, habituation, attention, giving advice, and educational punishment. Supporting factors of school principals who seek to disseminate school vision and mission to the school community and cooperation between school principals and other components. Inhibiting factors are still inadequate for *mushola* and fund allocation for religious activities.

Keywords: Akhlakul mahmudah, Islamic education, Noble Character

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan dan menganalisis implementasi pendidikan akhlak Mulia serta faktor pendukung dan penghambatnya. Pendekatan penelitian adalah kualitatif yang dilaksanakan di Madrasah Aliyah Al-Hidayah Ibum Bandung dengan subjek penelitian kepala sekolah dan guru. Untuk pengumpulan data dilakukan wawancara, observasi, dokumentasi dan Focus Group Discussion. Teknik analisis data penelitian ini adalah reduksi data, display data dan verifikasi data kemudian menarik kesimpulan dari data-data yang telah disajikan secara bertahap hingga menjadi temuan penelitian. Tulisan ini menyimpulkan bahwa kepala sekolah dan para guru sudah berupaya mengimplementasikan pendidikan akhlak mulia kepada para peserta didik baik dari aspek pendidikan keteladanan, pembiasaan, perhatian, pemberian nasehat, dan hukuman yang mendidik. Faktor pendukung dari kepala sekolah yang berupaya mensosialisasikan visi dan misi sekolah kepada warga sekolah dan adanya kerjasama antara kepala sekolah dan komponen lainnya. Faktor penghambat masih kurang memadainya *mushola* dan alokasi dana untuk kegiatan keagamaan.

Kata Kunci: Akhlakul mahmudah, pendidikan Islam, karakter baik.

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INTRODUCTION

Moral education has become a necessity in this age that has shown progress. Changing times does not mean that the human need for moral education is reduced.¹ Moral education is the responsibility of educators, namely parents, teachers, and community leaders. Parents are natural educators because Allah has mandated children must be educated with Islamic morals. The education process in schools will continue to take place due to the support of various components, namely the presence of students, teachers, learning materials, varied methods, and complete pre-facilities. A school is an educational institution that will provide direction for a person's success in the future. Success here is not only expected that the output or alumni to be produced will become intellectually intelligent but also expected to have noble morals.²

The problem of noble morals is a very crucial problem for the younger generation of Indonesia. Even the Nation's Character Culture Education has been applied to the National curriculum. This shows that there is a deep concern for the behavior (morals) of today's younger generation. Teachers are educators second only to parents. This suggests that a teacher should always strive to help the development of his learners physically and spiritually. The duties and responsibilities of teachers are not only teaching but also educating. According to Abdullah al-Darraz in the book by Ramayulis and Samsul Nizar, moral education in the formation of the Muslim personality serves as a giver of Islamic values. With the mirror of the values referred to in a person's attitudes and behavior, his personality appears as a Muslim.³

Muhammad Darraz considered that moral material is part of the values that must be learned and implemented, until a tendency to form attitudes that are a characteristic of Muslim personality.⁴ Noble morals contain the connotation of regulating a good relationship between the servant and God, and his fellow man. and with other creatures. If analyzed further, morals in religious teachings cannot be equated with ethics because ethics is more towards manners between people, and only relates to outward behavior.⁵ Meanwhile, noble morals are based on the concepts of the Qur'an and Hadith. According to Al-Darraz in Jalaluddin, habituation in noble morals is carried out through providing moral education materials in the form of sanctification of the soul, honesty and right, mastering lust, meekness and humility, being careful in making decisions, staying away from bad expectations, being steady and patient, being a good

¹ Fitri Meliani, Nanat Fatah Natsir, dan Haryanti Erni, "Sumbangan Pemikiran Ian G. Barbour Mengenai Relasi Sains Dan Agama Terhadap Islamisasi Sains," *JHIP-Jurnal Ilmiah Ilmu Pendidikan* 4, no. 7 (2021): 673–88, <https://doi.org/10.54371/jiip.v4i7.331>.

² Fitri Meliani, Euis Sunarti, dan Diah Krisnatuti, "Faktor Demografi, Konflik Kerja-Keluarga, dan Kepuasan Perkawinan Istri Bekerja," *Jurnal Ilmu Keluarga & Konsumen* 7, no. 3 (2014): 133–42, <https://doi.org/10.24156/jikk.2014.7.3.133>.

³ Erwin Muslimin, Fachmi Farham Aan Hasanah, dan Bambang Samsul Arifin, "Nilai-Nilai Karakter Sebagai Pembentuk Peradaban Manusia di Era Globalisasi," *Ay-Syar'i* 3, no. 2 (2021), <https://doi.org/10.47467/assyari.v3i1.470>.

⁴ Muslimin, Hasanah, dan Arifin.

⁵ Ninik Indawati dkk., "Improving The Religious Character of Educators Through Exemplary of Principles," *AL-TANZIM: Jurnal Manajemen Pendidikan Islam* 6, no. 3 (1 Juni 2022): 789–801, <https://doi.org/10.33650/al-tanzim.v6i3.3691>; Ahmad Tajudin dan Andika Aprilianto, "Strategi Kepala Madrasah..Dalam Membangun Budaya Religius Peserta Didik," *Munaddhomab: Jurnal Manajemen Pendidikan Islam* 1, no. 2 (25 September 2020): 101–10, <https://doi.org/10.31538/munaddhomah.v1i2.34>; Abdul Azis, Reem Abou-Samra, dan Andika Aprilianto, "Online Assessment of Islamic Religious Education Learning," *Tajkir: Interdisciplinary Journal of Islamic Education* 3, no. 1 (29 Januari 2022): 60–76, <https://doi.org/10.31538/tijie.v3i1.114>.

example, doing pious charity and competing to do good, taking care of yourself (*iffah*), being sincere, living simply, clever to hear and then follow him (which is good).⁶

According to al-Mawardi in the book of *Adab al-Dunya wa al-Diin*, the glory of the soul is formed through the process of education and always getting used to behaving well and being disciplined. This phrase describes that the sanctification of the soul will lead to the nobleness of the soul. And this can be formed through the process of education and habituation. In this regard, Hamka also stated the need for mental and bodily health. To maintain it, five things should be considered, namely, getting along with people of faith, getting used to the work of thinking, enduring shahwat and anger, working regularly, and checking one's ideals.⁷ The problem that is urgent to be solved in Indonesia is the problem of noble morals, even the concern of people everywhere, both in developed societies and in underdeveloped societies. Because the destruction of one's morals interferes with the peace of others.⁸

Asyari & Waro Sania's article states that the learning of akhlakul mahmudah at MI NW Labuhan Lombok is by means of daily exemplary from the figure of the teacher, habituation of Islamic culture in schools, advice, and punishment. Factors inhibiting the learning of akhlakul mahmudah include internal and external factors of students.⁹ Fairuz, Shafiee and Hisamudin's article raise the *akhlakul mahmudah* (good character) education carried out by the Prophet Saw on friends, namely with *suri tauladan* (role model), reprimanding with stories, bringing threats and providing motivational encouragement. The author states that moral guidance needs to be sourced from takwa to Allah Almighty. On the contrary, the wrong source of moral value produces the capital of people who are psalms and unqualified. This attitude of the psalm has made human dignity as low as animal behavior.¹⁰

If in society many are damaged morally, it will shake the state of that society. Noble moral education has historically been a response to the decline of morals in society with the character of urban culture, that is, a society that tends to want to be fast-paced, hasty, pragmatic, hedonistic, materialistic, full of unfair competition, permissive, making fast-paced decisions, and facing various problems: social, economic, political, cultural, scientific and so on.¹¹ People who live in the cultural character of the city are the main concern of moral education. Many cases occur in the world of Indonesian education based on the moral ugliness of students. Starting from cases of violence that occur in educational institutions such as the STPDN case, violence

⁶ M Supriatna, *Modul Pendidikan Karakter Melalui Ekstrakurikuler* (Bandung: UPI Press, 2010).

⁷ Ahmad Anis Syafi'i dkk., "Pelaksanaan Green School Festival Untuk Meningkatkan Penguatan Pendidikan Karakter di Era 4.0," *Proceedings of The ICECRS* 8 (2020): 2.

⁸ Giantomi Muhammad, Aan Hasanah, dan Bambang Samsul Arifin, "Proses Manajemen Peserta Didik dalam Membentuk Karakter Religius," *Atthulab: Islamic Religion Teaching and Learning Journal* 6, no. 2 (25 Desember 2021): 161–74, <https://doi.org/10.15575/ath.v6i2.14772>.

⁹ Akhmad Asyari, Azizatul Waro Sania, dan Andi Alfian, "Pembinaan Akhlaq Mahmudah di Sekolah Dasar: Metode, Kendala dan Solusi," *El-Midad: Jurnal PGMI* 14, no. 1 (2022): 121–35.

¹⁰ Azli Fairuz, Mohd Shafiee, dan Jusoh Hishamudin, "Pembentukan Akhlak Mahmudah sebagai Mekanisme Pembangunan Insan: Analisis terhadap Tafsir Fi Zilal Al-Quran," *Jurnal Islam dan Masyarakat Kontemporer* 10, no. 2 (2015).

¹¹ N. A Elkader, "Dialogic Multicultural Education Theory and Praxis: Dialogue and the Problems of Multicultural Education in a Pluralistic Society," *Dialogic Pedagogy: An International Online Journal* 3, no. 1 (2015): 1–18, <https://doi.org/10.5195/dpj.2015.71>.

that occurs at OSPEK (Student/Student Introduction Orientation) events in schools/campuses), brawls between rampant students, and even promiscuity.¹²

In this regard, it is certainly very important to implement moral education for adolescents, especially Muslim teenagers, which should be an example in society. If you look further, what happens is that there are still Muslim teenagers who have not shown their proper identity, and there are still those who are lazy in carrying out prayers, lack respect for parents and teachers, and fight with their friends.¹³ Based on the background above, the research problem set by the author is how is the implementation of *akhlakul mahmudah* education in Madrasah Aliyah Al-Hidayah Ibum Bandung. What are the supporting and inhibiting factors in the implementation of akhlakul mahmudah education in Madrasah Aliyah Al-Hidayah Ibum Bandung?

This study aims to describe and analyze the implementation of *akhlakul mahmudah* education in Madrasah Aliyah Al-Hidayah Ibum Bandung and describe and analyze the supporting and inhibiting factors for the implementation of *akhlakul mahmudah* education in Madrasah Aliyah Al-Hidayah Ibum Bandung. This research is expected to provide the following uses: providing ideas for thoughts in terms of noble moral education and discourse of thought to the school related to noble moral education that can be practiced for the realization of an Islamic generation and become input for stakeholders and education practitioners in general in compiling programs related to *akhlakul mahmudah* education.

METHOD

This research uses a qualitative approach, as an effort to provide answers to the problems that have been spread because it uses a descriptive analysis approach. In other words, this research seeks to describe an ongoing situation based on facts and information obtained from the field and then analyzed based on one variable with another as an effort to increase student learning motivation, which is located in Madrasah Aliyah Al-Hidayah Ibum Bandung. The sampling and informant techniques in this study used the Purposive Sampling method. Purposive Sampling is a sampling technique for data sources with certain considerations.¹⁴ The main subject, namely the principals and teachers, will increase the motivation for student learning. The primary data that the author refers to in this study is data on the efforts of the prinpipals and the teachers in fostering student behavior in Madrasah Aliyah Al-Hidayah Ibum Bandung, especially regarding akhlakul mahmudah. Secondary data in this study is data taken regarding an overview of the situation in Madrasah Aliyah Al-Hidayah Ibum Bandung. Data collection with observations and interviews. Documentation as a way of finding data parses things or variables that are manuscript notes, books, newspapers, magazines, meeting minutes, inscriptions, agenda leggers, and so on.¹⁵

¹² M.A Zubaedi dan Khat, *Desain Pendidikan Karakter* (Jakarta: Prenada Media, 2014), <https://books.google.co.id/books?hl=id&lr=&id=fje2DwAAQBAJ&oi=fnd&pg=PR1&dq=>

¹³ Syafi'i dkk., "Pelaksanaan Green School Festival Untuk Meningkatkan Penguatan Pendidikan Karakter di Era 4.0."

¹⁴ Sugiyono, *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, dan R&D)* (Bandung: CV Alfabeta, 2015).

¹⁵ S Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek*, Revisi IV (Jakarta: Rineka Cipta, 2002).

RESULTS AND DISCUSSION

Vision and Mission of Madrasah Aliyah Al-Hidayah Ibum Bandung

The vision of Madrasah Aliyah Al-Hidayah Ibum Bandung is the realization of quality, outstanding, competitive madrasah based on cultural values and national character. The mission of Madrasah Aliyah Al-Hidayah Ibum Bandung is to realize a national standard school, develop the potential of students through various models of learners towards commendable people, increase the acquisition of UN and US scores, carry out self-development activities for all students' interests and talents, make the spirit of excellence intensively and healthy foreign power to all school residents, both academic and non-academic achievements, carrying out student activities that foster the values of the nation's character and entrepreneurial spirit. The Organizational Structure of Madrasah Aliyah Al-Hidayah Ibum Bandung is a formal organization engaged in education whose management is led by the principal.

The role of Madrasah Aliyah Al-Hidayah Ibum Bandung is the content, and the educational process needs to be updated by the progress of science and the needs of the community, the implication is that if there is at this time the people of Indonesia and the world want human resources who have a set of competencies that are national and international standards, then the content of the educational process needs to be directed at achieving these competencies. To be able to focus on the teaching and learning process in educational institutions, a clear curriculum is needed so that the learning objectives can be achieved by the ideals of national education.

The curriculum applied to Madrasah Aliyah Al-Hidayah Ibum Bandung is the 2013 Curriculum. The subject groups taught at Madrasah Aliyah Al-Hidayah Ibum Bandung are citizenship and personality, science and technology subject groups, aesthetics subject groups, physical subject groups, sports, and health. Each of these subject groups is implemented in learning activities in each subject as a whole. Thus, the scope of each of those groups can be realized through relevant subjects. Class XII curriculum of the Science Program and social studies program, consists of 13 subjects, local content (conservation and empowerment of the nautical potential of Malay culture), and self-development programs.

The time allocation of one hour of learning is 45 minutes. The minimum completion criteria are determined by each Subject Teacher based on the input score or the average of the last score obtained by students at each grade level. Each subject teacher at Madrasah Aliyah Al-Hidayah Ibum Bandung increases the minimum completion criteria continuously to achieve the ideal completion criteria. The minimum completion at Madrasah Aliyah Al-Hidayah Ibum Bandung is handed over to the subject teacher and reported to the relevant party. Related to human resources can be seen in terms of leadership. The school leader is in charge and takes full responsibility for the success of his school. For this reason, a principal can compile teaching and learning process activities, and a principal functions as a leader, educator, manager, administrator, supervisor, and innovator. To achieve the desired success, the principal is assisted by vice-principals from each field, each of whom has a task.

The task of the Vice-Principal for Curriculum is the division of teacher duties, namely compiling a schedule of other activities (IMTAQ, Breakthrough, and others). compile KBM programs, collect and check teacher learning tools, serve service supervisors who deal with academics, replace principals if they are unable to attend or outside services, and others related

to academics. The task of the Vice-Principal for Student Affairs is the preparation of classes for the division of the New Student Orientation committee, and the explanation of the rules. manage and foster school organizations (student councils), form K3 Groups for each class, guide all student activities, and deal with troubled students. The duties of the Vice-Principal of Facilities and Infrastructure are to serve the facilities for the needs of teachers and students, as coordinators of teacher picketing, manage K3 Schools and Classes, and others. The teaching staff at Madrasah Aliyah Al-Hidayah Ibum Bandung totaled 23 people.

Implementation of *Akhlakul Mahmudah*

Implementation of *akhlakul mahmudah* (good character) education at Madrasah Aliyah Al-Hidayah Ibum Bandung. Teachers are professional educators who will assist students in educating their intellectual, emotional, and spiritual. For this reason, the figure of a teacher will affect the success of noble moral education. This influence should be maximized by the teacher in his fungsi as an educator and not only as a teacher.¹⁶ Based on the findings of the study, it can be explained as follows, that the implementation of *akhlakul mahmudah* education if viewed from the exemplary aspect can be expressed from the example in worship as mentioned by the principal that only some teachers carry out prayers on time, and are related in looking at the concept of worship in the daily life of the principal and a large part of the teacher stated that it is very important and mandatory, especially because worship is a form of servitude to God, worship has also been felt by the principal and teachers as a necessity, but related to zuhur congregational prayers are only done sometimes as revealed by the principal because there are no written regulations regarding the mandatory congregational prayers in schools.¹⁷

Based on interviews with the principal and teachers, *akhlakul mahmudah* education at Madrasah Aliyah Al-Hidayah Ibum Bandung by including some additions in habituation and curriculum as described in table 1.

Table 1. Implementation of *akhlakul mahmudah* education based on the results of interviews with principals and teachers

No.	Activities	Information
1.	Smile, salam, greetings	Based on interviews with principals and teachers, the habituation of smiles, salam, and greetings from a cultural perspective shows that the community in Madrasah Aliyah Al-Hidayah Ibum Bandung has peace, courtesy, mutual tolerance, and respect. This culture of smiles, greetings, and greetings can be seen in the students shaking hands when meeting with other students, teachers, and staff.

¹⁶ Amka Amka dan Mirnawati Mirnawati, "The Attitude of Islamic Religious Education Teachers Against the Implementation of Inclusive Education at the Elementary School Level," *Madrosatuna: Journal of Islamic Elementary School* 4, no. 2 (26 Oktober 2020): 69–74, <https://doi.org/10.21070/madrosatuna.v4i2.795>.

¹⁷ Syafi'i dkk., "Pelaksanaan Green School Festival Untuk Meningkatkan Penguatan Pendidikan Karakter di Era 4.0."

2. Fasting sunnah Monday and Thursday	Based on interviews with principals and teachers, Madrasah Aliyah Al-Hidayah Ibum Bandung requires all students and teachers to perform sunnah fasting on Mondays and Thursdays. Even this school also prohibits merchants from selling in front of the school on Mondays and Thursdays. This is done to cultivate the spiritual soul of the student. As stated by the principal, fasting is a form of worship that has a high value, especially in the fertilization of spirituality and social spirit.
3. <i>Dhuha</i> prayers	Based on interviews with principals and teachers, <i>dhuha</i> prayer activities at Madrasah Aliyah Al-Hidayah Ibum Bandung were held on Tuesdays to Thursdays in the school hall. The schedule of prayer priests has been determined from the students. After performing the <i>dhuha</i> prayer then continued with <i>istighosab</i> .
4. <i>Istighosab</i>	Based on interviews with principals and teachers, <i>istighosab</i> is a joint prayer and has the purpose of asking for the help of Allah Almighty. The essence of this activity is actually <i>dzikerullah</i> in the context of <i>taqgorub ilallah</i> (drawing closer to Allah Almighty). If man as a servant is always close to Allah Almighty, then all his wishes will be granted. <i>Istighosab</i> was led by a teacher. The schedule of its implementation after the <i>dhuha</i> prayer, and followed by the study of the yellow book (<i>kitab kuning</i>).
5. Yellow book studies (<i>kitab kuning</i>)	Based on interviews with principals and teachers, the yellow book study will be conducted after <i>istighosab</i> and is scheduled to finish at 7:30 a.m before teaching and learning activities.
6. Reading the Quran	Based on interviews with principals and teachers, reading the Quran is carried out every day after teaching and learning activities, namely at 14.00 WIB before the students leave the school. Madrasah Aliyah Al-Hidayah Ibum Bandung collaborates with the Bandung regency tilawati institution in teaching how to read the Quran. Reading Quran is a form of worship that is believed to be able to draw closer to Allah Almighty, can increase faith and devotion which has implications for positive student behavior.
7. <i>Dhuhur</i> prayers	Based on interviews with principals and teachers, <i>dhuhur</i> prayer activities are carried out every day at the school mosque. For female students who are unable to pray, there will be a whitish activity in the school hall by a female PAI teacher.
8. Commemoration of Islamic holidays	Based on interviews with principals and teachers, the commemoration of islamic holidays is adjusted to the date set by the government. The commemoration of major days such as the Maulid of the Prophet Muhammad SAW, Irsa' Mi'raj, and Eid al-Adha was carried out along with recitation and a series of other activities involving teachers, DKM and students. Especially during Ramadan, the school holds lightning boarding schools and the distribution of zakat fitrah.
9. <i>Infak</i>	Based on interviews with principals and teachers, <i>infak</i> activities are carried out every Friday. The students are asked to set aside from their pocket money to be inflicted without any

Restrictions, as much as they can and sincerely. This is done with the aim of teaching students to share with those in need and students are expected to avoid the *hubbud dunya* attitude.

Related to the example of *infaq* (being generous), for example, almsgiving when in a field or narrow state, the principal and teachers at the Madrasah Aliyah Al-Hidayah Ibun Bandung have done and some say it must be accompanied by sincerity. In addition, the principal also revealed that helping families who are closest and far away by giving zakat *maal*. The principal also revealed that it is a good thing to support orphans and there are even teachers who state that it is an obligation of Muslims. Related to the relationship between prayer and zakat, the principal and teachers have realized the importance of this worship.¹⁸

In exemplary humility, in this case, the principal expressed that he could accept if someone criticized his decision but sometimes there was also a lack of pleasure. Among the teachers, some say they can accept that some are unhappy if their decisions are criticized. About the existence of differences of opinion in responding to a problem, the principal said that it was a natural thing to make a better decision, a large part of the teachers also stated that they must accept and have a chest.¹⁹ Exemplary politeness, when meeting the principal and the teachers stated that sometimes there is saying greetings because by saying greetings the heart feels comfortable. The principal and the principals also tried to familiarize the matter with the students. In addition, teaching adab to learners is necessary. In exemplary courage, the principal and the teachers revealed that they would defend the values of truth even though no one agreed, and gave understanding to students not to be afraid to say the truth even though they were threatened by their friends.²⁰

Exemplary in holding the Akedah, the principal and the teachers stated that it is necessary to understand the concept of a straight Islamic creed and teach and apply it to students and related to religious traditions that can interfere with the *akidah* of Muslims the principal and the teachers state that it must be *istiqomah* with the Islamic religion and stick to the Qur'an and Sunnah.²¹ In addition, the principal and teachers have also made efforts to prevent students from being affected by cultures outside of Islam. For the educational aspect with the habituation of the principal and the teachers stated that they have tried to carry out good habits so that they can be imitated by students such as a good way of learning, disciplining students in everything, and accustoming students to be willing to carry out worship and always be responsible for all

¹⁸ Bronwen Cowie dan Beverley Cooper, "Exploring the Challenge of Developing Student Teacher Data Literacy," *Assessment in Education: Principles, Policy and Practice* 24, no. 2 (2017): 147–63, <https://doi.org/10.1080/0969594X.2016.1225668>.

¹⁹ Darmawati Darmawati, Sagaf S. Pettalongi, dan Mohammad Idhan, "Learning Methods of Islamic Religious Education Teachers on Students with Developmental Impairments," *INTERNATIONAL JOURNAL OF CONTEMPORARY ISLAMIC EDUCATION* 1, no. 1 (5 November 2019): 48–66, <https://doi.org/10.24239/ijced.Vol1.Iss1.4>.

²⁰ Y Poitras Pratt dan A.J Hanson, "Indigenous instructors' perspectives on pre-service teacher education: poetic responses to difficult learning and teaching," *Race Ethnicity and Education* 10, no. 3 (2020): 1–19, <https://doi.org/10.1080/13613324.2020.1718085>.

²¹ N Mumtahanah, "Tafsir Ayat Al Quran tentang Qalb," *Akademika* 13, no. 1 (2019): 13–30, <https://doi.org/10.30736/adk.v13i01.133>.

their actions.²² About the educational aspect, the advice of the principal and teachers has revealed that education with advice is important and always strives to invite students to do good such as praying in congregation and reading the Qur'an before starting learning.²³

The efforts of the principal and teachers so that students can receive their advice are to exemplify the deed, and also sometimes by telling the stories of the Prophet and the shale people and there is also sometimes mentioning verses of the Qur'an and hadith of the Prophet in giving advice. Related to the aspect of education with the attention of the principal and the teachers have realized that education with attention will be able to improve the morals of students for the better, even the principal and teachers are trying to educate students like their own children.²⁴ Attention efforts in the form of *akidab* coaching, noble morals as well as spiritual and social. Regarding the educational aspect of providing punishment, the principal and teachers stated that educational punishment is an effective way of changing bad habits into good ones, and there are binding regulations in schools for the effectiveness of punishment and are sought to punish with tenderness and love.²⁵

Supporting and Inhibiting Factors

The success of the activity does not depend on the supporting and inhibiting factors, as well as the implementation of this moral education. Based on the findings of the research results, it can be seen that the supporting factors of the implementation of akhlakul mahmudah education at Madrasah Aliyah Al-Hidayah Ibun Bandung, namely that all components of the school already know about the vision and mission, from the results of observations the vision and mission have been displayed in the school environment so that all school residents can read it. Based on the statement of the principal and also emphasized by the teacher that some subjects have also been associated with noble moral education, the imtaq activity on Friday morning, the cooperation of all components in the school, namely teachers, principals, employees, school committees, security guards and others. The inhibiting factors to the implementation of noble moral education at the Madrasah Aliyah Al-Hidayah Ibun Bandung are inadequate prayer rooms of only 8x9 m, and insufficient allocation of funds for more optimal religious activities, so that the school cooperates with parents and commitment to the school.

Discussion

Akhlakul mahmudah education at Madrasah Aliyah Al-Hidayah Ibun Bandung has been carried out but has not been optimal, this is seen from the efforts of the principal and teachers to show exemplary worship and attitude and behavior in the school environment so that it can be imitated by students. In addition, good habits have also been carried out in the school.

²² Sutrisno Sutrisno dan Juli Amalia Nasucha, "Islamic Religious Education Project-Based Learning Model to Improve Student Creativity," *At-Tadzkiir: Islamic Education Journal* 1, no. 1 (10 September 2022): 13–22; Syamsul Bahri, "Pendidikan Akhlak Anak Dalam Perspektif Imam Al-Ghazali," *At-Tadzkiir: Islamic Education Journal* 1, no. 1 (10 September 2022): 23–41.

²³ Hiam Al-Aoufi, Nawaf Al-Zyouid, dan Norbayah Shahminan, "Islam and the Cultural Conceptualisation of Disability," *International Journal of Adolescence and Youth* 17, no. 4 (Desember 2012): 205–19, <https://doi.org/10.1080/02673843.2011.649565>.

²⁴ Muhammad, Hasanah, dan Arifin, "Proses Manajemen Peserta Didik dalam Membentuk Karakter Religius."

²⁵ Clasquin Johnson dan Merry G, "Now and Then: Revisiting Early Childhood' Reactions to curriculum Change," *South African Journal of Childhood Education* 6, no. 1 (2016), <https://doi.org/10.4102/sajce>.

According to the principal, IMTAQ activities have been carried out every Friday morning and there is a program to read the Qur'an before the lesson starts. However, according to this researcher, it is not adequate because of the importance of this noble moral education, the atmosphere of diversity needs to be shown such as the existence of pamphlets that show the virtues of prayer, for example, or guidance on how important the function of religion is in human life. As stated by Marzuki, building the character of students as a whole must pay attention to two dimensions of human life, namely the vertical dimension to *akhlakul mahmudab* towards Allah SWT and the horizontal dimensions to relate to fellow human beings.²⁶

The education of *akhlakul mahmudab* students through religious activities becomes very important, in addition to the habituation of universal values of kindness.²⁷ Schools should have a comprehensive guidebook for the development of noble moral culture so that it becomes a standard guideline in the development of *akhlakul mahmudab* culture in schools. This book can be used as a guide that can be read and understood by all components of the school which can finally be practiced easily in schools. As a complete tool for the smooth development of noble moral culture, it is also necessary to supervise and evaluate the *akhlakul mahmudab* culture development program carried out in schools so that the right attitude can be taken.²⁸ This *akhlakul mahmudab* education is the axis of the progress of the Indonesian nation because a nation will advance if its people have a good relationship with God and fellow humans, this is where the key to civilization, not only seen from the better buildings built but morally declining. But what is expected is a balance between success in the field of technology and also having noble morals.²⁹

This illustrates that religious values have been ingrained in students. Evaluation is not only carried out by moral academia teachers but also by school principals and teachers of other subjects who play a role in the evaluation of moral and character education, especially in the madrasa environment. The evaluation process is carried out every day in the learning and learning process. I evaluate by looking at the learning process. For example, the value of confident character can be seen when students enthusiastically present one of the moral education materials in front of their friends. Then every time they meet the teacher, the student always pronounces and kisses the teacher's hand. Plus, an everyday student without being ordered to pray has moved to go to the mosque without being ruled for prayer. Meanwhile, the evaluation is also carried out at the end of the semester by conducting the final semester exam.

²⁶ Muslimin, Hasanah, dan Arifin, "Nilai-Nilai Karakter Sebagai Pembentuk Peradaban Manusia di Era Globalisasi."

²⁷ Yeni Ciptaningsih dan Muhammad Husnur Rofiq, "Participatory Learning With Game Method For Learning Completeness In Islamic Religious Education," *Fikroh: Jurnal Pemikiran Dan Pendidikan Islam* 15, no. 1 (29 Januari 2022): 18–29, <https://doi.org/10.37812/fikroh.v15i1.361>; Prastio Surya dan Muhammad Husnur Rofiq, "Internalisasi Nilai Karakter Jujur Dalam Proses Pembelajaran Di Kelas VIII Madrasah Tsanawiyah Unggulan Hikmatul Amanah Pacet Mojokerto," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 2, no. 1 (4 Agustus 2021): 31–37, <https://doi.org/10.31538/munaddhomah.v2i1.65>.

²⁸ Magnus R. Ramberg, "What Makes Reform Work? School-Based Conditions as Predictors of Teachers' Changing Practice after a National Curriculum Reform," *International Education Studie* 7, no. 6 (2014), <https://doi.org/10.5539/ies.v7n6p46>.

²⁹ Umar Sidiq dan Nurul Aini, "PATTERN OF ISLAMIC MORAL DEVELOPMENT FOR CHILDREN WITH SPECIAL NEEDS (BLIND)," *JIE (Journal of Islamic Education)* 4, no. 1 (21 Agustus 2019): 79, <https://doi.org/10.29062/jie.v4i1.113>.

Parties who play a role in the evaluation process of *akhlakul mahmudah* education, namely in addition to the *akidah akhlak* teachers themselves, principals and teachers of other subjects are also involved in the evaluation activities of *akhlakul mahmudah* education.

Akhlakul mahmudah education is a moral or ethical education system that is used to instill and develop good moral values in a person so that they have noble knowledge and actions after having it, they can apply it in daily life both at home, at school, and in society. Planning carried out in implementing moral education in the development of *akhlakul mahmudah* education at Madrasah Aliyah Al-Hidayah Ibum Bandung was carried out at the beginning of the school year and the beginning of the semester. During the school year, planning is carried out to prepare learning tools such as annual programs, semester programs, and syllabuses. In learning activities, the principal instructs each teacher to include the value of moral education and also integrate the values of character education in each lesson, and exchange ideas about integrating moral and character educators in each lesson. Furthermore, the teachers consult to determine the moral values and character to be instilled.³⁰

CONCLUSION

The implementation of *akhlakul mahmudah* education at Madrasah Aliyah Al-Hidayah Ibum Bandung on the results of observations and interviews conducted is taken with a direct learning model or called direct instruction or active learning: 1) habituation smile, *salam*, greetings; 2) Monday and Thursday fasting; 3) *dhuha* prayers; 4) *istighosah*; 5) classic book studies (*kitab kuning*); 6) reading the Quran; 7) *dhuhr* prayers; 8) commemoration of Islamic holidays, and 9) infaq. This mention refers to the style of teachers who are directly involved in carrying out the content of the lesson to the learner and teaching it directly to the whole class theorists supporting this learning are the theory of behaviorism and the theory of social learning. Evaluation of the results and process of implementing *akhlakul mahmudah* education in the development of *akhlakul mahmudah* education at Madrasah Aliyah Al-Hidayah Ibum Bandung states that *akhlakul mahmudah* education at the end of the semester.

Changes in positive behavior (*akhlakul mahmudah*) for the better are also supported by complete facilities and infrastructure, but in Madrasah Aliyah Al-Hidayah Ibum Bandung the existing mosque is not adequate, one mosque is used by three schools (Madrasah Ibtidiyah, Madrasah Tsanawiyah, and Madrasah Aliyah Al-Hidayah Ibum Bandung). This is certainly not enough to accommodate school residents to carry out congregational prayers. So religious activities are often carried out in the school hall in order to accommodate all members of the Madrasah Aliyah Al-Hidayah Ibum Bandung community.

The recommendation for Madrasah Aliyah Al-Hidayah Ibum Bandung is to work together and collect donations from all school members to repair the school mosque. The next recommendation for the author of the article about *akhlakul mahmudah* education is to be able

³⁰ Mohammad Adnan, "Islamic Education and Character Building in The 4.0 Industrial Revolution," *Nazhruna: Jurnal Pendidikan Islam* 5, no. 1 (1 Februari 2022): 11–21, <https://doi.org/10.31538/nzh.v5i1.1771>; Akhmad Sirojuddin, Ashlahuddin Ashlahuddin, dan Andika Aprilianto, "Manajemen Kurikulum Terpadu Berbasis Multiple Intellegences Di Pondok Pesantren," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 3, no. 1 (23 April 2022): 35–42, <https://doi.org/10.31538/munaddhomah.v3i1.143>.

to compare the implementation of akhlakul mahmudah education in Pesantren with Islamic schools.

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