

Covid-19 and The Strategy of Islamic Education Teachers Informing Academic Characters of Students

Ranah

Teachers Sekolah Dasar Negeri 9 Kampung Baru Simpang Empat
Dinas Pendidikan Kabupaten Tanah Bumbu Kalimantan Selatan, Indonesia
E-mail: ranahyana99@gmail.com

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Abstract: The Covid-19 pandemic provides updates to all educational institutions to strive to make all students become moral and believers. In this case, the teacher has a central role to participate in the process, especially for Islamic Education teachers. At the time of learning activities, the teacher does not only provide knowledge but must show aspects of moral education to students. Therefore, the strategy for the Covid-19 pandemic that the teacher has in shaping morals must be right so that the learning process is more successful and useful. This study aims to determine the moral values instilled by Islamic education teachers and understand the strategies of the Covid-19 pandemic used by Islamic education teachers to shape the morals of students. Collecting this data the writer uses a descriptive qualitative approach with the literature method. The results of this discussion show that the moral formation carried out by PAI teachers during the Covid-19 pandemic is by maintaining cleanliness, caring for people, and being able to be responsible for what has been done. While the strategies used by Islamic Education teachers to form the morals of students are by giving examples to students, getting used to Dhuha prayers and Dzuhur prayers in congregation, and reading the Koran together so that students have noble morals by providing material and monitoring through social media. by online.

Keywords: Covid-19, strategies, PAI teachers, morals of students

1. Introduction

The Covid-19 pandemic in 2020 brings various rapid and significant changes in human life. This shift occurs in all fields, including the fields of technology, economy, culture, social, and education. besides, the changes brought about by globalization also have positive and negative impacts. There are many positive impacts influenced by the Covid-19 Pandemic in 2020, namely the development of information technology which results in no limitations on distance or time in communicating as well as the existence of technology-based learning media that makes it easier for students to receive material that has been provided by the teacher (M.Riza Rizki, 2016: 3). In addition to the positive impacts, the Covid-19 pandemic in 2020 also has a negative impact that greatly affects a person's life. One of them is the decline in the morals of students due to rapid technological advances due to the influence of the Covid-19 Pandemic in 2020. At this time, the decline in the morals of students has often been found and is not new anymore with the discovery of students who have do not have a polite attitude towards others, even their parents and teachers (Muhammad Junaedi, 2014: 2).

The perspective of the development of education and technology which is influenced by progress and competitive advantage will give many problems to a person's morals. This is reflected in the presence of Western culture that entered Indonesia without being selected, sorted first. The problems of moral decline include brawls between students which are only caused by a misunderstanding between students and the desire to be known to everyone, engaging in free sex, using drugs, fraud, stealing, acts of corruption, not using polite language when communicating with people who are older, as well as littering which is only underestimated by everyone (Ismu Dyah Nur Dwi Marsianti, 2014: 2). In overcoming these problems, guidance and direction from an Islamic religious education teacher are needed to shape a person's morals, especially students. Therefore, the task given to Islamic religious education teachers becomes complex. Because guiding students' morals requires a very long time and very high patience so that these morals become a habit that is owned by students (Muhammad Junaedi, 2014: 1).

The main element in human life is morals and every individual needs to have them. Because morals have a very important role and position. Morals have a very close relationship with one's faith in Allah and one's goodness is also judged by one's morals. Besides, morals are also used as a differentiator between people who have morals or not and are used as a reflection of someone's behavior. The following is a hadith that explains the virtues of morals:

Meaning: *"The most perfect people are the most good."* (HR.At Tirmidhi)

From the hadith *HR. At Tirmidhi* has explained that the perfection of a person's faith in Allah can be measured or judged by his morals and if someone has a commendable character, Allah will elevate his status. This happens because if a person has a commendable character for all creatures then he will also have a commendable character to Allah who has created the entire universe (Sukriati, 2016: 2-3).

The condition of the Covid-19 pandemic has resulted in many problems caused by the development of modern education and technology as well as the real view that people who get into these problems are very intelligent people, like a corruptor among officials. A corruptor among officials is someone who has a very high educational history and certainly already has a very large salary from his job and a student who conducts brawls between students which are only caused by misunderstandings or minor problems. These conditions occur because they are influenced by peers and their environment. A person can do all these things because they just want to be famous and be seen as a successful person (Ismu Dyah Nur Dwi Marsianti, 2014: 3). But these problems can be solved with education because education is the basis for shaping a person's morals after a family. In the family, the attitude that becomes a habit for parents will be imitated by their children because every day they see it. Whereas education has a function to shape the morals of students who are more related to society and community, in education the role of teachers is needed to be role models for students, especially Islamic religious education teachers who have so much responsibility to guide the morals of students (Sukriati, 2016: 1).

Islamic religious education has the aim of shaping and improving one's morals to have a strong faith in Allah. Therefore, Islamic religious education provides an example through Islamic religious education teachers who can serve as role models for students in their behavior. By seeing the behavior of Islamic religious education teachers, students will imitate it because everyday students see it (Wieta Maristianty, 2019: 1). Allah says in the Qur'an, surah Al-Baqarah: 148:

Meaning: *"And for each people, there is a qibla (itself) which he faces to him. To compete (in making) goodness. Wherever you are, Allah will gather you all (on the Day of Resurrection). Indeed, Allah has power over all things."* (Qur'an InWord).

The principles and duties of shaping the morals of students are not solely the duties and responsibilities of Islamic religious education teachers but it is the duty and responsibility of all teachers, parents, and society. Because in shaping the morals of students, a lot of support is needed from all parties. The task of Islamic religious education teachers is not only to shape the morals of students but also to build morals so that it becomes a habit that is embedded in students (Ismu Dyah Nur Dwi Marsianti, 2014: 5).

The development of adolescence is a period of change from childhood to adulthood experienced by all students. During this development period, students have an unstable psychological and emotional state and are looking for their identity. Besides, adolescence is also easily influenced by the environment and peers. Therefore, Islamic religious education is needed to avoid negative things caused by the association of students. In avoiding these negative things, Islamic religious education teachers are also needed to build the morals of students (Trio Arnando, 2019: 4-5). To form the morals of students, Islamic religious education teachers must also have the right strategy so that moral formation can be accepted by learners. If the strategy used is not right, it will waste time in vain without giving results. The strategy carried out by Islamic religious education teachers should be by making themselves role models first before applying habits to students (Session, 2017: 4).

Some cases of problems that occur in the world of education regarding the moral decline experienced by students include the lack of discipline of students in dress, appearance, and time. parents, brawls between students, reluctant to keep the school environment clean, and other things. Therefore, Islamic religious education teachers must have the right strategy to overcome this by being an example first, one of which is by getting used to *Dzuhur* and *Dhuha* prayers on time to train students' discipline and get used to reading the Koran. begins the learning activity begins. This strategy is carried out to be able to achieve the goals of Islamic religious education which results in students having good morals. Of the many problems, the researcher gave a limitation to the problem analysis to be studied, namely the strategy of Islamic religious education teachers in shaping the morals of the students.

In this problem, the first problem formulation will discuss how the Covid-19 pandemic learning, the moral condition of students, how strategies to shape the morals of students carried out by Islamic religious education teachers. The choice of the strategy is really important because the selection of the right strategy will produce the goals to be achieved in an educational process. Furthermore, we will discuss how the supporting and inhibiting factors felt by Islamic religious education teachers in shaping the morals of students. Whereas the purpose of this article is to find out what strategies are used by Islamic religious education teachers in shaping the morals of students and to find out what factors support and hinder Islamic religious education teachers in shaping the morals of students.

2. Research Method

The type of research and approach used in this article is a qualitative descriptive literature study which means that as a research rule that will produce descriptive data about a person through writing or spoken words and observable behavior (Salim and Syahrums, 2016: 46). While the approach used in this article is a descriptive study which means a study that tries to find an appropriate and sufficient description of objects, activities, processes, and people. Meanwhile, literature studies are research conducted based on written work, including published research results. How to obtain data from literature studies from library sources and documents either by reading, taking notes, and processing research materials (Andi Prastowo, 2011: 202). This article uses secondary data sources. Secondary data is a data source whose collection is done indirectly because in collecting it the researcher takes data from previous research documents and others and has been documented. A very important technique in the

article is data collection because, without data collection, the researcher cannot conduct research. In this article, the data collection technique used by the researcher is reading, taking notes, and processing research material from previous studies. Because this research uses the literature study method (Mila Intani, 2017: 52-53). The procedure of the article used in this study is to understand the problems that occur and the things that underlie the problem. With qualitative methods the researcher describes, describes, and analyzes (Mila Intani, 2017: 55)

3. Results and Discussion

3.1. Learning during the Covid-19 Pandemic

The increasing number of internet users in Indonesia is strongly influenced by the rapid development of Information and Communication Technology (ICT). In 2018, 62.41% of Indonesia's population owned cellular phones and 20.05% of households had computers (BPS, 2019). This data is very relevant to the results of research which shows that although there are students who do not have laptops, almost all students of SD Negeri 9 Kampung Baru Simpang Empat Tanah Bumbu Kalimantan Selatan already have smartphones.

The results of the survey conducted at the beginning of the study showed that out of a total of 95 respondents, 54 stated that they had laptops and smartphones, while the remaining 41 stated that they only had smartphones. Many studies have investigated the use of devices such as laptops and smartphones in learning. The ability of laptops and smartphones to access the internet allows students to attend lectures that are conducted in the form of video conferencing or those conducted in virtual classes using learning application services available online (Kay & Lauricella, 2011; Gikas & Grant, 2013; Chan, Walker, & Gleaves, 2015; Gökçearslan, Mumcu, Haşlamam, & Çevik, 2016).

The ergonomic dimensions of laptops and smartphones provide guaranteed mobility that allows students to take lectures from anywhere. The storage features offered by laptops and smartphones also provide space for students to store teaching materials provided by the lecturers so that they can re-access the teaching materials at any time. Unfortunately, online learning also has its challenges. One of them is the availability of internet service. Research data shows that most students access the internet using cellular services, while a small proportion uses WiFi services. According to BPS data (2019), as of 2018, 66.13% of the island of Sulawesi has cellular service with strong signal reception strength, 27.22% of areas with weak signal reception strength, and 6.64% of areas that are still not covered by cellular service.

When the learning from home policy to suppress the spread of Covid-19 was implemented in SD Negeri 9 Kampung Baru Simpang Empat Tanah Bumbu Kalimantan Selatan, many students chose to return home. They admit that it is difficult for them to take part in online learning because not all areas in their village get cellular signals, if any, the signals they get are very weak. This makes students sometimes late to get lecture information and collect lecture assignments. Apart from the availability of internet services, another challenge that must be faced is cost constraints. students stated that to take part in online learning, they had to pay more to buy internet data quota. According to the students, learning carried out in the form of video conferencing consumes a lot of quotas, while online discussions through instant messaging applications do not require a lot of quotas.

Quoted from CNNIndonesia (2020) data consumption for video conferencing using the Zoom application with 720p video quality for one hour consumes 540 MB of data. The results of a survey by researchers on several official websites of cellular providers show that the data quota price of 1 GB ranges from Rp. 20,000 to Rp. 50,000. If it is assumed that on average students program 8 courses each semester and each course conducts online courses using a video conference application for one hour each week, then students must spend between Rp. 80,000 to Rp. 200,000 per week, depending on the cellular provider used. Although the use of devices can support the online learning process, many things must be considered, including the

possible negative impact of misuse and excessive use of devices. students admit that in addition to learning, they also use smartphones to access social media. Lau (2017) states that social media has entered the life of young adults. students use social media to express themselves, opinions and build friendships (Kim, Wang, & Oh, 2016). Unfortunately, several recent studies have shown indications of gadget addiction due to excessive gadget use (Waslh, White & Young, 2007). This raises concerns about the negative effects of using gadgets and social media such as the possibility of being exposed to misinformation and inattention during learning due to playing social media (Siddiqui & Singh, 2016). Besides, people who are addicted to gadgets tend to have social and academic problems (Kwon et al., 2013).

3.2. Islamic Education Teacher Learning Strategies

According to Kemp, a strategy is a learning activity that teachers and students must do so that learning objectives can be achieved effectively and efficiently. Meanwhile, according to Abudin Nata, he explained that strategy is a systematically planned activity that is shown to motivate students to want to carry out learning activities with their own will and ability (Nurul Isa, 2017: 7). So, the learning strategy is a way that teachers need and must do to achieve the desired learning objectives. Besides, the choice of strategy must also be appropriate so that the learning objectives can be maximally achieved (Azzah Nor Musthofiyah and Hidayatus Sholihah, 2019: 13).

The definition of a teacher according to Zakiyah Darajat is a professional, because implicitly he has volunteered himself to accept and assume the responsibility of education that is borne by his parents. So, a teacher is someone who is given a very large responsibility and should make students become individuals who have the morals of the relationship that has been taught by the Prophet Muhammad. The success of the character formation of students is very much determined by the teacher, especially the teacher of Islamic religious education (Nurullisa, 2017: 8). Meanwhile, the meaning of Islamic religious education teacher (PAI) is someone who is obliged to educate and teach students based on the al-Qur'an and Hadith. Therefore, the task of a teacher is very heavy (Azzah Nor Musthofiyah and Hidayatus Sholihah, 2019: 14).

The learning strategy used by Islamic religious education teachers (PAI) is very important in the learning process to form the good character of students because the selection of the right strategy will provide satisfying results and make it easier for teachers to provide material to students. Furthermore, strategies can also be used to convey material to students so that the material presented can be accepted by students well. (Nurhasanah, 2015: 186-187).

The way the teacher masters the strategies to be used is by first understanding the learning objectives to be conveyed, choosing the right strategy so that it is easy to understand, determining the steps that must be taken when presenting the strategy, and limiting the success of the strategy. if a teacher does not have a strategy in delivering learning, the objectives in learning will not be maximally achieved. On the other hand, if a teacher does not only have one strategy, the process of one strategy fails, the teacher still has many more strategies to use (Agus Priadi, et al, 2018: 198).

3.3. Student Morals

Akhlak according to etymology comes from the Arabic language, namely *akhlaq*, which is a form of *Jama* ' from the word *khuluq* which means character. Stems from the word *khalafa* which means to create. Seakar with means *Khaliq* which means creator, *makhluq* which means created, and *khalq* which means creation (FatkhulAnas, 2013: 7). Morals can regulate the relationship between humans and humans and can also regulate the relationship between humans and the creator and the universe.

Meanwhile, according to the terminology, the scholars' give different opinions about the definition of morals, Imam al-Ghazali defines morality, namely as a trait that is embedded in the soul and causes actions easily without the need for consideration and thought. Unlike Imam al-Ghazali, Ibn Miskawih defines it, morals as a mental state that causes the soul to act without thinking and deep consideration (Fatkhul Anas, 2013: 8). Prof. Dr. Ahmad Amin also defined morals, namely the will that is accustomed to, with that will humans do an action, both physical and mental. And that action is called morals (Miftahul Jannah, 2019: 149). From the three opinions of the scholars, it can be concluded that morals are traits or habits that are owned by a person and are embedded in his soul and cause someone to act without thinking and become a habit in his life. Because morals can distinguish between someone who has high faith or not in Allah as the creator and becomes a reflection of someone's actions.

Morals are something that is very important for a person and must be familiarized with students from an early age. The formation of students' morals is the responsibility of Islamic religious education teachers. But not only teachers of Islamic religious education, all teachers, families, and communities also have a big responsibility in shaping a person's character, because whether a person is right or not is judged from his / her character. (Patemooh Baka, 2017: 2-3).

3.4. Habituation (habituation or exemplary) in the formation of Akhlakul Karimah

Habituation is a process carried out by a person to make akhlakul karimah habituation in everyday life. So, getting used to akhlakul karimah in the lives of students of Islamic religious education teachers must first make themselves an example so that in doing so students do not feel forced and heavy (Abdul Rohman, 2012: 165).

In doing moral habituation to students it cannot be done instantly but must go through stages that are not short and require a long time and there is support from various parties, including family, teachers, and society. Morals can not only be taught just like that but must practice it too (Abdul Rohman, 2012: 166-167).

3.5. Students' Moral Conditions

With various advances in information and communication as well as technology, which exist today, accompanied by a decline in morals among students in the classroom and outside the classroom, the condition of moral decline is very alarming. Some of the conditions of students that often occur today are:

- a. Not in neat uniform. Students do not use complete attributes from school and take out their clothes that are not according to the rules.
- b. Skipping class during class hours.
- c. Playing the cellphone when the teacher is explaining the material. This gives the opinion that students now value respect and obedience to teachers.

Regarding the condition of students who violate the rules, there is a need for moral coaching of students to be carried out by school institutions, to improve and develop good values for students. In this condition, the function of education is not only to have the duty to guide and educate students to be smart but also to make students become human beings who have good character and character. Seeing the current phenomenon of students who are starting to fade the value of their obedience to teachers, it is necessary to have the maximum moral development of students. Such as being given learning about religious knowledge, so that students can explore and take the learning activities given, students will get closer to Allah, diligently worship (Syiafullah, 2017: 331).

Not only regarding the violations committed by the students but also the moral crisis that occurs is no less important to fix immediately. The moral crisis is often referred to as immoral or *mungkar*, the moral crisis can be divided into two, namely the physical and inner moral crisis. A

moral crisis is like talking about things that are useless, for example talking about the badness of other people, besides listening to people who are swearing, seeing aurat that is not his mahram, and committing theft or other criminal things. Meanwhile, the moral crisis is something that is not visible, in this case, it is often referred to as heart diseases, such as jealousy, envy, anger (*ghadab*), arrogance, and Riya (showing off). The mental crisis is very difficult to treat, unlike the physical moral crisis (Hendri Noling, 2016: 19). However, teachers must try their best to be a good role model for students. The habit of saying honestly, politeness, and respecting the opinions of others must be instilled in students. Because shaping the morals of students requires a process, it doesn't just happen. The need for a concrete teacher role and cooperation from all related parties (Mila Intani, 2017: 65).

3.6. Islamic Religious Education Teacher Strategies in Forming the Morals of Educators

A teacher education institution has a very important role in it to shape the morals of students and make students successful. In addition to the tasks that teachers have such as teaching, guiding, and transferring knowledge to students, teachers also have a duty to Forming the morals of students. Within each student has different abilities. From these problems, the teacher is required to have a high understanding to understand the abilities of different students. (Mila Intani, 2017: 64).

Islamic religious education is not only a subject in schools but more than that Islamic religious education has a very important function to shape the morals of students. In the process of education, Islamic religious teachers also have responsibility for the success or failure of learning and as a determinant of the success of educational goals. Islamic religious education teachers not only teach knowledge but also must shape the morals of their students. In building the morals of students, it takes a relatively long time to make it a habit in everyday life. The moral formation of students is very much influenced by the environment, peers, and themselves (Muhammad Junaedi, 2018: 70-73).

In shaping the morals of Islamic religious education teacher students must have the right strategy because a strategy is so important to convey knowledge and shape morals. To make students have morals, teachers must first master and understand the strategies used in shaping and building the morals of students. The success of character formation is determined by the ability of the teacher to choose the strategy used (Nurhasanah, 2015: 186-187). To form the morals of students, several strategies are used by Islamic religious education teachers, the following strategies are used, namely:

Applying rules or using the method of punishment to students From the application of rules and methods of punishment to students, gives students shame and is reluctant to violate the rules. Because of the shame, students will keep themselves from breaking the existing rules. Because if students violate, they will be given a separate punishment to make students deterred and do not want to repeat it (Maulizar, 2017: 12).

As has been expressed by Imam Al-Ghazali that "giving targhib prizes is a reinforcement, namely by giving gifts or praise to students, while punishment tarhib is a tool for educating." From the opinion of Imam Al-Ghazali, it can be concluded that in educating teachers must have the right actions to make students successful people. Therefore, if students can carry out activities that have been accustomed to or the rules that have been set, a teacher must give appreciation to students. And vice versa, if students have to violate activities that have become habituation and applicable rules, then they must be given a penalty. But in giving punishment there are several stages such as if students violate once then it is enough to advise them first, if they have violated twice then they are advised again, but if they have violated three or more times the teacher is allowed to punish students with penalties that can make participants students become deterred and will not repeat it. The punishment method is the last method that

must be carried out by a teacher to improve the behavior of students to become a good person (Muhammad Anas Ma'arif, 2017: 6).

a. Schedule habituation activities

In scheduling these habituation activities, the Islamic religious education teacher must do it regularly and continuously. Because the formation of students' akhlakul karimah cannot be achieved instantly. This habit can start from a small problem such as not throwing garbage in its place. This is underestimated by everyone because they think it is only a small thing and not so important (Maulizar, 2017: 12). As has been said by Ibn Sina about the learning method, there are methods of habituation and role models for children. Habit is a method used by teachers to deliver teaching. The habituation method is very suitable if used to shape the morals of students because in the habituation method there is no element of coercion. Students in carrying out these activities the teacher does not force and finally, activities that can shape the morals of students can become habits in everyday life (Muhammad Noer Cholifudin Zuhri, 2013: 116).

b. Make himself a role model for students

Before requiring students to get used to activities that can improve morals, it is better if the teacher provides a role model or role model before finally proceeding to the next stage of learning to students, such as praying dzuhur in a congregation, reciting the Koran, being polite to everyone, and giving examples of how to say good words. This must be done by the teacher because a teacher is the best example for their students (Maulizar, 2017: 12). Abdullah Nashih Ulwan argues that education by giving a good example is a very useful factor in improving children, providing guidance, and preparing them to become members of society who jointly build a life. In life, the method is very appropriate to use to change attitudes and someone's behavior, namely absence. Because from that absence there is no element of coercion in it. So this method is very effective in shaping the morals of students (Ali Mustofa, 2019: 34).

c. Give awards or appreciations

In addition to giving punishment, Islamic religious education teachers also need an award or appreciation for students who have obeyed these rules so that students have the enthusiasm to do it every day and become habituated. Like when students have carried out activities that greatly motivate their friends to do tadarus al-Qur'an every day, the teacher must give awards in the form of values and others so that these students are enthusiastic in carrying out these praiseworthy morals (Maulizar, 2017: 13). According to the S-R Bond theory, which states that punishment and rewards can be used to strengthen a positive response or a negative response. From the S-R Bond theory, it can be explained that appreciation or appreciation is very much needed in teaching and learning activities and the process of moral formation of students to appreciate the behavior that has been carried out by students. Besides, the award given by the teacher will raise the enthusiasm of students again to carry out useful things (Umi Kusyairy and Sulkipli, 2018: 81).

d. Learning Islamic religious education (PAI)

Students are accustomed to reading prayers and al-Qur'an together before the teaching and learning process. In the learning process, the teacher must also be a role model or role model for students, both in terms of attitudes and speech such as the way of dressing and making up recommended by Islamic teachings, speaking soft words, and behaving politely. At the end of the lesson, the teacher also familiarizes students to pray together to end the lesson. In Pavlov's theory, it is stated that to cause or bring up the desired reaction which is called a response, it is necessary to have a stimulus that is carried out repeatedly so it is called habituation. From this theory what is meant by habituation is something that takes a long time to become a person's personality and sticks to him. As is the case with habituation in learning

Islamic religious education which requires students to read the Koran before learning activities begin. This is done continuously so that it becomes a good habit for students (Tatan Zenal Mutakin, et al, 2014: 368).

e. Get used to praying dzuhur in congregation and sholatdhuha

Dzuhur prayers in congregation and dhuha prayers are compulsory for all school members. In this activity, the teacher must make himself a role model or role model for students to form akhlakul karimah. At the end of dzuhur prayer in the congregation, students are accustomed to praying together first. This activity is carried out so that students become disciplined and devoted to Allah. For students who do not perform prayers in congregation, Islamic religious education teachers will provide educational warnings and punishments. Like writing istigfar 100 times and collected it. It is used to give regret to students so they don't make mistakes again (Mila Intani, 2017: 66-67). Thorndike states that to get good results we need practice. From this theory, it can be explained that when you want to apply morals in students, you have to do repeated habituation and when one of the methods you try experiences a failure, there must be another way and don't give up on doing it (Tatan Zenal Mutakin, et al, 2014: 368).

f. Read al-Qur'an together

This activity is carried out before the material delivery process begins and is carried out for approximately 10 minutes and read together. In reading the Koran, not all students can read it fluently and fluently, therefore, the school holds extracurricular activities to read and write the Koran together outside of class hours so that students can read it fluently. held once a week (Mila Intani, 2017: 70).

According to Syarbini, education is not just growing and developing all aspects of humanity without being bound by character values, but these values are the binder and direction of the growth and development process. Therefore, in extracurricular activities to read and write al-Qur'an, students are very much needed to improve their reading (Noor Yanti, et al, 2016: 963).

3.7. Support and Obstacle Aspects Felt by Teachers of Islamic Religious Education in Forming the Akhlakul Karimah of the Participants

Coaching is an activity in the framework of maintaining human or organizational resources to be consistent in carrying out planned activities (Djudju Sudjana, 2011: 9). Meanwhile, according to the Big Indonesian Dictionary, coaching is renewal or improvement, in the form of activities and actions carried out effectively and efficiently to get the results that are goals (Ministry of National Education, 2010: 152). A moral is an act or trait that is embedded in the human soul and is done repeatedly wherever it is so that when you want to do something it is done spontaneously, you don't need to think long. From the understanding of development and morals, it can be concluded that moral maintenance is a process, an act, the cultivation of noble values, and behavior as an effort to maintain the morals of students so as not to do bad things and have noble character (Nurmaya, 2018: 20). The goal in developing students' morals is to provide students with the cultivation of noble moral values, so that they have a positive personality and can be beneficial to others, especially in the Islamic view of being a human being. The Regulation of the Minister of National Education No. 39 of 2008 states that the types of activities to develop morals or noble character are implemented by schools, among others (Minister of National Education, 2008: 5).

- a. Carry out school discipline and culture
- b. Carrying out cutrojong and devotional work
- c. Implementing the prevailing norms and social manners
- d. Cultivate a self-sacrificing awareness of others

- e. Fostering an attitude of respect and respect for school citizens
- f. Carry out 7K activities (Security, Cleanliness, Order, Beauty, Kinship, Peace and Seclusion).

In an institution, in carrying out activities, it cannot be separated from the supporting and inhibiting aspects to achieve complete goals. This is the same as moral development in students. Likewise with the support and obstacles felt by the teacher. Some of these supporting factors are as follows:

- a. The existence of Islamic religious education subjects. Which is taught to each class with a duration of approximately one hour. Can provide learning about Islam, so that students will get direction to have commendable morals, besides that students can also distinguish between good and bad things.
- b. There are support and cooperation from all school parties. The need for cooperation from the school will facilitate the moral formation of students. So, every teacher and school party is obliged to remind and reprimand students who violate the school rules that have been made.
- c. All school parties, including teachers and employees, provide good role models for students. Here so that students can imitate good things, so that they can support students in forming a noble personality.
- d. There is a school policy with a system that supports students' moral development activities (Iin Novitasari, 2018: 90).
- e. Participation between parents and teachers in fostering and guiding students. Education at school and home must be balanced, not only teachers but parents also play an important role in shaping the morals of students. Parents provide motivation and guidance to students and agree to the rules imposed by the school. That way, the teacher fosters students at school while the parents monitor the child's behavior at home and in the community (Rosna Leli Harahap, 2018: 74)
- f. There are school facilities that support the activities of character building for students. For example, the provision of a musholla for the students' prayer facilities, and a boarding school for deepening religious knowledge.
- g. The existence of an award or reward that is meant is the praise or flattery given by the teacher to students who do good deeds or behavior under Islamic law. For example, always be honest with others and respect and be courteous to teachers.

These things will greatly support the moral formation of students if all elements work together optimally. An activity does not escape the obstacles that become problems such as the emergence of several obstacles as follows:

- a. Time is limited when building the morals of students. Because the teacher does not every time foster and knows the moral development of students. Therefore, the environment, including socializing at home, also greatly affects the morals of the students.
- b. Different backgrounds of students, both in religion, ideas, and how to get along in the community (Iin Novitasari, 2018: 91).
- c. Lack of awareness of students to take part in moral building activities held by school parties.
- d. Increasingly sophisticated technological advances, with the existence of the internet, cellphones affect the development of behavior, attitudes, and mindsets of students, which are difficult to control (Henni Purwaningrum, 2015: 81).

With the obstacles that arise, there is a need for a solution to overcome this problem, teachers and the school can take the first few ways, give direct warnings to students who

commit these violations because previously Islamic religious education teachers have collaborated with counseling guidance teachers (BK). Second, Islamic religious education teachers routinely conduct religious socialization to students. Third, hold guardian meetings to inform students' moral development openly, so that parents can provide direction and monitor when students are at home. Fourth, give advice and always remind students to always do good. Fifth, hold active attendance for every moral development activity (Iin Novitasari, 2018: 96).

4. Conclusion

The conclusion contains a summary of the results of the research and discussion. It is recommended to load the novelty of the research results. Suggestions can be included in this section. [Book Antiqua, 11, normal]. The occurrence of a moral crisis experienced by students now makes teachers and schools try their best to fix the morals of students. Not only a moral crisis but also mistakes made by students, with it necessary moral development of students. Some of the mistakes made by students, among others, were not in neat uniforms, skipping classes during class hours, and busy playing on their cellphones when the teacher was explaining the material. As for the moral crisis that is currently happening, namely, anger, envy, envy, arrogance, and Riya'. These things are immoral behavior.

A strategy is important for conveying knowledge and shaping morals, with the right strategy will achieve appropriate results. However, in implementing the strategy must also pay attention to the circumstances and needs of the students themselves. The strategies carried out by Islamic religious education teachers are: 1) Implementing regulations or using the method of punishment for students, 2) Scheduling habituation activities to educative students, 3) Being a role model for students, here all school parties work together, 4) Giving appreciation or appreciation to students, 5) Providing learning Islamic religious education (PAI), 6) Getting used to dzuhur and dhuha prayers in congregation, 7) Reading the Koran together, can be done by holding khataman al-Qur'an as a routine activity, 8) Establishing Islamic boarding schools to deepen religious knowledge.

In the activity, it cannot be separated from the supporting or inhibiting factors that occur, as well as in the formation of the morals of students. Some of the supporting factors experienced by Islamic religious education teachers are as follows: 1. The existence of Islamic religious education subjects, 2. There are support and cooperation from all parties schools, 3. All schools are expected to be able to provide examples of good behavior to students, 4. There is a school policy with a system that supports the moral formation of students, 5. The need for collaboration between teachers and parents in fostering and guiding students, 6 There are school facilities that support students' moral development activities. 7. Students who do good things need to be given rewards or awards so that students are always motivated. Apart from these things there are also inhibiting factors that occur in activities, namely: 1). A limited time when developing students' morals, 2). The conditions of students are not the same, 3). Lack of awareness of students to participate in moral development activities, 4). The development of information and communication technology is increasingly sophisticated, making it difficult to control students in their development, thinking patterns, attitudes, and behavior. However, the teacher can still supervise when in the school environment, and the parents monitor when they are at home. Here what is needed is cooperation and solidarity between Islamic religious education teachers, all school parties, parents, and students themselves.

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