

# LEARNING AL QURAN HADITH AS THE BASIC FOUNDATION OF BUILDING THE MORALE OF LEARNERS AT MI MAKLUMUL MUKMININ NW PONDOK GEDANG

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**Abstract:** The learning of the Qur'an Hadith was carried out by the subject teacher dimadrasah Ibtidaiyah NW pondok gedang designed with a concept that emphasizes more on the moral planting of children through the habituation of simple activities in school. This research uses descriptive qualitative research with the aim of describing the concept of student moral planting through the study of the Qur'an Hadith. From the results of this research shows that the teachers of the subjects of the Qur'an Hadith in madrasah ibtidaiyah menananmkan good habituation to students diantarranya is: 1). Habituation to say greetings. 2). Read basmallah to start the lesson. 3). Get along well with relatives in class. 4). throw the trash in the trash box. 5). When going into the classroom the teacher is used and emphasizes the habit of students to say hello. 6). when leaving the classroom is also used to say hello. 7). and teach adab in speech, learning ethics, eating ethics, drinking ethics, and so on. From this habituation, students' morals can be expected to be embedded both from elementary school age to college so as to provide positive implications to Religion, Nation and State.

**Keywords:** Learning, al Qur'an Hadits, Basic Morale

## INTRODUCTION

Children are generations of families, nations and countries, need to get a good education so that the potentials in him can develop well, so that the child will grow into a generasai that has the potential of a strong personality and has a variety of abilities and skills that are useful. So that it can manifest in itself knowledge, morals and good character and can meginkurti gelobal currents that

are full of moral crises.<sup>1</sup> In the era of globalization as it is today anal morale is increasingly declining is seen from some cases that occurred in Indonesia including the news that went viral such as a prank video of a young man hit one of the Youtubers who should give a good example to the public instead of showing unethical behavior by pretending to give a parcel containing garbage and stones that he shared to one of them to transgender in the middle of a pandemic then he made a video as if an apology that turned out to be just a prank.<sup>2</sup>

Not long after the release of the youtuber prank video was also carried out by four teenagers in Bone Regency, South Sulawesi who came to the hospital and claimed to be corona patients, the prank action against hospital staff is not commendable especially the burden and work pressure of health workers is currently very high in the midst of the corona outbreak.<sup>3</sup> unflattering behavior committed by the teenager due to a moral crisis that led to violations of the law. Such is the real ethical crisis of young people in the millennial era who do not seem to have a conscience in the midst of the calamity that befalls this country.

Such behavior has the potential to occur inseparable from several factors - factors, Abdin Nata, Said below there are several factors of looseness and moral crisis among the young generation including the first, the loose grip on religion, second, the lack of effective moral coaching carried out by households, schools, and communities, third, the rapid flow of materialistic culture, hedonitis, and sectarian. And fourth, there has not been a genuine willingness of the government to do moral coaching.<sup>4</sup>

In mediating the current moral crisis an important contribution to the family, educational institutions play a role and are responsible in providing a variety of appropriate stimulation and guidance so that it will create a generation of morals and character, in anticipation of the crisis of morality bed morality morality morality for the next generation of the formidable Religion nation and State<sup>5</sup>*I'i'ila'I kalimatillah Waidzul Islam Wal Muslimin.*

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<sup>1</sup> Cahyo Pamungkas Muhamad Hisyam, *Indonesia, Globalisasi, Dan Global Village* (Yayasan Pustaka Obor Indonesia, n.d.), 130.

<sup>2</sup> Puspensos, "Krisis Moral Yang Dialami Anak Muda Di Era Milenial," accessed January 8, 2021, <https://puspensos.kemsos.go.id/krisis-moral-yang-dialami-anak-muda-di-era-milenial>.

<sup>3</sup> Kompas.Com, "Berpura-Pura Jadi Pasien Corona Dan Bikin Tenaga Medis Panik, Remaja Ini Berteriak 'Saya Prank Kamu!'," accessed January 8, 2021, <https://regional.kompas.com/read/2020/05/14/12174061/berpura-pura-jadi-pasien-corona-dan-bikin-tenaga-medis-panik-remaja-ini?page=all>.

<sup>4</sup> Helmawati, *Pendidikan Nasional Dan Optimalisasi Majelis Ta'lim: Peran Aktif Majelis Ta'lim Meningkatkan Mutu Pendidikan, Cetakan Pertama* (Jakarta: Rineka Cipta, 2013), 46.

<sup>5</sup> *Mengembangkan Nilai Moral Pada Anak* (PT Elex Media Komputindo, n.d.), 39.

In Indonesia moral discussions have been an important discussion lately. There are many things behind why moral education should get a large portion in the curriculum of Madrasah Ibtidaiyah or elementary schools in Indonesia. Elementary school as a formal educational institution has a role and responsibility in instilling moral education.<sup>6</sup> Until now, education institutions are still believed to be a strategic medium to introduce themselves and instill moral values to children. However, unexpectedly, various problems are still chastening in educational institutions in Indonesia in facilitating children to train themselves and do in accordance with moral values. So there is an expression that educational institutions are considered to fail in shaping the morals and character of the nation's children.

To shape and direct learners in a morally good and well-behaved context requires conditions and situations that are truly in a state of harmony, calm, compassion, without strife, and mutual acceptance in differences.<sup>7</sup> The above situations and conditions are considered as assumptions that human beings in making decisions are strongly influenced by the mental condition in which they live, socialize, and imitate.<sup>8</sup>

Madrasah Ibtidaiyah education level or Islamic elementary school educators and communities contribute in minimizing the moral crisis that occurs through the learning of the Qur'an and Hadith, the Qur'an hadith is the handle of the Islamic ummah and it is obligatory for him to hold on to both, in elementary school or Madrasah Ibtidaiyah which teaches the Qur'an Hadith which is one of the subjects of Islamic religious education that is used to understand and practice the Qur'an. translate, deduce the content of the content, copy and memorize the selected verses.<sup>9</sup> and able to understand and practice the hadiths of choice as a deepening and expansion of the study of the Qur'anic lessons hadith from Madrasah Ibtidaiyah.

Studying the Hadith Qur'an aims to encourage learners to read the Qur'an and Hadith correctly, as well as to learn it, understand, believe its truth, and practice the teachings contained in it as guidance and guidance in all aspects of life. Thus the study of the Qur'an Hadith has a more special function than others in terms of studying the Qur'an. Learning the Qur'an and hadith in Madrasah

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<sup>6</sup> Fathurrohman, "Implementasi Pendidikan Moral Di Sekolah Dasar," *Jurnal Bidang Pendidikan Dasar* 3, no. 1 (2019), 80.

<sup>7</sup> Abdulkadir Rahardjanto Atok Miftachul Hudha, Husamah, *Etika Lingkungan (Teori Dan Praktik Pembelajarannya)* (UMM Press, 2018), 45.

<sup>8</sup> Irwan dan Indraddin, *Strategi Dan Perubahan Sosial* (Deepublish, 2016), 17.

<sup>9</sup> Abdul Kadir, *Dasar-Dasar Pendidikan* (Kencana, 2015), 78.

Ibtidaiyah, emphasizes the process of learning activities oriented to the basic abilities that must be possessed by a Muslim to both sources of teaching so that from the learning can be used as a media teacher in instilling good religious values so that good morals will be realized for the next generation of Religion, State and Nation.<sup>10</sup> So that from the above considerations we can take a focus of discussion in this paper is how the learning of the Qur'an Hadith Madrasah Ibtidaiyah Mukminin Information NW Pondok Gedang in planting the moral foundation of students.

## RESEARCH METHODS

This research uses qualitative research with a scriptive approach<sup>11</sup> and this research describes the learning of the Qur'an Hadith as the basic foundation of building the morale of students in Madrasah Ibtidaiyah NW pondok Gedang. Data collection techniques used are interviews, observations, and documentation. Interview techniques are used that are techniques of unstructured interviews with teachers of subjects al Qur'an hadith. Observation techniques are used to observe the learning model of the Qur'an hadith in Madrasah Ibtidaiyah NW pondok Gedang While documentation techniques are used in the search for documents related to the learners of the Qur'an Hadith in subject teachers in Madrasah Ibtidaiyah. Data analysis techniques using data reduction, data display and inference.

## DISCUSSION AND RESULTS

### *Moral Planting of Madrasah Ibtidaiyah Students*

Understanding in the great dictionary of the Indonesian language (KBBI) can be used as a teaching about bad good that is generally accepted mengani deeds, attitudes, obligations, and so on; ethical character, moral mental condition that keeps people brave, passionate, disciplined and so on; this heart or state of feeling as revealed in deeds.<sup>12</sup>

Moral etymology comes from the Latin "mos" (plural mores) which means habitual, customary. The word "mos" (mores) in Latin is the same as ETHOS in Greek. In Indonesian, the word moral is translated by the rule of "decency" or a

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<sup>10</sup> Mawardi Lubis, *Evaluasi Pendidikan Nilai: Perkembangan Moral Keagamaan Mahasiswa PTAIN* (Pustaka Pelajar, 2008), 56.

<sup>11</sup> Ajat Rukajat, *Pendekatan Penelitian Kuantitatif: Quantitative Research Approach* (Deepublish, 2018), 61.

<sup>12</sup> *Kamus Besar Bahasa Indonesia* (Departemen Pendidikan dan Kebudayaan., 1991), 177.

term used to emnentuak a boundary of the nature of other roles, wills, wills or limits of deeds, which can be properly said to be right, wrong, good or bad.<sup>13</sup>

The word moral is the same as the word Ethics, because both words are the same - the same has the meaning of habit, custom. The custom itself is defined as: the values, the norms that tobe the handle of a person or group in regulating his daily behavior.

In the dictionary of psychology: moral decay is a megacu to morals that are in accordance with social deeds, or concerning laws or customs that govern behavior.<sup>14</sup> W.J.S Poedarminta in morals is the teaching of good and bad deeds and behavior then in accordance with the concept of hurlock in his view and the definition of moral is behavior that conforms to the moral code of social groups. Moral means ordinance, keniasaan, and adat. Moral behavior is controlled by moral concepts or rules of conduct that have become the habit of a culture. According to sonny karef: moral understanding is to be used to measure the level of good and bad of a human action as a human being, or as a member of society (member of cocity) or as a human being who has a certain position or a particular job.<sup>15</sup>

Madrasah Ibtidaiyah NW Pondok gedang is a madrasah that provides integrated learning with moral and character education, where every learning there are moral values that have been well planned in every learning activity, the planting of moral values in madrasah Ibtidaiyah school children has been planned and inserted in every learning activity carried out. Teachers in instilling student morale through every learning by always getting students used to practicing moral values in every learning, and this habituation activities are always repeated in every meeting dimadrasah so that morale will be firmly embedded in the students in school.

Evaluation of learning continues to be carried out in each learning activity by the way educators observe the activities of learners including affective, psychomotric and cognitive children. Educators assess by the method of evaluation of tests and nontes Tests carried out at the end of the semester, students are given questions in the form of multiple choice exams and essays, while non-test assessments are taken from the attitude of children in conducting

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<sup>13</sup> *Pilar Islam Bagi Pluralisme Modern* (Tiga Serangkai, 2003), 80.

<sup>14</sup> Hamid Darmadi, *Apa Mengapa Bagaimana Pembelajaran Pendidikan Moral Pancasila Dan Pendidikan Pancasila Dan Kewarganegaraan (Ppkn): Konsep Dasar Strategi Memahami Ideologi Pancasila Dan Karakter Bangsa* (Animage, 2020), 66.

<sup>15</sup> *Ibid.*, 57.

activities and interactions of children to their friends and to teachers in madrasah.<sup>16</sup>

In the moral protection of children in madrasa ibtidaiyah NW pondok gedang there are some obstacles that must be found by educators dimadrasah ibtidaiyah. In the implementation of planting moral values in madrasah ibtidaiyah there are several obstacles. But basically influenced by two factors, namely internal factors and external factors. *First*, internal factors are factors that come from within, namely factors that come from the child itself, such as potential, personality, character or nature. Children who are able to develop their potential well will have the opportunity to have good morals and not fall into a bad environment, which leads the child to commit immoral acts. *Second*, external factors are factors that come from outside, including: the family environment, peers and the community environment.<sup>17</sup>

### ***Learning Qur'an Hadith as the foundation of student moral planting***

Planting moral values carried out in madrasah ibtidaiyah NW Pondok gedang through The Learning of the Qur'an Hadith in madrasah ibtidaiyah by looking at the state of the environment of learners and the infrastructure available as a support for learning. In addition, the most important thing in instilling student morale is that learning is carried out using various methods that can support students' understanding of the material delivered so that students can facilitate in understanding and implementing learning related to moral content or good actions in learning the Qur'an Hadith. In the implementation of learning dimadrasah ibtidaiyah subject teachers prepare the learning process well and effectively, from the results of interviews with one of the teachers of the Qur'an Hadith lessons namely SH there are some things that are urgent that must be disipakan by a teacher including, first, the plan of implementation of learning (RPP) is a plan or design of learning made by a teacher, namely a teacher , to describe the steps that will be used in the teaching and learning process. The benefit of this lesson plan is to serve as a guideline for a teacher who will provide lessons in order to be more systematic and planned in order to achieve the objectives learning to the maximum.<sup>18</sup> Prepare and learn the material before teaching. Second, Teachers Must Define Approaches, Models, Methods, Strategies In Teaching. Before teaching a teacher must first determine the right

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<sup>16</sup> Purwanto, *Evaluasi Hasil Belajar* (Pustaka Pelajar, 2009), 19.

<sup>17</sup> Maulana Arif Setyawan, "Penanaman Nilai Moral Anak Di Lingkungan Lokalisasi (Studi Kasus Tpq Ar-Rahman Kalibanteng Kulon Kota Semarang," *Jurnal Pendidikan Agama Islam* 16, no. 2 (2019).

<sup>18</sup> "Perencanaan Pengajaran Dalam Pembelajaran," accessed January 10, 2021, <http://www.bdkmakassar.kemenag.go.id/berita/perencanaan-pengajaran-dalam-pembelajaran>.

approaches, models, methods and strategies to be applied while teaching. With the right approach, model, method and strategy, the chances of achieving learning goals will be greater. In choosing approaches, models, methods and strategies should be tailored to the material and character of the students to be taught, because as we know certain approaches, models, methods and strategies are sometimes not suitable for application to teach certain learning materials or are not appropriate to be applied to the character of a particular student.<sup>19</sup> In addition, using approaches, models, methods and strategies that usually have various uniqueness can give rise to the motivation and interest of learning students, so that the learning process becomes more lively and enthusiastic.<sup>20</sup>

Third, Mamahami Student Character. Before carrying out the teaching and learning process, one of the important things is that teachers should be able to understand the character of students or their students, To know and understand the character of learners can do with a personal approach, interview them and ask personal questions and provide solusi when there are personal problems. Why is understanding the character of learners so important? as we understand that each student has a different character. By knowing the character of the learner, the teacher can determine the right strategy in teaching.

Teachers learning the Qur'an Hadith dimadrasah ibtidaiyah NW pondok Gedang in instilling students' morals through the learning of the Qur'an Hadith begins with habituation of good character through good behavior habituation by the subject teacher. While in the determination of the lessons of the Qur'an Hadith, directed to the moral development of the learners themselves. They are not only deep in terms of intellectuality in learners, but also steeped in moral values that can be ought in the activities of learners. in its application a teacher is required to be able to provide lessons that provide nuances of learning that can give good moral planting to learners.

From the explanation above, that in instilling good morals to students carried out by teachers through the learning of the Qur'an Hadith that is by using techniques that can be easily accepted by students by referring to the development of learners is the same as. That is by using a habituation approach through something that can be imitated that is done using habituation techniques that is to do something that starts from something simple action

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<sup>19</sup> Dimiyati, *Belajar Dan Pembelajaran* (Rineka Cipta, 1999), 76.

<sup>20</sup> M. Hosnan, *Pendekatan Saintifik Dan Kontekstual Dalam Pembelajaran Abad 21: Kunci Sukses Implementasi Kurikulum 2013, 2014*, 57.

related to the learning material of the Qur'an Hadith, such as:<sup>21</sup> *first*, if met then used to say greetings. *Second*, Read basmallah to start the lesson. *Third*, You get along well with your relatives in class. *Fourth*, throw the trash in the trash box. *Fifth*, when going into the classroom the teacher is used and emphasizes the habit of students to say hello. *Sixth*, when leaving the classroom was also used to say hello. *Seventh*, and megajarkan adab in speech, ethics of learning, ethics of eating, ethics of drinking, and so on.

Thus the teacher of learning the Qur'an hadith also familiarizes students with practicing short verses in the Qur'an such as letters on the 30th juz in the Qur'an and and short hadiths such as hadiths about doing good to parents, respecting teachers, maintaining peace, doing good to brethren and others. Through learning the Qur'an Hadith teachers can instill moral values in students by getting used to good things from elementary school age so that they will get used to the age of adolescence to adulthood so that it can be easily accepted in the midst of the society of State and Nation.

Explanation above, can be concluded that in planting moral values through the learning of the Qur'an Hadith done by teachers at the level of Madrasah Ibtidaiyah NW Pondok Gedang I think it has been done optimally and is in accordance with the theories presented by Hurlock that the formation of behavior is not only expressed in speech but also expressed in deeds.

## CONCLUSION

The moral planting of children in Madrasah Ibtidaiyah NW pondok Gedang through the learning of the Qur'an Hadith is very necessary by a subject teacher. Madrasah Ibtidaiyah NW pondok Gedang Based on children's moral education, a teacher is required to design a moral-based learning of children's education, so that the learning of the Qur'an hadith dimadrasah ibtidaiyah NW Pondok gedang is designed to be able to give a real impact in the life of the student peseta.

The moral planting of children in the learning of the Qur'an Hadith is instilled through refraction both in school and outside the school. The moral planting of the child is: first, if you meet, it is usual to say hello. Second, Read basmallah to start the lesson. Third, You get along well with your relatives in class. Fourth, throw the trash in the trash box. Fifth, when going into the classroom the teacher is used and emphasizes the habit of students to say hello. Sixth, when leaving the

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<sup>21</sup> Maemunah Seka Andean, "Analisis Perkembangan Moral Anak Melalui Pembelajaran Aqidah Akhlak Di MI Ma'arif Candran," *Madrosatuna Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 3, no. 2 (2020): 54-67, <https://doi.org/10.47971/mjjpgmi.v3i2.270>.



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