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A MODEL OF CULTIVATING MORALITY IN FIKIH LEARNING STRATEGIES COURSE

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ABSTRACT

This study aims to find a model of instilling morals carried out by lecturers in the fiqh learning strategy course. This research uses a qualitative approach with a descriptive study method, meaning that the researcher describes the actual phenomena related to the model of inculcating morals in the lecture process. Collecting research data using the method of observation, interviews and documentation studies. Data analysis using data reduction techniques, data presentation, and drawing conclusions. The data sources for this research were lecturers of the science learning strategy course (key informants) and students (supporting informants) at FITK UIN North Sumatra Medan. Test the validity of the research using data triangulation techniques. The results of this study concluded that the model of inculcating morals was carried out effectively and on target by lecturers in the fiqh learning strategy course towards students. This is characterized by two aspects, namely (1) instilling morals in students is given in learning activities, including preliminary activities, core activities, and closing activities; and (2) moral values that are instilled in students include morals towards Allah SWT, morals towards Rasulullah SAW, morals to oneself, and morals to fellow human beings.

Keywords: Moral Internalization, Student Character, Learning Process.

ABSTRAK

Penelitian ini bertujuan untuk menemukan model penanaman akhlak yang dilaksanakan oleh dosen mata kuliah strategi pembelajaran fikih. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi deskriptif, artinya peneliti menguraikan fenomena senyatanya terkait model penanaman akhlak pada proses perkuliahan. Pengumpulan data penelitian menggunakan metode observasi, wawancara dan studi dokumentasi. Analisis data menggunakan teknik reduksi data, penyajian data, dan penarikan kesimpulan. Adapun sumber data penelitian ini ialah dosen mata kuliah strategi pembelajaran fikih (informan kunci) dan mahasiswa (informan pendukung) di FITK UIN Sumatera Utara Medan. Uji keabsahan penelitian menggunakan teknik triangulasi data. Hasil penelitian ini menyimpulkan bahwa model penanaman akhlak dilakukan dengan efektif dan tepat sasaran oleh dosen mata kuliah strategi pembelajaran fikih terhadap mahasiswa. Hal ini ditandai dengan dua aspek, yaitu (1) penanaman akhlak kepada mahasiswa diberikan dalam aktivitas pembelajaran, meliputi kegiatan pendahuluan, kegiatan inti, dan kegiatan penutup; serta (2) nilai akhlak yang dipatrikan pada mahasiswa meliputi akhlak terhadap Allah swt., akhlak terhadap Rasulullah saw., akhlak pada diri sendiri, dan akhlak kepada sesama manusia.

Kata Kunci: Internalisasi Akhlak, Karakter Mahasiswa, Proses Pembelajaran.

A. INTRODUCTION

Morals are pearls that never fade to various developments and progress of the times. This is proven by the significant

increase in superior human resources in the fields of knowledge, insight, technological engineering, and other modern identity, but it is not in line with the increase in the

morals of the next generation (Zarman, 2014). In which, several criminal cases involving children and adolescents are a reflection of the moral degradation that has hit the Indonesian nation (Ma'ruf, 2017).

Cognitive abilities and student morals are two aspects that are integral and inseparable. This means that the Indonesian nation through the field of education is expected to be able to produce a generation that is knowledgeable (insightful) as well as has character. Likewise, it cannot be denied that various cases of bullying, theft, and even murder are now tracing new perpetrators in the age category of children and adolescents. For this reason, special efforts are needed in instilling character or morals for students. Thus, future generations are expected to be able to work effectively and optimally, and have an attitude of honesty, discipline, and responsibility for the mandate given (Vira, 2023).

Advances in technology facilitate various human activities, including in the field of education. Likewise, the presentation of instant processes through technological sophistication is not spared from the eroding of the moral inculcation process for students. Call it the presence of a smartphone, which makes it easier for students to contact educators (teachers/lecturers). However, this convenience is often misinterpreted by

students who do not pay attention to messages, time, and polite communication procedures with educators. This is an instant example of a process that causes the teacher to skip the teaching of courtesy to students (Muchlis, 2018).

Another habit that is increasingly entrenched in the technological era is plagiarism among academics, including students. How come? Students are often found completing assignments with the help of Google, so that assignments are completed very easily through the copy paste system (copying without following scientific procedures or paraphrasing). Such problems are even considered trivial and mediocre. In fact, regulatory sanctions have been regulated for perpetrators of plagiarism (Febri, 2022).

The phenomena and description of the facts above reflect the many tasks of education stakeholders in providing quality education for students. This is certainly ironic and paradoxical with various government efforts through the character education strengthening program (PPK) as of 2016. This is because the program was launched for all education providers nationally, but it still leaves problems related to moral degradation among students (Riska, 2020).

Students as agents of change and creators of innovation in the future are

seen as the main pillars of the nation's future direction. Because, today's students will become future leaders, future educators, future entrepreneurs, even all sectors of future life are a reflection of today's students. With the strategy of cultivating morals, he can train individuals who have noble character, in accordance with the standards and identity of the Indonesian nation, especially those based on religious ethics. The success of moral education cannot be separated from the moral culture strategy itself. Considering that the State Islamic University of North Sumatra Medan is characterized by Islamic education, the transplant strategy carried out by the faculty always emphasizes that every student must always improve time discipline, such as studying assemblies, taklim, fardhu prayers, praying every morning before class starts, and of course there are provisions or consequences. in the form of reprimands, warnings and punishments for each student who violates the rules. In addition, lecturers often give awards to each outstanding student (Rasyidi & Dwina, 2021).

According to the observations of researchers, educational activities at the State Islamic University of North Sumatra, Medan, although very good in terms of inculcating morals, are still lacking. For

this reason, the researcher identified several problems as follows: (1) the inculcation of professorial morals among students is not optimal, (2) the ignorance of professors in instilling moral values, (3) exemplary models. the inculcation of morals practiced is not changed by the instructor. Therefore, the model of cultivating morals is a topic that needs a lot of research because there are still many teachers who have not been able to shape the morals of their students. Teachers spend more time teaching than education. Teaching means the teacher imparts knowledge in the subject he teaches.

In fact, relevant research on the model of instilling morals in students has been widely studied from various aspects of study. One of them discusses the moral aspects of educators in the perspective of Islamic education (Mohamed, *et.al.*, 2016: 31-42), strategy of instilling Islamic values in students (Ansori, 2017: 14-32), formation of morals among mahasantri (Tabe & Jinan, 2015), methods of moral education for students (Satiawan & Sidik, 2021: 53-64), character cultivation model as an effort to prevent corruption in students (Khairiah, *et.al.*, 2018), implementation of character education in lectures at PTKIN (Hasanah, 2009: 281-300), formation of morals through the guidance of Islamic psychology (Anugrah, *et.al.*, 2022: 135-148), application of

Sufism values and moral development (Yasin & Sutiah, 2020), counseling about the urgency of morality for student life (Ardiansyah, *et.al.*, 2021: 143-148), and a learner-based approach in the character building process (Hermawan, *et.al.*, 2021).

The goal to be achieved is the mastery of knowledge. Thus, there is not much time left to discuss lecture material while the ethical culture is forgotten. While education means that the faculty tends to instill and glorify students. This inequality can produce people who are highly educated but do not practice their knowledge. This practice of knowledge creates morality. Given the importance of cultivating morals, the researcher will conduct a study on the "Model of cultivating morals in the subject of learning strategies in Fiqh". This study aims to describe the models, processes, and reasons for cultivating morals applied by lecturers in the fiqh learning strategy course.

B. METHOD

This research uses a qualitative approach with a descriptive study method. The background of this research took place at UIN Sumatra Utara Medan, specifically the Islamic Religious Education study program, as of February-July 2020. This data collection used the methods of observation, interviews, and document

study. Data analysis uses data reduction techniques, data presentation, and conclusions (Sugiyono, 2013). The data sources for this research were lecturers of the science learning strategy course (key informants) and students (supporting informants) at FITK UIN North Sumatra Medan. Test the validity of the research using data triangulation techniques (Assingkily, 2021).

C. RESULTS AND DISCUSSION

The Moral Inculcation Model in the Fiqh Learning Strategy Course

After the researcher collects data from the research results obtained from the results of interviews, observations (observations) and documentation, then the researcher will then conduct data analysis to explain further from the research. In accordance with the data analysis chosen by the researcher, namely using qualitative descriptive analysis (establishment) by analyzing the data that the researcher has collected from interviews, observation and documentation while the researcher was conducting research with the lecturer.

Learning is an effort to gain certain experiences in accordance with the expected goals. Therefore learning strategies must be able to encourage student activity. Activity is not meant to be not limited to physical activity, but also includes activities that are psychological in

nature such as mental activity. Named normal and good psychological and physiological development will greatly support the learning process and achievement of results (Amini & Ariyanto, 2022).

In this case a lecturer must sort and choose learning strategies that are appropriate to the material and subjects delivered to students. Teaching must be seen as an effort to develop the whole personality of students. Learning strategies must be able to develop all aspects of student personality in an integrated manner. Using the discussion method, for example, teachers must be able to design strategies for carrying out discussions that are not only limited to developing intellectual aspects, but must encourage their students to develop as a whole. Encouraging students to be able to respect the opinions of others, encouraging students to dare to express ideas or ideas, encouraging students to be honest, about feelings, and so on (Arifin & Mukhlisin, 2018).

In the discussion of research on learning strategies for lecturers of fiqh courses in the Islamic Religious Education Study Program, State Islamic University of North Sumatra, Medan, it is stated that there is a good and systematic implementation of teaching and learning activities in class. In this case the main

thing is the learning of fiqh learning strategy courses in which there are coaching and strengthening of aqidah, worship and also morals towards Allah, thus students will know the importance of having a religious character, in addition to the right learning strategy fostering this religious character as well supported by curriculum and supporting facilities.

Striving for teaching that is able to meet the needs of students, starting from starting learning activities by reading joint prayer letters which are then followed by other prayers before studying, providing advice and examples of Islamic behavior from subject lecturers, delivering material that is carried out in accordance with the contents of competence to provide real examples in the daily lives of students in accordance with the circumstances of the surrounding community who are there and students also participate in observing social phenomena related to the content of the material presented. With the intention that in teaching and learning activities for fiqh learning strategy courses in the room students must get used to not only understanding the material but taking wisdom from what they learn.

This shows that the character development of students in this study program has been carried out by lecturers in the science learning strategy course. The purpose of developing this religious

character is solely so that students can practice character values, especially religious character where when students have religious character, of course students are able to behave well and practice other character values because religious character is one of the benchmarks of other values (Haidir, 2019).

From the statement above, it can be concluded that the fiqh learning strategy used by course lecturers in fostering the religious character of students is more directed at contextual learning strategies in which this learning strategy determines the process of full student involvement to be able to find the material being studied and relate it to the situation real life so as to encourage students to be able to apply it to their lives.

Lecturer's Strategy in Fostering Student Religious Character

Learning is an effort to gain certain experiences in accordance with the expected goals. Therefore learning strategies must be able to encourage student activity. The intended activity is not limited to physical activity, but also includes psychological activities such as mental activity. Named normal and good psychological and physiological development will greatly support the learning process and achievement of results.

In this case a lecturer must sort and choose learning strategies that are appropriate to the material and subjects presented to students. Teaching should be seen as an effort to develop the entire student personality. Learning strategies must be able to develop all aspects of student personality in an integrated manner. Using the discussion method, for example, lecturers must be able to design strategies for carrying out discussions that are not only limited to developing intellectual aspects, but must encourage students to develop as a whole (Sukma, 2020). Encouraging students to be able to respect the opinions of others, encouraging students to be brave in expressing ideas or ideas, encouraging students to be honest, about feelings, and so on.

In discussing the research on the model of instilling morals in the fiqh learning strategy course, the lecturer in the fiqh learning strategy course at the Islamic Religious Education Study Program, UIN North Sumatra, states that there is a good and systematic implementation of teaching and learning activities. In this case the main thing is the learning of fiqh learning strategy courses in which there are coaching and strengthening of aqeedah and also morals towards Allah, thus students will know the importance of having a religious character, apart from the right learning strategy fostering religious

character is also supported curriculum and supporting facilities.

Striving for teaching that is able to meet the needs of students, starting from starting learning activities by reading prayer letters together which are then followed by other prayers before studying, giving advice and examples of Islamic behavior from morals course lecturers, delivering material that is carried out in accordance with the content competence to provide real examples in the daily lives of students in accordance with the circumstances of the surrounding community who are there and students also participate in observing social phenomena related to the content of the material presented (Istianah, *et.al.*, 2021: 62-70). With the intention that in teaching and learning activities in morals courses in the room students must get used to not only understanding the material but taking wisdom from what they learn.

In fostering the religious character of students, of course, requires a long process, a lecturer must be able to make students move to become religious and moral individuals (Fitri, 2021). Therefore, lecturers of fiqh learning strategy courses always guide students when carrying out teaching and learning activities outside the room by accustoming students to religious character starting from discipline, respect for one another, memorizing verses of the

Koran related to lessons, doing congregational prayers after studying in class, and so on. In addition, lecturers also monitor student activities outside the campus, especially students who are still not well behaved. What is usually done by lecturers in the process of fostering student religious character is to set an example for the lecturer himself, for example the way the lecturer worships, behaves, speaks, dresses, conveys material, the way the lecturer tolerates and various other things, the aim is to shape and develop personality students to have good morals and religious personality.

From the results of observations made by researchers, the study of fiqh learning strategies courses was carried out by means of students observing a phenomenon and then students discussing it with their group mates and relating it to what they studied with real life. With such a strategy, students become active and learning in the room becomes more interesting and the atmosphere in the room is more lively. From the observations of researchers, the lecturer here acts as a facilitator who directs and straightens out if someone does not understand the subject matter. In addition to having fun learning, the lecturer also provides rewards for students who are able to answer questions given by the lecturer or for students who are able to memorize verses related to

lessons quickly and accurately. Thus students are more enthusiastic and motivated to always be active and learn.

This is how to achieve this goal, such as the exposure to the data that has been determined in the previous chapter regarding the model of instilling morals in the fiqh learning strategy course. This is consistent with the 4 (four) stages in instilling morals, namely (1) the habituation stage, as the initial development of the child's character; (2) stages of understanding and reasoning on student values, attitudes, behavior, and character; (3) the stages of implementing various student behaviors and actions in everyday reality; and (4) the meaning stage, which is a reflection stage from students starting research on all attitudes and behaviors that have been understood and carried out and as well as the impacts and benefits they provide for themselves and others (Harahap, 2021).

In addition to the stages described above which are the process of fostering religious character, actually on this campus there is a very good collaboration between lecturers and students to create a campus environment with a religious nuance. Learning about religion is also continuous, gradually from those who initially do not know and graduate to becoming mature religious individuals, because when students have religious personal maturity,

of course they will be well received in society and become useful in society.

This means showing that the development of religious character education on campus is very important for students and lecturers and campus residents who are in it as well as for the community, that being a student with religious character will not be easy to need various approaches and appropriate learning strategies in building character. student religion. With this principle, students learn through the process of thinking, behaving, and doing. These three processes are intended to develop students' ability to carry out social activities and encourage students to see themselves as social beings. The educational process is carried out by students in an active and fun way, in which students are required to find out for themselves while the lecturer functions as a facilitator and provides strategies that can make students active and the learning process becomes fun.

The Moral Inculcation Model in the Fiqh Learning Strategy Course

The model of cultivating morals is carried out effectively and on target by lecturers in the fiqh learning strategy subject for students. This is characterized by two aspects, namely (1) instilling morals in students is given in learning activities, including preliminary activities,

core activities, and closing activities; and (2) moral values that are instilled in students include morals towards Allah swt., morals towards the Prophet Muhammad, morals to oneself, and morals to fellow human beings.

The cultivation of morals through learning activities is carried out in each activity session. The initial stage activities include; greetings, saying basmalah, praying absent, apperception, motivation and learning objectives. The opening activity is in the form of greetings and basmalah, adding to the value of religiosity in the learning process. In Islamic boarding schools, the term is to take the blessings of learning. In line with this, Yasyakur (2017) explains that the effectiveness of religious-based learning always begins with greetings and also basmalah during the opening stages of the learning process.

Furthermore, the core activities are filled with delivery of material and closing activities are filled with feedback, job descriptions, saying hamdalah and greetings. According to Handoko, *et.al.* (2020) religious-based learning reflects an Islamic vision in learning by considering effective communication activities based on the Koran and hadith. The moral values that are instilled through learning activities are moral values to Allah, moral values to the Messenger of Allah, moral values to

oneself, and moral values to fellow human beings.

As for moral values to Allah, they are instilled in the form of saying basmallah, delivering material and reading prayers, moral values to the Prophet are conveyed through reading sholawat and praises to the Prophet while moral values to oneself are instilled in the form of individual activities, recording information conveyed, and delivery of material, and moral values to others instilled in the form of questions and answers, refute, and behave with fellow human beings.

D. CONCLUSION

As for moral values to Allah, they are instilled in the form of saying basmallah, delivering material and reading prayers, moral values to the Prophet are conveyed through reading sholawat and praises to the Prophet while moral values to oneself are instilled in the form of individual activities, recording information conveyed, and delivery of material, and moral values to others instilled in the form of questions and answers, refute, and behave with fellow human beings.

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