

Improving Children's Moral Values Through Al-Barokah Madrasah in Kota Daro 1 Village, Rantau Panjang District, Ogan Ilir Regency

Tamsik Udin¹, Afif Alfiyanto², Aprianti Hastuti³, Muhamad Yahya⁴, Ahmad Fadil Mediwinata⁵

¹ IAIN Syekh Nurjati Cirebon

^{2,5} UIN Raden Fatah Palembang

³ STIT YPI Lahat

⁴ STAI Darul Quran Payakumbuh

Email: e_tamsik63@gmail.com¹, afifalfiyanto_uin@radenfatah.ac.id², apriantihastuti9@yahoo.com³, myahyaalazami@gmail.com⁴, a.fadilmediwinata@radenfatah.ac.id⁵

Abstrak

Tujuan penelitian ini adalah untuk memberikan pemahaman tentang nilai-nilai akhlak atau sikap dan keterikatan akhlak anak dengan agama. Objek dari penelitian ini adalah anak-anak Madrasah Al-Barokah. Penelitian ini dilakukan di Masjid Nurul Islam pada jam 10.00 s/d selesai pada hari senin, rabu dan sabtu di Desa Kotadaro 1, Kecamatan Rantau Panjang, Kabupaten Organ Ilir Provinsi Sumatera Selatan metode penelitian yang digunakan adalah metode deskripsi kualitatif. Teknik pengumpulan data yang digunakan dalam penelitian ini adalah metode observasi dan dokumentasi yang artinya terjun langsung ke lokasi untuk mengamati tingkah laku dan aktivitas individu di lokasi penelitian. Hasil penelitian ini menunjukkan bahwasanya dalam proses belajar mengajar itu perlu sekali menerapkan metode belajar bercerita sambil belajar ataupun bermain sambil belajar karena dengan demikian maka anak-anak dapat memahaminya dengan cermat, dan agar anak-anak itu dalam belajarnya dapat mempraktekan atas apa yang telah dipelajarinya dalam kesehariannya contohnya saja dalam bidang akhlak yakni agar anak-anak lebih baik lagi ahklaknya.

Kata Kunci: Nilai-Nilai Akhlak, Anak, Madrasah

Abstract

This study aims to provide an understanding of children's moral values or attitudes and moral attachment to religion. The object of this research is the children of Madrasah Al-Barokah. This research was conducted at the Nurul Islam Mosque from 10.00 to finished on Monday, Wednesday, and Saturday in Kotadaro 1 Village, Rantau Panjang District, Organ Ilir Regency, South Sumatra Province. The research method used was a qualitative descriptive method. The data collection technique used in this study is the method of observation and documentation, which means going directly to the location to observe the behavior and activities of individuals at the research site. The results of this study indicate that in the teaching and learning process, it is necessary to apply the learning method to tell stories while learning or playing because children can understand them carefully. So children can practice what they have learned in their studies. In daily life, for example, in the field of morality, children have better morals.

Keywords: Moral Values, Children, Madrasah

INTRODUCTION

Since God created humanity, humanity has religious potential, instilling moral values. This is implied in the purpose of human creation only to worship God Almighty and perfect his morals to survive the world and the hereafter (Rakha Fahreza Widyananda, 2020). This potential is a motivation to do good to other people and all creatures on this earth. With this potential, it can be understood that humans are spiritual and moral beings because morality is a person's self-worth, distinguishing one from another (Saproni, 2015).

Kotadaro 1 village is a village that has many children. Religious education must be given to children to have good morals for all people and all creatures. Moral teachings in Islam are not normative teachings related to one's behaviour. Morals are dynamic, according to the situation and human life (Miftahulhaq et al., 2011). When we have good morals towards others and all living creatures, we will avoid hatred towards others and

can also avoid danger.

Children's religious beliefs will lead to good morals, so at this age, children will apply what is called *akhlakul karimah* (Rusmanto, 2022). Parents usually influence the moral formation, family, school environment, and playmates (Warasto, 2018). Here Madrasah Al-Barakah fosters children in morals, fiqh and general. This moral coaching teaches about morals to teachers, parents, people who are more accessible and how we treat the people around us. It also teaches us how we should talk to people around us.

Religious belief is a manifestation of religious expression. According to Bustanudin Agus in his book "Religion in Human Life": the image of religion is in material culture, human behaviour, values, morality, law, etc. No other cultural aspect of faith has a broader impact and influence on human life (Agus, 2006). Considering that the Qur'an is the basis of various Islamic norms and rules, efforts to increase religious belief by reading the Qur'an are significant in Islam. More than 14 centuries ago, Allah Almighty confirmed that those who deviate from the Quran would suffer severe crimes on the Day of Resurrection and live like that forever. The punishment for those who leave the Quran is enormous (Marki, 2021).

In another verse, Allah also emphasizes the importance of the Qur'an in the daily life of Muslims and the loss suffered by those who are illiterate and cannot read the Qur'an, and they can only guess the true nature of life and worship in this life. However, the Quran is not as easy to read and digest as newspapers, novels, or comic books. The Qur'an is *kalamullah*, and the learning is carried out through various learning methods. This is the glory of the Qur'an. Therefore the reader must read it correctly and fluently (Hidayat, 2020).

Reading the Qur'an is the main thing for Muslims related to worship that Muslims, such as prayer, always do. From a pedagogical perspective, teaching children to read and write the Qur'an provides many benefits, namely, apart from being a basis for the fluent reading of the Qur'an (as a source of Islamic teachings), it is also a great opportunity (momentum). Very good for teaching moral values, religious stories, and commendable behaviour to students (Fazalani et al., 2022).

In the description of the hadith of the mujahideen, many scholars agree that a curse will be attributed to those who read the Quran (Hafil, 2020). Those who cannot read the Quran appropriately deliberately do not want to learn it. Based on the thoughts above, it is necessary to learn extensively about the religious dimension of reading the Qur'an in various forms of education from the lower level (Muhammad, 2017). In short, the scope of religious activities by reading the Qur'an to someone can be developed through education in public and private formal and non-formal institutions.

Considering religious education, especially in the development of religion, reading the Qur'an has an important position and role in building a dignified, pious, honest, and trustworthy life (Abu & Noer, 2006). Al-Quran is an effort that can be made to improve religion or religiosity. By understanding, reading, studying and practising it, we can enhance religiosity for a better self (Mahfudh & Rumondor, 2020). The ultimate goal of this research is to increase the religiosity of children in Petanang Village, Lembak District, Muara Enim Regency and to teach the child or individual to live and internalize his religious education so that it affects all behaviour and opinions in his life. The Qur'an is a book that is complete in discussing the procedures for morals in it, and it's just us who read and understand the contents of the Qur'an and practice it in everyday life (Mardatila, 2020).

METHOD

The research method used in this research is descriptive qualitative research, which is a type of research that aims to reveal events or facts. This research design is a case study, meaning to study carefully a program, event, activity, group or individual process that is limited by time and training. The data collection technique used in this research is the method of observation and documentation, which means going directly to the location to observe the behaviour and activities of individuals at the research site. In this observation, the researcher records or takes photos of all activities at the research location (A., 2016).

Word processing activities begin with tabulating data into a master table, classifying data, descriptive analysis, submitting research hypotheses, and concluding the analysis results (Saifuddin, 2016). In this case, the researcher participated in running the program at Madrasah Al-Barakah in Kotadaro Village 1. This research was carried out at the Nurul Islam mosque in Kotadaro 1 Village, Rantau Panjang District, Organ Ilir Regency, South Sumatra Province, on Mondays, Wednesdays, and Saturdays. 10.00 s / d finished. This study aims to

increase Madrasah Al-Barakah's religiosity in instilling moral values and teaching fiqh to children. The method used to obtain data on facilities and infrastructure, village organizational structure and data or documents during the implementation of the Madrasah Al-Barakah program in Kotadaro 1 Village is the documentation method.

RESULTS AND DISCUSSION

Context Evaluation

Observation results show that two children contradict each other, namely an intelligent girl named Sisi, sitting in 5th grade elementary school. Sisi is a child who quickly catches lessons, and Sisi is also a child who has good morals. When the teaching process, the side always wants to go forward to deposit what has been memorized, while the advanced side uses good speech. Sisi is very enthusiastic about following the lessons being taught and always talks well to his friends and the teacher who teaches him. On the other hand, there is Aidil, who sits in grade 5 and is categorized as having poor morals because when studying, Aidil is lazy. When lessons take place, Aidil often taunts his friends every time he is given an assignment, and he is always late to do it and sometimes tends to be lazy.

Input Evaluation

Sisi is bright and has good morals because she is diligent in doing assignments, and when someone or the teacher is explaining the material, Sisi listens well. The good things are immediately put into practice by Sisi. Meanwhile, Aidil became a lazy child because when he was studying, all he had in mind was playing. In addition, Aidil is also ignorant of his friends. Therefore, to increase moral values in early childhood, it is necessary to emphasize religious awareness from a young age.

In this era of globalization, it is easy for children to be entered by negative influences from various sources such as television, social media, low education, and a very harsh environment. This research at least aims to increase moral values in children through teaching religious knowledge and moral values to children in Madrasah Al-Barakah activities at Nurul Islam Mosque, Daro City Village 1, to instil spiritual and ethical awareness in everyday life, namely giving religious knowledge that will be used in everyday life, so that he has been accustomed to doing it since childhood to become a devout Muslim.

Process Evaluation

In the learning process, Madrasah Al-Barakah at Masjid Nurul Islam always tries to improve the moral values of each individual. One of the advantages of direct observation of the children of Madrasa Aql-barakah at the Nurul Islam Mosque is that researchers can get to know the characteristics and levels of moral values of children in Madrasah Al-Barakah at the Nurul Islam Mosque. During participatory observation, the researcher participated in running the Madrasah program and taught them to pray five times a day, be devoted to their parents, cover their genitals and maintain good manners with their parents.

Some children already understand the obligation to pray, but some children do not pray. From the researchers' observations on the formation of religious beliefs in children, we must first understand the characteristics of children's religious beliefs. Because it is essential, it allows educators to determine materials, methods, and strategies, and inculcate children's moral values, so that they can be well received by children (Susilaningsih, 1997). From the quote Susilaningsih, Clark says:

1. Accept ideas based on authority. All knowledge of a child comes from outside himself. Especially when you are the closest person. In this case, the institution of parents or authorized persons strongly influences children's religious beliefs. Therefore, it should be appropriately used by parents and the whole school. The form of children's behaviour is by social standards expected by society. The strategies adopted are influential role models, hands-on experiences, practices, and routines. By practising religious teachings (such as praying in congregation), reading the Koran becomes a concrete example that can be seen and done quickly by children.
2. Not deep. Children accept religious ideas based on the authority of the most influential and authoritative people, so children rarely reflect on accepted religious beliefs.
3. Focus on yourself. Children will see their environment if they pay attention to their interests. Children need full engagement from their environment. With this attention, children will feel that their environment accepts their existence. By giving full attention and care, children will be happy and easily

take instructions from the people around them. Educators and parents must pay attention and love by maintaining harmonious relationships with their children. In this way, children's positive attitudes will increase, such as high self-confidence and courage, not easily discouraged. Good interpersonal relationships will encourage harmony. Otherwise, stormy interpersonal relationships will confuse.

4. It emphasizes the attitude of humanity towards God. The nature of children who associate abstract circumstances with humans. Children associate God's qualities with human qualities. Because the first environment a child knows from birth is the human environment. Children form the concept of divinity based on their fantasies. Therefore, to realize the potential of children, it is proper for educators and parents to equip children with religious teachings. This character makes it easier for children to accept spiritual teachings from their parents and educators. Children associate the attributes of God's love with the nature of mothers or other people when giving attention and affection to children. When he approached her, this attitude created a sense of security. The children think God will reward those who want to keep His commandments and place them in heaven.
5. Religious obedience is limited to verbal and ritual. Children's religious behaviour, related to worship and the new morality, is speaking and ritualistic, and does not want to understand its meaning. Recitation and practice rituals are significant for children because they will affect their religious observance when they reach adulthood. This is one of the characteristics of the development of religion in childhood.
6. Copy. The basic essence of children's daily behavior is to imitate what is absorbed from the environment. Likewise, religious behavior continues to absorb the religious behavior of those closest to him. Children are good imitators, so to shape a Muslim personality, you must put in the effort.
7. Submissive and appear spontaneously. One of the main characteristics of children is that they often ask about everything they know and question many things. This is to the child's cognitive abilities. He can use logic to respond to external information and knowledge.
8. Surprised. The child has curiosity, which makes him happy, surprised and amazed by what he knows. For adults, being taken for granted by adults can be a good thing. For example, the heroic story of the prophets, apostles, and companions. Therefore, teachers are required to develop their children's potential as much as possible and use various methods of delivering material so that they are not bored.

The forms of increasing the moral values of children through the Madrasah Al-Barakah program in Kotadaro 1 Village, Rantau Pnjang District, Organ Ilir Regency, South Sumatra Province, are as follows:

1. Be aware of implementing religious orders by praying five times daily.
2. Pray consciously in meetings without prompting.
3. Many girls are immature but have the awareness to cover their *aurat*.
4. Increased enthusiasm to continue reading the Qur'an.
5. Be polite to parents.
6. Have a high sense of unity.
7. There is an attitude of "*gotong royong*".
8. Be devoted to both parents.

Proses Evaluation

Before Sisi and Aidil attended tutoring by telling stories and playing games, they didn't seem to get along. Sisi is famous for being intelligent and hyperactive, while Aidil is renowned for being naughty and ignorant to his friends. After learning while playing or telling stories is applied, they are a little more compact. They don't interfere with each other, so here we use learning while telling stories while teaching, and when we see students getting bored, a game will be held. However, the game is still related to the lesson being taught and sometimes also led by way of storytelling which is still associated with the ongoing study.



Figure 1. Moral learning with the learning method while telling stories



Figure 2. The atmosphere of the teaching and learning process of Madrasah Al-barakah at the Nurul Islam Mosque

CONCLUSION

With the implementation of the Madrasah Al-Barakah in Kotadaro 1 Village, it helps children to understand and improve moral values or instil good morals for children in Kotadaro 1 Village, Rantau Panjang District, Organ Ilir Regency, South Sumatra Province so that children have a religious spirit that makes them have good morals and have the awareness to practice religious orders properly and correctly.

The Madrasah Al-Barakah Program in Kotadaro 1 Village is a direct teaching program for children at Madrasah Al-Barakah. It gets an excellent response from parents and children studying at Madrasah Al-Barakah, which is located in the Masjid Nurul Islam because she felt accommodating in teaching and learning activities which the researchers, the Children of Madrasah Al-barakah also responded very well to this Madrasa activity because it can help those who have difficulty in understanding to practice excellent and correct religious orders.

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