

**THE IMPLEMENTATION OF AKHLAK TEACHING ON  
CHILDREN THROUGH RELIGIOUS ACTIVITIES  
(CASE STUDY AT ANAK SALEH ELEMENTARY SCHOOL  
OF MALANG)**

***THESIS***

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**April, 2014**

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THROUGH RELIGIOUS ACTIVITIES  
(CASE STUDY AT SD ANAK SALEH MALANG)**

*Presented to Faculty of Tarbiyah and Teaching Sciences Maulana Malik Ibrahim  
State Islamic University of Malang in partial fulfillment of the requirement for the  
Bachelor degree of Islamic education (S.Pd.I)*

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(CASE STUDY AT SD ANAK SALEH MALANG)**

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**THE IMPLEMENTATION OF AKHLAK TEACHING ON CHILDREN  
THROUGH RELIGIOUS ACTIVITIES (CASE STUDY AT ANAK SALEH  
ELEMENTARY SCHOOL)**


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## DEDICATION SHEET

*“ I dedicated this thesis to my beloved and lovable parents, **Drs. H. Sonhaji Hasan and Hj. Siti Muti’ati Zuhriah** for always believing in me, for their continuous love and their supports in my decisions. They were always supporting me and encouraging me with their best wishes. Without whom I could not have made it here. Thank you so much for your greatest love. I cannot give back for your million wishes to me. May Allah always bless them...”*

***This is small dedication from your naughty daughter.***

## MOTTO

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾

*Dan sesungguhnya kamu benar-benar berbudi pekerti yang agung.  
(QS. Al-Qolam: 4)<sup>1</sup>*

---

<sup>1</sup> Depag, RI. Al-Qur'an dan Terjemahnya (Surabaya: Surya Cipta Aksara, 1993)

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Malang, April 03, 2014

Dear,  
Dean of Tarbiyah and Teaching Sciences Faculty  
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at  
Malang

*Assalamu'alaikum Wr. Wb.*

After carrying out at several times for guidance, both in terms of content, language and writing techniques, and after reading the following thesis:

Name : Lucky Lathifah  
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Title of thesis : The Implementation Of Akhlak Teaching on Children Through Religious Activities (Case Study At Anak Saleh Elementary School Malang)

As the advisor, we argue that this thesis has been proposed and tested decent.

So, please tolerate presence

*Wassalamu'alaikum Wr. Wb.*

Advisor,



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## CERTIFICATE OF SKRIPSI AUTHORSHIP

I certify that the thesis I wrote to fulfill the requirement for Sarjana Pendidikan Islam (S.Pd.I) entitled The Implementation Of Akhlak Teaching on Children Through Religious Activities (Case Study At Anak Saleh Elementary School Malang) is truly my original work. It does not incorporate any materials previously written or published by another person, except those indicated in quotations and bibliography. Due to fact, I am the only person who responsible for the thesis if there is any objection or claim from others.

Malang, April 03, 2014





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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah, the Beneficent, the Merciful*

All praises be to Allah, The universal Lord Who has bestowed upon the writer in completing this *thesis*. Peace and blessing upon our prophet Muhammad peace be upon him, his family, relatives, and all of his followers.

This *thesis* is presented to the Islamic Education Department, the Faculty of Tarbiyah and Teaching Sciences Maulana Malik Ibrahim State Islamic University (UIN) Malang as a partial fulfillment of the requirements for the Degree of Strata 1 (S.Pd.I).

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The author realizes that this thesis is still far from perfection, considering the limited ability and knowledge. Therefore, all criticism and constructive suggestions from readers are the author hoped for improvement of this thesis. Finally, the authors hope that this research can provide a benefit to the reader.

*May Allah the Almighty bless them all, amin*

Malang, April 2, 2014

The Writer

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## ABSTRACTS

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The purpose of Islamic religion education is to instill taqwa and akhlak as well as establishing the truth in order to form a personal virtuous human according to the teachings of Islam. To realize human who have akhlak in life, there needs to be a akhlak teaching carried out continuously, especially in schools.

The objectify of this research are: (1) to describe planning, (2) to describe the implementation, (3) and to describe the result of Akhlak teaching on children Through Religious Activities at Anak Saleh Elementary School of Malang.

To achieve these objectives, the type of research used the qualitative research with case study design. The core instrument is the researcher itself. Data was collected through observation, interviews, and documentation. The data obtained in the field of data analysis to gain the research findings. The checking the validity of the data was tested by using an extension of the researcher's presence, persistence observation, and triangulation techniques.

Based on the research results, the following overview is obtained: <sup>(1)</sup> The planning of Akhlak teaching on children through religious activity at Anak Saleh Elementary School of Malang designed based vision, mission, curriculum and the goals of school that developed into Grand Design of Five Character of Anak Saleh, namely: Personal piety, Social piety, Intellectual piety, Nation piety, and Nature piety. Then arranged some program of religious activities. <sup>(2)</sup> The implementation of akhlak teaching on children through religious activities at Anak saleh Elementary School malang done arranged program of religious activities are: habituation of **5S** (Smile, Regard, greeting, Polite and Courteous), habituation of Dhuha prayer, Everyday Al-Quran learning, memorizing Juz Amma, Habituation of Obligatory prayer congregation, Habituation of Friday prayer, Habituation of Female activities, and Habituation of Friday Charity. Then Religious activities program annually The implementation of akhlak teaching using habituation methods, exemplary, and advisory. <sup>(3)</sup> The result of akhlak teaching on children through religious activities at Anak Saleh elementary school performed with evaluation through monitoring regularly by classroom teachers and parents and the assessment in religious report card. Observations show that there is a change for the better on students namely (1) Increase the student worship habits, (2) ability to read Al-Quran students become better than before, (3) There is compliance in following activities religious.

**Keywords:** *Noble Akhlak, Akhlak teaching on children*

## ABSTRAK

Lathifah, Lucky. 2014. *Implementasi Pembinaan Akhlak Pada Anak Melalui Kegiatan Keagamaan (Studi kasus di SD Anak Saleh Malang). Skripsi*, Jurusan pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing skripsi: H. Ahmad Nurul Kawakip, M.Pd, M.A.

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Tujuan pendidikan agama Islam adalah untuk menanamkan ketaqwaan dan membentuk akhlak mulia untuk menciptakan pribadi yang baik sesuai dengan ajaran Islam. Untuk merealisasikan akhlak mulia dalam kehidupan, perlu adanya suatu pembinaan yang dilakukan secara terus-menerus khususnya pada sekolah.

Tujuan penelitian ini adalah untuk mendeskripsikan: (1) perencanaan, (2) pelaksanaan, (3) Hasil dari Pembinaan Akhlak pada Anak Melalui Kegiatan Keagamaan di SD Anak Saleh Malang.

Untuk mencapai tujuan tersebut, maka jenis penelitian yang digunakan yakni penelitian kualitatif dengan rancangan studi kasus. Adapun instrument inti adalah peneliti sendiri. Pengumpulan data dilakukan dengan observasi, wawancara, dan dokumentasi. Data yang diperoleh di lapangan dilakukan analisis data untuk mendapatkan temuan penelitian. Keabsahan data diuji dengan menggunakan perpanjangan kehadiran peneliti, ketekunan pengamatan, dan teknik triangulasi.

Berdasarkan hasil penelitian, diperoleh gambaran sebagai berikut: (1) perencanaan pembinaan akhlak pada anak melalui kegiatan keagamaan di SD Anak Saleh Malang dirancang berdasarkan visi, misi, kurikulum dan tujuan sekolah yang diformulasikan menjadi Grand Design pada 5 Karakter Anak Saleh yaitu: kesalehan pribadi, kesalehan Sosial, Kesalehan Cendekiawan, Kesalehan kebangsaan dan kesalehan kealiamahan. Setelah itu disusun beberapagama program kegiatan keagamaan (2) pelaksanaan pembinaan akhlak pada anak melalui kegiatan keagamaan di SD Anak Saleh Malang dilakukan dengan pelaksanaan Program kegiatan keagamaan meliputi: Pembiasaan 5S (Senyum, Sapa, Salam, Sopan dan Santun), Pembiasaan sholat Dhuha, Pembelajaran Al-Quran, Menghafal Juz Amma, pembiasaan sholat fardhu berjamaah, pembiasaan sholat Jum'at, kegiatan keputrian, pembiasaan Jum'at beramal. Kemudian dengan program kegiatan keagamaan tahunan. Pelaksanaannya menggunakan metode pembiasaan, keteladanan dan pemberian nasehat. (3) Hasil pembinaan akhlak pada anak melalui kegiatan keagamaan di SD Anak Saleh Malang ditunjukkan dengan pemantauan secara berkala oleh guru wali kelas dan orang tua dan selanjutnya memberikan penilaian pada Rapot keagamaan. Pada hasil pengamatan menunjukkan bahwa ada perubahan yang lebih baik pada siswa meliputi: (1) Meningkatnya kebiasaan beribadah, (2) Kemampuan membaca Al-Quran lebih baik dari sebelumnya, (3) Adanya kepatuhan dalam melaksanakan kegiatan keagamaan

**Kata Kunci:** *akhlak mulia, pembinaan akhlak pada anak*

## مستخلص البحث

لطيفة، لوكي. 2014. تطبيق تهذيب أخلاق الأولاد بالأنشطة الدينية (دراسة مسائية في المدرسة الابتدائية أنك صالح مالانج). بحث جامعي. شعبة التربية الإسلامية. كلية علوم التربية والتعليم. جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج.

المشرفة : الحاج أحمد نور الكواكب الماجستير

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### الكلمات الأساسية : أخلاق الكريمة، تهذيب الأخلاق للأولاد

إنّ التربية الإسلامية تهدف لتنمية التقى وتشكيل أخلاق الكريمة لإيجاد الشخصية المثالية المعتمدة بالشريعة الإسلامية. فيلزم أن تكون عملية التهذيب المستمرة لتحقيق أخلاق الكريمة في الحياة اليومية.

ويهدف هذا البحث لوصف: (1) التخطيط، و (2) التنفيذ ، و (3) نتائج

تهذيب أخلاق الأولاد بالأنشطة الدينية في المدرسة الابتدائية أنك صالح مالانج

ولتحقيق هذه الأهداف فاستخدمت الباحثة منهج الوصفي بالمدخل الكيفي بتخطيط الدراسة المسائية. وأما أدوات هذا البحث فهي الباحثة نفسها. وتعدّ عملية جمع البيانات بالملاحظة والمقابلة والوثائقية. ولحصول البيانات من ميدان البحث فلا بد أن يكون تحليلها. ويحكم صدق البيانات بإطالة حضور الباحثة ودقة الملاحظة وتقنية تريغولاسي (Triangulasi).

أما نتائج هذا البحث فهي: (1) إنّ عملية تهذيب أخلاق الأولاد التي تقام

بالأنشطة الدينية في المدرسة الابتدائية أنك صالح مالانج تخطط معتمدة بالرؤية والرسالة

والمنهج وأهداف المدرسة الابتدائية أنك صالح مالانج المرسمة ب *Design grand* بخمس خصائص الأولاد وهي: صالح الانفراد وصالح الاجتماع وصالح الذكاء وصالح الشعبي وصالح الفطرة العالمية. ثم تنشأ بعد ذلك البرامج الدينية. (2) وأما تنفيذ عملية تهذيب أخلاق الأولاد التي تقام بالأنشطة الدينية في المدرسة الابتدائية أنك صالح مالانج فتقام بتعويد خمس س (5 S)، وإقامة صلاة الضحى و تعليم القرآن كل يوم، وحفظ الجزء العشرين من القرآن الكريم ، وتعويد الصلوات المفروضة جماعة وصلاة الجمعة والأنشطة النسائية وتعويد يوم جمعة العمل والأنشطة الدينية السنوية. وأما طريقة تنفيذها فهي طريقة التعويد والقدوة والموعظة. (3) وأما نتائج تهذيب أخلاق الأولاد التي تقام بالأنشطة الدينية في المدرسة الابتدائية أنك صالح مالانج فهي ترى بالملاحظة الموقوتة من أولياء الفصل والوالدين في كتاب نتائج الطلاب. ومن هذه الملاحظة تلد من الأولاد التغييرات الجيدة وهي: (1) تنمية تعويد العبادة، و(2) ترقية كفاءة الأولاد في قراءة القرآن، و(3) إطاعة الأولاد في اشتراك الأنشطة الدينية.

## CHAPTER I

### INTRODUCTION

#### A. Background of The Study

At this time, there was a rapid movement towards technology and communication caused loss of boundaries in the world, commonly called Globalization. In the era of globalization is not only about economic, but also almost entered all fields of economy, technology, communication, transportation and other. Likewise, science and technology have been growing very rapidly. This triggers a new challenge for Indonesia to face the chances of entry of various external factors that could be a positive and negative impact for Indonesia. The positive impact is progress of science and technology. Its can support the implementation of education in Indonesia to be more qualified and develop. Thus encourage Indonesia to continue to improve the quality of the nation in order to not to fall behind the other countries.

In addition to the positive impact of globalization, it can also be a negative effect to the nation of Indonesia. Namely, the inclusion of a wide range of opportunities from outside such as values, lifestyles, thoughts, social and so on, which might threaten the values and social culture in Indonesia.

Then the era of globalization at this time and in the future is continued, and it will affect the socio-cultural development of the Indonesian Muslim community in general, or Islamic education in particular. Long argument no longer needs to be noted that the Muslim community cannot shy away from the globalization process, especially if it is to survive and victorious in the

increasingly competitive world of development in the present and the 21st century.<sup>1</sup>

To deal with this national education as a national life plays a very important, so that Indonesia should improve the quality of education, particularly for preparing qualified human resources and ready to face the challenges of a changing future and bring a variety of influences that may be contrary to the moral values which have been adopted. These are shows that education is a national agenda that is very significant and cannot be delayed any longer to be developed optimally. As reflected in the national education goals set out in Law no. 20 of 2003 of article 3, namely:

National education serves to develop skills and form the character and civilization of dignity in the context of the intellectual life of the nation, aimed at developing students' potentials in order to become a man of faith and fear of God Almighty, noble, healthy, knowledgeable, skilled, creative, independent, and become democratic and responsible citizens.

In connection with these objectives, particularly in Islamic Education play a role and a big responsibility to participate in realizing the goals of national education, primarily to prepare students to understand the teachings of religion, and the various sciences are studied and implement in daily life that can eventually build a good character person. This is consistent with the goals of Islamic religious education described by Arifin that: "The purpose of Islamic religion education is to instill taqwa and akhlak as well as establishing the truth in order to form a personal virtuous human according to the teachings

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<sup>1</sup> Azyumardi Azra, *Pendidikan Islam; Tradisi dan Modernisasi Menuju Milenium Baru* (Jakarta: Logos Wacana Ilmu, 1999), p. 43.

of Islam." As expressed by Endang Saifuddin Ansari that Islam is basically divided into three parts, namely aqidah, Sharia and akhlak.<sup>2</sup> Where all three parts are related to one another. So the Islamic Religious education is not only related to the issue of ritual, but also to establish personal who have good akhlak.

Akhlak is the plural form of *خُلُقٌ* (khuluq) which means characters, manners and customs. The word *خُلُقٌ* (khuluq) listed in QS. Al-Qolam verse 4

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾

4. and you (Muhammad) truly have virtuous akhlak

Al-Ghazali in *Ihya' Ulumuddin* explain that akhlak is a trait/ character that is firmly taken root in the soul, arising therefrom actions with ease, no need to thought and consideration.<sup>3</sup>

Akhlak is one of the three basic frameworks of the teachings of Islam. Aqidah, syariah and akhlak are three things related and cannot be separated. Akhlak as a result of the application of aqidah and syariah. Like a building, akhlak is the perfection of the building after the foundation and building strong. So this why akhlak may not be realized in a person if he does not have a good aqidah and syariah.<sup>4</sup>

<sup>2</sup> Endang Saifuddin Anshori in Muhaimin, *Paradigma Pendidikan Islam; Upaya mengaktifkan Pendidikan agama islam di Sekolah*, (Bandung: Remaja Rosdakarya, 2002) p.297.

<sup>3</sup> Mawardi Lubis, *Evaluasi pendidikan Nilai*, (Yogyakarta: Pustaka Pelajar, 2011) p.26.

<sup>4</sup> Marzuki, *Prinsip Dasar Akhlak Mulia*, (Yogyakarta: Debut Wahana Press, 2009) p.13.

Islamic Education as a tool to form individuals who have good akhlak is a necessity that must be accompanied by a strong commitment from all parties. Seeing the condition of Indonesian nation is experiencing a severe moral decadence, with a variety of moral issues became almost commonplace in society. Corruption, drugs, free sex, pregnant before married, student brawls and others are increasingly showing how this nation has lost its moral values espoused. This is s from the officials, employers, the general public, even students in schools experiencing similar problems. In drug cases, for example, in 2011, the junior high-school students use drugs amounted to 1,345 people. In 2012, rise to 1,424 people, while new users in January-February 2013 recorded 262 people. The new cases in 2013 recorded 519 people.<sup>5</sup>

News from Aceh, is equally heartbreaking. Chairman of the Indonesian Child Protection Areas (KPAID) Aceh, Tgk Anwar Yusuf Ajad revealed that the young generation had progressively lost their identity evidenced by the many event-free sexes happened continuously more in Aceh.<sup>6</sup> Seeing the various phenomena that occur in Indonesia the building of moral values through religious education for young generation is very urgent to be implemented for the nation in order to result the next generation who has noble akhlak. Therefore, the progress of science and technology in this globalization era if it is not coupled with good akhlak, then it will lead to various consequences and negative impacts for humanity such as: environmental crises, conflicts and tensions that led to war, crisis of ethical

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<sup>5</sup> [www.kompas.com](http://www.kompas.com) / august,18 2013 downloaded on November,24 at 20.30

<sup>6</sup> [www.tribunnews.com/](http://www.tribunnews.com/) march,04 2013 downloaded on November,24 at 20.30



values, dislocation, alienation, emptiness spiritual values and so on.<sup>7</sup> This phenomenon now in line with those expressed by Abuddin Nata that one reason for the emergence of deviant behavior among adolescents is lax grip of religion has become a tragedy of the developed world, where almost everything can be achieved with science, so that religious belief began recessive..<sup>8</sup>

Then the school as a formal organization to implement the national education through Islamic Religious Education should be emphasized to prepare students to have character or the noble spirit (*al-akhlak al-karimah*), which is supported by the mastery of science well then able to apply their knowledge based on the true faith (*tauhid*). With these criteria, Religious Education is expected to form a young generation that is ready to face all the challenges of the future with good morals. Planting implementations for the akhlak values that form the character of young generation can be done by performing the akhlak teaching of young generation in the family and school.

So the implementations of akhlak teaching on young generation in order to have good morals should start early at every level of education, especially at the primary level which is the most important stage of the learner even things that are fundamental to the success of further education for learners. It is because the fate of a nation is determined by the young generation as a successor..

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<sup>7</sup> Azyumardi Azra, *op. cit.*, p.46.

<sup>8</sup> Abuddin Nata, *Manajemen Pendidikan*, (Jakarta: kencana, 2003)p. 191.

Elementary School (SD) is the first formal education that fosters students age 7 to 12 years are quite sensitive to mimic and respond to stimulation of education from beyond. Therefore, familiarization and proper akhlak teaching in elementary school (SD) provide strong basis attitudes or behavior in the future. Instead, methodological errors in akhlak teaching in elementary school will negatively affect the individual akhlak life in the next time. On that basis, this study aims to describe implementations akhlak teaching by research, specifically at Anak Saleh Elementary School of Malang.

Anak Saleh Elementary School of Malang is a formal educational institution established based on seeing two society needs. First, from the basic school system concerns a psychic-neurologic still seem burdensome children, especially in favorite elementary school now. Secondly, the demands of global life are also strong Islamic based. On this basis, the Anak Saleh Education Foundation tried to design an alternative elementary school, filled with the power of innovation and centered on children (child center approach). . Furthermore, coupled with a variety of excellent programs to build character in children based Islamic teaching Anak Saleh Elementary School of Malang is the one elementary school that deep concern in akhlak development on children. Anak Saleh Elementary School of Malang has a vision to become the school that forming of personal piety, social piety, piety of scientist, and piety of nationality. The mission of Anak Saleh Elementary School of Malang is at-tarbiyah wa ad-da'wah, We work as a dedication to Allah and for the future

civilized generation. Schools that build character, faithful and devoted, and achievement.<sup>9</sup>

Based on the background above the authors feel a need to analyze more in depth about the various implementations of the school in akhlak teaching on children of primary school age. Authors attend to assess the implementations made by the school in the process of akhlak teaching through religious activities in schools. Therefore, the authors are encouraged to research by the title “ The Implementation Of Akhlak Teaching On Children Through Religious Activities (Case Study at Anak Saleh Elementary School of Malang) ”

#### **B. The Research Question**

Based on the background of study above the writer would like to formulate the problem for this research as follows:

1. How is the planning of akhlak teaching on children through religious activities at Anak Saleh Elementary School of Malang?
2. How is the implementation of akhlak teaching on children through religious activities at Anak Saleh Elementary School of Malang?
3. How is the result of the implementation of akhlak teaching on children through religious activities at Anak Saleh Elementary School of Malang?

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<sup>9</sup> Official website of SD Anak Saleh Malang/ [www.anaksalehmalang.sch.id](http://www.anaksalehmalang.sch.id)

### **C. The Objectives of Study**

Based on the research question above, so the objectives of study are:

1. To describe the planning of akhlak teaching on children through religious activities at Anak Saleh Elementary School of Malang
2. To describe the implementation of akhlak teaching on children through religious activities at Anak Saleh Elementary School of Malang
3. To describe the result of the implementation of akhlak teaching on children through religious activities at Anak Saleh Elementary School of Malang

### **D. The Benefits of Study**

The benefits that can be obtained are as follows.

1. For Institutions (Schools)

The results of this study can be used as study materials of school to improve the implementations of student akhlak teaching at Anak Saleh Elementary School of Malang. So that can be resulting young generation as aspired Anak Saleh Elementary School of Malang, which produces young generation which has characterized Islamic morality, civility, scientific, and Indonesian nationality.

2. For Teacher

The result of this study can be used as a self-evaluation for teachers together with school component in the implementations of student akhlak teaching at Anak Saleh Elementary School of Malang. While improving the quality of teachers themselves as professionals and to

position themselves as role models and be an example for students to behave, as implementation to produce the young generation that had good akhlak.

### 3. For Researcher

The results from this study are expected to increase the repertoire of knowledge and insight to develop research in the field of religious education, especially in the term of akhlak teaching to develop Indonesia.

## **E. The Scope and Limitation of Study**

To avoid misunderstanding in interpreting the problem and to make easy to understand, it is necessary for the writer to make the limitation of the problem. In this study only focused on the implementations carried out by the school and all school components for moral guidance through religious activities initiated by schools. While the child's age category in this study is in the category of primary school children aged 7-12 years. And in this study the writer only focused on the planning, implementation and result of the implementation of akhlak teaching at Anak Saleh Elementary School of Malang.

## **F. The Terms of Study**

To provide the same perception and to avoid misunderstandings between the author and the reader then needs to be defined several terms as follows:

1. Implementation: is an application of something. In this case, the application means is the application of moral teaching in schools through religious activities.
2. Akhlak teaching: Akhlak teaching is effort and various forms of akhlak guidance designed school. In this case, namely through co-curricular activities, not intra-curricular. That is activities that are not scheduled in the subject or in the teaching and learning activities.
3. Children: as meant in this study is the children in Elementary education aged 7 to 12 years.
4. Religious Activities: All religious activity both practical and theoretical, designed by the school. Religious activity is not included in the teaching and learning activities in the classroom.

#### **G. Previous Research**

From the results of the authors review, there are several research results that are considered relevant to this research, they are;

##### **1. The Learning Model of Islamic Religious Education (PAI) For Teaching Morality of student Case Study at SD Al-Khausar Malang**

This research has found two substantive-theoretic research findings. First, it has been found three Islamic Education learning models which are developed in Elementary School Plus Al-Khausar Malang, namely, 1)Contextual -holistic learning models, 2)integral-holistic learning models, 3)progressive-holistic learning model. Second, it was found implementation strategy toward every single learning model above

that is called by (holistic) implementation. The implementation of learning model based on Intellectual Question (IQ), Emotional Question, and the Question of Spiritual (SQ).<sup>10</sup>

## **2. The Role Of Teacher Of Islamic Religious Education (PAI) To Teach Akhlak Of Student At SMA Widya Dharma Turen**

The results obtained from the study showed: 1) the morals of Widya Dharma Turen high-school students towards God and fellow human beings (teachers and school friends) has been good. It's visible to enthusiastic students in carrying out religious activities carried out in high school Widya Dharma itself well and istiqomah. 2) with regard to students whom their ways are less good, was caused by two factors: family factors and environmental factors (school), family factors of the students affected to prove due to problems of families of students itself like a broken home, the lack of attention to parents and others, besides the Environment Association also had a strong influence on the morals of students (one chooses friends). 3) implementations made by the Islamic religious education teachers in order to foster the morals of students through three ways: Uswah Method (example), the Method tawidiyah (Conditioning), and the method mauidzah (Advice).<sup>11</sup>

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<sup>10</sup> Ifa Nurhayati., *The Learning Model of Islamic Religious Education (PAI) For Teaching Morality of students Case Study at SD Al-Khausar Malang*, (Malang: UIN Malang, 2010) hlm. Xvii.

<sup>11</sup> Mukhlisin, *The Role Of Teacher Of Islamic Religious Education (PAI) To Teach Akhlak Of Student At SMA Widya Dharma Turen* (Malang; UIN Malang, 2010), hlm. Xvi.

My research is different in certain aspects with previous research, which is the aspect of substance. In this study, the substance is akhlak teaching through co-curricular activities, which in this case through religious activities at school. While previous research through intra-curricular activities, just limited akhlak teaching through the Islamic Religious Education (PAI). In this study reveals the akhlak teaching on children is focused on religious activities designed schools start planning, implementation and results obtained. Thus, in this study focused on religious activities is not limited to the subject of Islamic education.

It is based on some research that has been done before, then this research was as a result of previous research amplifier and the addition of new knowledge related to the construction of morality in children.



## CHAPTER II

### THEORETICAL FRAMEWORK

#### A. Concept of Teaching

##### 1. Definition of Teaching

Teaching based from word “teach” means to impart knowledge or skill to; give instruction to or a series of activities conducted both formal and informal in order to utilize all the resources, either human or non-human elements, where the activity takes place in the implementation to help, guide and develop knowledge and skills in accordance with the existing capabilities, so finally the goal that had been planned can be achieved effectively and efficiently.

Definition of teaching in the Weber English Dictionaries is a (1) process, ways, actions fostering (country, etc.), (2) renewal; refinement; (3) the act or profession of a person. Teach similar meaning with instruct, tutor, train, and educate. share the meaning of imparting information, understanding, or skill. Teach is the broadest and most general of these terms and can refer to almost any practice that causes others to develop skill or knowledge: to teach children to write; to teach marksmanship to soldiers; to teach tricks to a dog.<sup>1</sup>

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<sup>1</sup> Weber English Dictionaries online

## 2. The Function Of Teaching

According to Djudju Sudjana<sup>2</sup> in term of teaching includes two sub-functions: monitoring (controlling) and supervision. In general the similarities between the control and supervision is that both are part of development activities as a management function. Djudju Sudjana suggests that the function of teaching, both monitoring and supervision, can be done using the direct approach (direct contact) and indirect approach (indirect contact).<sup>3</sup>

The direct approach occurs when the coach to provide teaching through face to face with the student or by executing the program. This direct approach can be done through discussions, meetings, question and answer, field visits, home visits, and so on. Indirect approach occurs when the coach make implementations to develop guidance to those who coached in the media such as through written instructions, correspondence, dissemination of newsletters, and electronic media such as radio and cassette.

### B. Akhlak

#### 1. Definition of Akhlak

There are two approaches that can be used to define akhlak, namely the linguistic approach (linguistic), and terminology approaches (terminology).<sup>4</sup> Etymologically, the akhlak (Arabic) is the

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<sup>2</sup> Djudju Sudjana, *Manajemen Program Pendidikan*. (Bandung: PT Remaja Rosda Karya.2010) p.200.

<sup>3</sup> *Ibid*, p.218.

<sup>4</sup> Abuddin Nata, *Akhlak Tasawuf*,( Jakarta: PT.Raja Grafindo Persada, 2002) p. 1.

plural form of “khuluq” meaning character, behavior or temperament. Rooted from the word “khalaqa “that means creating. Same root with word Khaliq (the Creator), creature (created) and khalq (creation).<sup>5</sup> Common roots word above suggests that in akhlak included meaning the creation of the integration of the will of God (God) with the behavior of creatures (human). Or in other words, one’s manners towards others and the environment will contain the value of the intrinsic akhlak when the action or behavior based on the will of the God (Khaliq).

In the Big Indonesian Dictionary, akhlak is defined as the doctrine of good and bad received overview of the actions, attitudes, obligations, and so on.<sup>6</sup> Other terms of akhlak is refer to as akhlak and ethical. Akhlak (morality) is the plural of word “Khulq” in the Arabic. it has the same root with the word Khaliq (the Creator, which is God) and creatures (created, ie everything other than God), from the word khalaqa (create). Thus, the word khulq and akhlak not only refer to the concept of “creation” human, but also refers to the concept of the creation of the “universe”; as the creature.<sup>7</sup>

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<sup>5</sup> Yunahar Ilyas, , *Kuliah Akhlak*, (Yogyakarta: LPPI UMY, 2004) p. 1.

<sup>6</sup> Tim Penyusun Kamus Besar Bahasa Indonesia, *Kamus Besar Bahasa Indonesia*, ( Jakarta: Depdikbud, Balai Pustaka, 2003) p. 754.

<sup>7</sup> Tim Penulis IAIN Syarif Hidayatullah, , *Ensiklopedi Islam Indonesia*, (Jakarta:Djambatan, 1992) p. 98.

From the etymological definition, akhlak is not only a system of rules or norms of behavior that govern relations among humans, but also the norms that govern the relationship between man and God even the norms that govern to the universe. Therefore, the character is included environmental ethics as being promoted its growth, in order to maintain harmony system in the environment as a result of the development process.<sup>8</sup>

The region of akhlak has extensive coverage , the same breadth of human attitudes and behavior. Prophet Muhammad even put akhlak as a core of his ministry. Through the human mind and heart, human capable of playing its role in determining good and bad actions and attitudes that are presented. The teachings of Islam as a whole contains a great akhlak values, including akhlak in God, yourself, fellow human beings, and around the nature. The practice of akhlakity is guided by the implementation of the texts of al-Quran and al-Hadith, which is considered to be the correct action is action that is grounded in the truth that has been outlined by the religious texts were sourced to the revelation.

By terminology (ishtilahan) there are several definitions of akhlaq. Namely:

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<sup>8</sup> *Ibid*, p. 98.

1. Abdul Karim Zaidan, akhlaq is the values and qualities that are embedded in the soul with the spotlight and consideration. So someone can assess his actions good or bad, to then select done or leave it.<sup>9</sup>
2. Imam al-Ghazali: Akhlaq is nature that embedded in the soul which caused deeds easily and implementationlessly, without requiring thought and consideration.<sup>10</sup>
3. Ahmad Amin, akhlak are habits of the will. It will mean that when you get used to something then the custom was called akhlak.<sup>11</sup>
4. Asmaran, AS, akhlak are traits that brought humans from birth that are embedded in his soul and there is always on him. These trait can be good deeds called the noble akhlak., and bad deeds called a despicable character in accordance with its construction.<sup>12</sup>
5. According to Ibnu Maskawaih: Akhlak is the condition of the soul that invites all his works to it without thinking, and without consideration.

The fifth definition above have agreed to state that akhlaq or khuluq is the traits that are embedded in the human spirit, so that he would appear spontaneously whenever required, without the need for thought or consideration, and does not need a push from the outside.

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<sup>9</sup> Abdul Karim Zaidan, *Dasar-Dasar Ilmu Da'wah*, alih bahasa Asywadie Syukur, ( Jakarta: Media Da'wah, 1984) p. 150.

<sup>10</sup> Abu Hamid Muhammad al-Ghazali, , *Ihya Ulum ad-Din*, (Beirut: Dar al-Fikr, 1989) p. 58.

<sup>11</sup> Ahmad Amin, *Etika (Ilmu Akhlak)*, (Jakarta: Bulan Bintang, 1975) p. 62.

<sup>12</sup> Asmaran, AS, *Pengantar Studi Akhlak*, (Jakarta: PT.Raja Grafindo Persada,) p.1.

Regarding the sense of akhlak or khuluq which state by Ibn Maskawaih, it can be concluded that the soul that drives people to do deeds that can spontaneously is an innate dispositions since birth, but can also be obtained by way of exercises or familiarize yourself to become a nature that can show a good deed.<sup>13</sup> In other words, human beings seek to change the character of his nature from not good to be good. This can be evidenced in acts experienced by children in their growth from one state to another state in accordance with the surrounding environment and the kind of education they had.

## 2. The Source of Akhlak

As for the definition of the source of akhlaq is measurement of good and bad or noble and ignoble. As a whole, the source of akhlaq is Al-Qur'an and Sunnah, not the sense of mind or views of society as well as on the concept of ethics and akhlak. And not because it is good or bad in itself as Mu'tazilah views.<sup>14</sup>

In the concept of akhlak, everything was judged good or bad, simply because Syara '(Al-Qur'an and Sunnah) vote like that. Why impatient, gratitude, forgiving, generous and honest example considered good? Thi is because Syara assess that all those nature is good. Instead, why grumpy, ungrateful, revenge, miserly and a lie is

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<sup>13</sup> Mustofa, *Filsafat Islam* (Jakarta: Pustaka Setia, 2004), p. 177.

<sup>14</sup> According to the Mu'tazilah, good and bad deeds that are two substances (dzatiyani), which means good and bad by itself, is not caused by factors outside. For example, to be honest it was rated good because it is good by itself. So instead, a lie that rated bad because it is bad by itself. Sharee'ah only serves melegalisir or strengthen. Look at Yunahar Ilyas, *op. cit.*, p. 4.

considered bad? It is because Syara votes it. Otherwise, false is considered bad because it is bad in itself. Syara' only serves legalize or strengthen.

Does Islam not consider the role of conscience, sense and public opinion in determining good and bad? Or with another expression there can be used as standard of good and bad? Conscience or nature in the holy Qur'an can be a measure of good and bad because man is created by God has a nature of tauhid, admitted to His Oneness, in QS. Ar-Rum 30; verse 30, ie:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ  
لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾

*30. Then facing your face with Straight to the religion of God; (keep up) nature God has created mankind according to fitrah/ nature. There is no change on the nature of God. (That's) the straight religion; but most people do not know [1168],<sup>15</sup>*

Because that the nature of human is love and always tends to the truth. Conscience always crave and miss the truth, want to follow the teachings of the God, because the truth will not be obtained except by God as the source of absolute truth.<sup>16</sup> But human nature is not always guaranteed to function properly due to outside influences, such as education and environmental influences. Nature is only a potential

<sup>15</sup> [1168] Nature of God: the meaning of God's creation. God has created human instincts of religion that is the religion of unity. If there is a human religion of unity, then it is not reasonable. they are not religious unity that is simply due to the influence of the environment.

<sup>16</sup> Asmaran AS, *op. cit.*, p., p. 40.

base needs to be maintained and developed. How many people have closed their nature so that his conscience can no longer see the truth. Therefore, good and bad size cannot be left entirely to the conscience or just human nature alone. The size is good and bad to be returned to the judgment Syara '. Syara' 'will not be contrary to the human conscience, because of Syara' and conscience come from the same source, namely God. So it is same with minds. it is only one power that humans possess to look good or bad. And the decision start from empirical experience is then processed according to the ability of knowledge. It is therefore reasonable decision only given the speculative and subjective.<sup>17</sup>

That is about conscience and minds. What about public opinion? The public view can also be used as one measure of good and bad, but it is relative, depending on the extent to which the sanctity of public conscience and their mind hygiene can be maintained. Communities whose consciences have been closed and their minds have been dirtied by attitudes and behaviors that are not commendable certainly cannot be used as standard. Just let people's habits that can be used as measurement.

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<sup>17</sup> *Ibid*, p. 35.



From the discussion above it is clear to us that akhlak (not speculative), objective, comprehensive and universal to determine good and bad only the Qur'an and Sunnah, but not others.

### **3. The Function of Akhlak**

The happiness of a person will not be achieved in the absence of good akhlak. In other words the good akhlak in someone can serve the human to achieve pleasure, safety, and happiness in the world and in the hereafter. As for good akhlak is preferred attitudes loved by Allah SWT and no contain bad things.

When associated with the science that akhlak is also very important in the development of science. Even in some advanced countries has been established institutions squire akhlak or akhlak to science. Science is not can be left loose from ethics, if we do not want a gun eat senior, so science must is based on with their attitude. Among the functions of akhlak for human life as follows:<sup>18</sup>

- a. Realizing the welfare of society.

Akhlak is a tool used to optimize resources human potential to achieve the well-being of human life in the world and in the hereafter. Therefore how humans use the resource potential available to improve a better life. So that the required tools are

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<sup>18</sup> Yunahar Ilyas, *op. cit.*, p. 5-6.

used to analyze and prove the concept of Al-Quran and Al-Hadith which directly or indirectly in contact with akhlak problems. Until now secular akhlakity has affected people's lives, so that people know all the actions for the motif of well-being in secular terminology is the State in which the community materially benefit very optimal in any way. This terminology has been subjected to conditioning in society so that the fulfillment of the akhlak that have profit motives have been rationalizing against attitudes like this, so the depravity of akhlak is the phenomenon of attitudes inevitably became part of the akhlak understanding of the community from time to time.

a. Uncover problems with the objective.

Objectivity is more trusted than the subjective element, this makes the model for the character of al-karimah accepted as a concept that gives guarantee of humans to survive in the world and in the hereafter. In the world indirectly with existing wealth feel not disturbed because the surrounding communities have relatively equal prosperity. Besides human beings will not be different in the intersection due to meet syariat Islam. Thus, the assurance of the hereafter will affect humans in the more serene attitude for dealing with various issues of akhlak.

b. Increases the motivation to explore science

New inventions will encourage communities to further revealed the truth concept of akhlak, the akhlak of developmental problems so far more influenced by the lack of real evidence in influencing akhlak improvement of society. In connection with it then the akhlak must be an absolute, so as not to confuse. As a Muslim, of course must be dropping the option to akhlak. This is not because the consequences of faith alone, but also because of the attitudes, able to answer the challenges of modern life. Akhlak is not merely theory but also ever practiced by a number of human beings in something of the times, so as to appear as a Savior of the world and a pioneer of civilization. It shows how important the akhlak of the nation, as a character when they still want exist in the world. It means that the nation would move forward if its citizens are composed of people who have the noble akhlak. Otherwise, if citizens have bad akhlak, then country will be broken. It is not wrong when it says that akhlak is an absolute factor in building of nation, so many observers of education relation to nation building always reminding the importance of akhlak improvement, both for the leaders and the people in order to set up milestone the state of being safe, prosperous, and fair.

As for the akhlak position that is:<sup>19</sup>

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<sup>19</sup> *Ibid*, p. 230-232.

a. **First**, distinguishing human beings than any animal. Akhlak are essential for human life, because with the akhlak of mankind can be distinguished by the animal creatures. Even the man is going to be a whole human being is also due to their ways. Akhlak is the Crown of life that distinguishes human beings with animal. Man without akhlak, will lose his humanity degree as God's creatures the most noble and will even glide down to the degree of the animal. Therefore, if the character vanished from each man, life will be chaotic, the society became the team that fell apart, no longer caring about good and bad, the halal and haram. Need to be separated, that one of the most important traits in Islamic studies is the emphasis in the fields of akhlak, so it can be said that akhlak education is the soul of Islamic education in itself. Almost every figure in Islamic education is providing reviews and definition of education always instill the importance of planting akhlak into the soul of the children. This is in accordance with the functions of the education itself is not merely transferring knowledge, but also to guide and direct the children on the noble akhlak.

b. **Second**, exceeding the role of science. Destruction and crime that exists in this world cannot be treated by science alone, because that caused the destruction and crime that is certainly not a lack of knowledge but rather a lack of akhlak. Because akhlak refers to the true knowledge, then the people have the obligation to

amar ma'ruf nahi munkar (command do good and avoid doing bad). Thus, it seems clear about the importance and usefulness of akhlak. Akhlak are indeed important and necessary for every man, every group, even the importance and need for the whole world.

#### 4. **The Clasification of Akhlak**

We need to know that the various of akhlak that is inseparable from the values and actions of people themselves, whether it's good or bad.

The classification of akhlak are :<sup>20</sup>

##### **a. Commandable akhlak/Akhlak Mahmudah**

##### **( commendable)**

Commendable akhlak is something that has a value of truth or expected value, which gives satisfaction, something that is in accordance with the desires, which make for grace, and feeling excited and happy. Among the included akhlak mahmudah is gentle, compassionate, forgiving, keeping our promises, not smug, zealous, not negligent, bashfulness, fraternal, charitable sholeh, always doing good to others, patient, etc. there are five factors that a person to be good, for example people who are wise to the patient because a good or noble akhlak (akhlak mahmudah) it will not materialize without the troubled patient. These factors, among others,:

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<sup>20</sup> M. Solihin dan Rayid Anwar, *Akhlak Tasawuf* (Bandung: Nuansa, 2005), p. 107-116.

- 1) *First*, learn teaching to get good intelligence. With this lesson he got clean life and gets a face clean and good name.
- 2) *Second*, holds a good job to get clean lives, then with the work he got a clean face, good name, glory, and care the grandchild.
- 3) *Third*, attempt to fare costs create a lesson kids to get a good understanding and intelligence. Then with the teaching that later he was able to see his kids happy to be someone good and useful.
- 4) *Fourth*, keeping the grandchild by not giving the chance to go to places that may cause distress or embarrassment. So by keeping as this would avoid distress and embarrassment.
- 5) *Fifth*, maintaining trust with earnest and clean in heart. With this would get the glory, the right name, rank and salary of height as well as the pleasure of her parents ' hearts.

**b. Akhlak Mazmumah (deplorable)**

Akhlak mazmumah (deplorable) is everything that is not good, not perfect, substandard, vile, nasty, objectionable, unacceptable, contrary to existing norms. As for who can be categorized as ignoble attitudes is had a selfish, wasteful, miserly, loves to lie, often do not keep their promises, menggunjing, pitting, and others.

**5. The Method Of Akhlak Teaching**

Talk about the development and formation of akhlak equal to

talk about educational objective. Because many be found opinion by experts who said that the purpose of education is establishment and teaching noble akhlak. There are two opinions related to issues of construction of akhlak. The first opinion saying that akhlak unnecessary to built. According to this opinion akhlak grows by itself without teaching.

Akhlak is the internal representation is reflected in deeds. Second opinion saying that the akhlak were the result of education, teaching, teaching and hard struggle and earnest. According to Imam Ghazali was quoted as Fathiyah Hasan argues if human behavior may not be modified, certainly the advice and guidance unnecessary. He stressed that if the akhlak it cannot accept changes undoubtedly fatwa, advice and education it is vacuous.<sup>21</sup>

But in fact on the field a lot of implementation has been made in shaping the noble akhlak. The birth of the educational institutions in order to strengthen akhlak construction would further the notion that akhlak do indeed need to be nurtured and trained. Because Islam has given great attention in order to form a noble character. The noble akhlak is a mirror of the net of faith.

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<sup>21</sup> Fathiyah Hasan Sulaiman, *Sistem Pendidikan Versi al-Ghazali*, (Bandung: al-Ma.arif, 1986), p.66.

General language dictionaries in Indonesia, the method is defined in a way that is orderly and thought well to achieve a purpose. As for the akhlak education method is:

a. ***Modelling method.***

That means Modelling method even a method education with how to give a good example to a student, fine in utterance and deed.<sup>22</sup> Example is one of the methods of education applied to the Messenger and its influence on the success of most mission presented his dakwah. Many education experts argue that education by example is the most successful method of action. Abdullah Ulwan as quoted by Hery Noer Aly said that educators will find it easy to communicate the message orally. However, the child will feel difficulty in understanding that message if the teacher does not give an example of the message that it conveys<sup>23</sup> This is because the child is psychologically a copycat who hand-picked. The children are likely to be the imitation of his teacher and character identification in all things.

b. **Habituation method**

Habituation according to M.D Dahlan was quoted as saying by Hery Noer Aly is the process of cultivation of the habit. A habitual (habit) is a way of acting that is persistent, uniform and

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<sup>22</sup> Syahidin, *Metode Pendidikan Qur.ani Teori dan Aplikasi*, (Jakarta: CV Misaka Galiza, 1999), p. 135.

<sup>23</sup> Hery Noer Aly, *Ilmu Pendidikan Islam* (Jakarta: Logos Wacana Ilmu, 1999 ) p., 178.



almost automatically (almost unconscious by the culprit).<sup>24</sup> Such conditioning can be conducted to familiarize the behaviors, skills, skills and mindset. This conditioning aims to make it easier to do so. As someone who has had a certain habit will be able to do it with ease and pleasure. Even something that has been habituated and eventually became a habit in young age it is difficult to change and persists until today. Then needed therapy and self-control are very serious to be able to change it.

**c. Method of Giving advice**

Abdurrahman al-Nahlawi as quoted by Hery Noer Aly said that the advice is an explanation of truth and benefit with the aim of avoiding people who advised of danger and show it to the path that will bring happiness and benefits.<sup>25</sup> In this method of advising educators had ample opportunity to direct students to a variety of good and benefit of the people. In between using the Qur'an stories, well the story of Prophet Mohammed as well as a lot of people of the former contains lessons that can be learned.

**d. Methods of motivation and intimidation**

Methods of motivation and intimidation in Arabic called al-uslub wa al-tarhib tarhib or method and tarhib tarhib. Tarhib derives from the verb raggaba which means "loves, loved and loving. Then it is modified into a noun tarhib containing meaning

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<sup>24</sup> *Ibid*, p. 134

<sup>25</sup> *Ibid*, p. 190

an expectation of obtaining pleasure, love and happiness that drives someone so arising hope and spirit to get it.<sup>26</sup>

This method is very effective when it uses the language in an interesting and convincing the parties to the hearing. By let educators can convince his pupils when using this method. But otherwise, once the language is less convincing then the lazy pupils will get noticed. Whereas tarhib derived from rahhaba which means to scare or threaten. Frighten and threaten as a result of sin or error forbidden of God or due to off guard in carrying out its obligations are ordered of God.<sup>27</sup> The use of methods motivation in line with what was in psychology learning called as of law of happines or principle that prioritizing atmosphere pleasing in learning.<sup>28</sup> method of intimidation and punishment is used when other methods such as advice, instructions and guidance did not work to realize the goal.

#### **e. Methods of Persuasion**

Methods of persuasion is convincing teaching learners about something with the power of reason. The use of methods of persuasion based on the view that human beings are reason

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<sup>26</sup> Syahidin, *op. cit.*, p. 121.

<sup>27</sup> *Ibid*, p. 121.

<sup>28</sup> Hery Noer Aly, *op. cit.*, h. 197.

creature. That's mean Islam instructs man to use his mind in distinguishing between right and wrong and good or bad.<sup>29</sup>

The use of this method of persuasion in the Islamic education indicates that the importance of introducing the basics of rational and logical to learners so that they avoid and imitate not based on considerations rational and knowledge.

#### **f. Method of Story**

The method of story is one of the implementations to educate children to take a lesson from events in the past. If the incident is a good event, it must follow, otherwise when the events that conflicted with the religion of Islam and should be avoided. This method is very popular especially by children, even often used by a mother when the child will sleep. Moreover this method is delivered by people who are good at telling stories, will be the attraction. But keep in mind that the ability of each student in receiving the message conveyed was strongly influenced by the level of difficulty of the language used. Therefore, every educator should be able to choose a language that is easily understood by every child. Further an-Nahlawi confirms that significant impact education through the story are:

1. First, a. story could activate and raise awareness of the reader without reflection enjoyable and the deferred, so

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<sup>29</sup> *Ibid*, p. 193.

that with the story any reader will always meditate on the meaning and follow various situation the story so that the reader affected by figures and the topic of the story.

2. Second, the interaction of Qur'an stories and Nabawi with man in the integrity of reality was reflected in the patterns most important to assertions by the Qur'an to man in the world and wants to direct attention to any patterns that are in tune with his interests.
3. third, the Qur'an stories was able to foster a feeling of divinity through the following ways: 1) Affect emotions, such as fear, feelings of being watched, willingly and others. 2) directs all of these emotions so that converges on one conclusion being the end of the story 3) Includes elements of psychic who brings readers late in the story so that the reader's emotional setting, with his emotions, to live with character of the story. 4) story of Qur'an & nabawi have privilege because, through the topic of the story, the story can satisfy the mind, such as giving suggestions, wishes, and comedy ensues, as, contemplation and thought.<sup>30</sup>

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<sup>30</sup> Abdurrahman An-Nahlawi, *Prinsip-Prinsip dan Metode Pendidikan Islam dalam Keluarga, Sekolah dan Masyarakat* (Bandung: CV. Diponegoro, 1992), p. 242.

In addition to the methods above there are other methods among other things a method of amtsal, method of Mauizah, hiwar method, and method of tajribi (exercise of experience).

### C. Islamic Education and Teaching For Good Akhlak.

Good/ noble akhlak is fruit resulting from the process of applying islamic beliefs which includes akidah and syariah ( worship and muamalah ). Maintaining good akhlak among human society is the mission of the prophet muhammad SAW on earth. Through a long process and with the relentless struggle of the Prophet finally managed to embody the noble morals were in the midst of the society and continued to spread into the wider community again into various corners of the world. As time goes by, the existence of noble morals declining quality, and if it continues to let this, so will continue to decline even become lost. So that, it is not impossible of human society will be a society which is not have civilization again (barbarian) like a herd of animals (QS. al-A'raf [7]: 179).

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ ۗ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا  
وَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَهُمْ ءَاذَانٌ لَّا يَسْمَعُونَ بِهَا ۗ أُولَٰئِكَ كَآلَآءِ نَعْمٍ لِّبَلَّٰهُم  
أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾

179. And indeed we made for (fill in hell) most of the Jinn and humankind, they had a heart, but it is not used to understand (the verses of God) and they have eyes (but) not used to seeing (the signs of the power of God), and they have ears (but) not used to hearing (the

*verses of God). them as cattle, even those more astray again. they are That people who are negligent.*

One way that is quite effective to be able to maintain this noble morals in the midst of human society is through education, particularly the education of Islam. Islamic education very seriously especially education of morals which is now popular with the term character education. Related to this, m. Athiyah, al-Abrasyi said that the core of the Islamic education is education manners (akhlak). So, education, manners (akhlak) is the soul of education in Islam. Achieve the noble morals (al-akhlaq al-karimah) is the true purpose of Islamic education. In addition to requiring strength in terms of physical, reason, and science, students also need character education, feeling, volition, taste and personality.<sup>31</sup>

#### **D. The Concept Of Children on Elementary School Age Characteristic of a primary school children**

##### **1. Cognitive and physical development**

The primary school takes place between the ages of 6 - 12 years. This period is often referred to as the school period, that time is ripe for learning or school. During this period the children more easily directed, given the task to be completed, and tend to be easier to learn various habits such as eating, sleeping, waking, and learn at a time and place as compared to pre-school. Judging from the characteristics of the child's

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<sup>31</sup> Muh. Athiyah Al Abrasyi ,*Dasar–Dasar Pokok Pendidikan Islam* translated by Bustami A. Gani (Jakarta : Bulan Bintang,1987) p.1

physical and psychological growth of children subjected to physical and soul growth. Children's physical growth and development take place regularly and continuously towards progress. "Children in Elementary school age is a child with many categories having a very drastic changes both mentally as well as physically".<sup>32</sup> In this phase the physical growth of children persists. Child becomes taller, heavier, stronger, and more learning various skills.

According to Piaget Stage of cognitive development of children divided into four stages:<sup>33</sup>

- a. sensorimotorik stage (0-2 years)
- b. preoperational stage (2-7 years)
- c. Concrete operational stage(7-11 years), and
- d. formal operational stage(12-15 years)

Based on the description above, elementary school students include are at the concrete operational stage in cognitive. Children concrete operational period has begun using her mental operations to solve actual problems. Child able to use its mental potentials to solve a problem that is concrete. The ability of thinking is characterized by the presence of mental activities such as remembering, understanding, and solving problems.

Rita Eka Izzaty, dkk<sup>34</sup> Divide the children period in primary school into two phases, namely:

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<sup>32</sup> Sugiyanto, *Model-Model Pembelajaran Inovatif*, (Surakarta: Yama Pustaka, 2010) p.1

<sup>33</sup> Sugihartono, dkk, *Psikologi Pendidikan*. (Yogyakarta: UNY Press, 2008)p.109

- a. Period of child low grade (grade 1 up to grade 3), The lower class children took place between the ages of 7-9 years
- b. Period of child high grade (grade 4 to grade 6). While the older high class takes place between the ages of 9-12 years.

A high-class elementary school having characteristics as follows:

- 1) Attention fixed on practical daily life.
- 2) wanted to know, learn, and think reality.
- 3) Incurred interest-specific lessons.

Children perceive value as the right size of the achievement of their learning at school. Children love to form a peer group or peer group to play together, they make the rules in the Group.

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<sup>34</sup> Rita Eka Izzaty, dkk, *Perkembangan Peserta Didik*. (Yogyakarta: UNY Press, 2008) p.116.



## CHAPTER III

### RESEARCH METHOD

#### A. The Approach and Types of Research

The research approach used in this study is a qualitative approach (*qualitative research*). Bogdan dan Taylor<sup>1</sup> defines qualitative methodology as a research procedure that produces descriptive data in the form of words written or spoken from the people and behaviors that can be observed. This approach is directed at the background of the individual in a holistic (whole). So in this case should not isolate the individual or organization to the variable or hypothesis, but needs to be looked at as part of a whole.

Descriptive research is research that is intended to gather information about the status of an existing symptoms, namely the condition of symptoms according to what it is at the time the research was conducted.<sup>2</sup> By using descriptive research is expected to data obtained from the study can be described in detail in accordance with the existing data in the field.

According to Nasution<sup>3</sup> qualitative study was to observe the environment, interact with them and interpret what they think about the world around. Then Nana Syaodih Sukmadinata<sup>4</sup> states that qualitative research

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<sup>1</sup> Lexi J. Moleong, *Metode Penelitian Kualitatif Edisi Refisi* (Bandung: Remaja Rosda Karya, 2002) p.4

<sup>2</sup> Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek* (Jakarta : Rineka Cipta, 1993), p.. 309

<sup>3</sup> Nasution, *Metode Penelitian Naturalistik-Kualitatif* ( Bandung: Tarsito,2003 )p.5

<sup>4</sup> Nana Syaodih Sukmadinata, *Metode Penelitian pendidikan* (Bandung: Remaja Rosda Karya, 2005)p.60

(qualitative research) is a research aimed at describing and analyzing phenomena, events, social activities, attitudes, beliefs, perceptions, thoughts people individually or group.

- **Case Study Design**

This Qualitative research is more specifically directed to the use of case study method. As Lincoln and Guba opinion<sup>5</sup> which states that a qualitative approach can also be referred to as a *case study* or *qualitative*, that is deep and detailed research about all things related to the subject of research. Further Sayekti Pujosuwarno expression of Moh. Surya and Djumhur opinion which states that a case study can be defined as a technique to study in depth of individual person to help him obtain a good adjustment.

Case Study allows an investigations to retain the holistic and meaningful characteristics of real-life events such as individual life cycles, organizational and managerial processes, neighborhood change, international relations and the maturation of industries. <sup>6</sup> The case study is preferred in examining contemporary events, but when the relevant behaviors cannot be manipulated.

Scope of Case study:

1. *A case study is an empirical inquiry that*

- investigates a contemporary phenomenon within its real-life context, especially when

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<sup>5</sup> Sayekti Pujosuwarno, . *Petunjuk Praktis Pelaksanaan Konseling*. (Yogyakarta : Menara Mas Offset,1992) .p.34

<sup>6</sup> Robert K.Yin, *Case Study Research Design and Methods*,( London: Sage Publications, 2005) p.3.

- the boundaries between phenomenon and context are not clearly evident.

## 2. *The case study inquiry*

- copes with the technically distinctive situation in which there will be many more variables of interest than data points, and as one result
- relies on multiple sources of evidence, with data needing to converge in a triangulating fashion. and as another result
- benefits from the prior development of theoretical propositions to guide data collection and analysis.<sup>7</sup>

According to Lincoln and Guba using case studies as a qualitative research method has several advantages, namely:<sup>8</sup>

1. Case studies can present a view of the subject that observed.
2. The case study presents a comprehensive description similar to what is experienced readers everyday life
3. Case studies are an effective means to demonstrate the relationship between researcher and respondent.
4. Case studies can provide in-depth descriptions necessary for assessment or transferability.

Basically the type of case study research aims to find out about something deeply. So in this research, researcher will use case study method to explore deeply about the implementations that conducted by SD Anak Saleh Malang to train about akhlak through religious activities, with

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<sup>7</sup> *Ibid*, p.13.

<sup>8</sup> Dedy Mulyana, *Metodologi Penelitian Kualitatif: Paradigma Baru Ilmu Komunikasi Dan Ilmu Sosial Lainnya*, (Bandung: Remaja Rosda Karya,2004) p. 201

understanding and and interpreting the event on subject of research in order to obtain information about the implementations of akhlak teaching on children through religious activities at SD Anak Saleh Malang. The selection of his method based on fact that this topic is unique and strongly urgent to implement as model to development of Islamic education in Indonesia.

#### **B. The Presence of Researcher**

In this study the presence of researcher is necessary, in addition to the researcher also act as a research instrument as well as a data collector. Besides that the supporting instrument in this study are interview, observation, and documentation. In this study researchers tasked to plan, implement data collection, analysis the data, interpret the data and finally the researchers also become a reporting research results.

#### **C. The Setting of Study**

This research conducted at Education Foundation of Elementary school Anak Saleh Malang. in the area of Arumba Street Number 31 Tunggulwulung Lowokwaru Malang. This location is the second campus of Education Foundation of Anak Saleh that before were in Candi Panggung street number 1-3 Malang.

The researcher take of the research at Children's Saleh Elementary School because the school is implementing creative islamic school curriculum and committed to forming students who have noble akhlak. Inside are Islamic activities. Although not labeled Islamic, but Anak Saleh Elementary School drafted schools based on Islamic values to form the akhlak of students.

#### **D. The Source of data**

Sources of data in the study is the subject of where the data can be obtained. The main source of data in qualitative research is that the words and actions, the rest is additional data such as documents and others.<sup>9</sup> Source of data can be obtained in addition to the interview data also from the school either soft or hard files.

The data source is a very important part for research, because the precision of determine and choose the type of data source will determine the accuracy and richness of data obtained. The data could not be obtained without a data source.<sup>10</sup> And data sources used in this study is primary data and secondary data.

a. Primary data

Primary data is data obtained from the first / informants who know clearly and in detail about the issue being studied.<sup>11</sup> In this study the primary data in the form of words, from the subjects of research are :

1. principals (Headmaster) is Nurdiah Rachmawati, S.Pd,
2. Vice principal of curriculum is Achamd Effendi, S.Hum,
3. Vice principal of student affair is Noor Jehhan, M.Pdi
4. Coordinator of Islamic religious activities is Hadi Susanto, S.Hum
5. Classroom teacher of high-grade is Amiruddin Nahdliyan, S.Hum
6. Classroom teacher of Low Grade is Kiki Rezki Harefa, S.S
7. One of Parents (unknown) of Anak Saleh Elementary school of Malang.

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<sup>9</sup> Lexi J, Op. Cit p.. 157

<sup>10</sup> Muhammad Tholchah Hasan, dkk. *Metodologi Penelitian Kualitatif Tinjauan Teoritis dan Praktis* (Malang : Lembaga Penelitian Universitas Islam Malang, 2002), p.. 117

<sup>11</sup> Lexi J. Moleong, *Op. Cit.*, p.. 157

Where researchers conducted interviews to look for information related to the implementations of akhlak teaching on children through religious activities with the aim of fulfillment the needs of the research.

b. Secondary data

Secondary data is data that is derived from documents such as notes, data recording, and photographs that can be used as a complementary data. Secondary data for this study were obtained from the administration and the student section at SD Anak Saleh Malang. From this secondary data is expected to the researchers obtained written data pertaining to school profiles, school documents, and any information relating to the implementations of akhlak teaching on children through religious activities.

Secondary data for this study were obtained from investigators through the Administrative officials in Elementary School Children Saleh, besides through the documents belonging to the class teacher. Of secondary data is expected researchers to obtain data relating to the history of the written Saleh Elementary School Children., As well as everything related to the Implementation of Akhlak teaching through religious activities at anak saleh Elementary School.

**E. Procedure of Data Collection**

Data quality is determined by the quality of data retrieval tool or empirically. If the retrieval tool enough reliable and valid data, then the data will also be quite reliable and valid. In addition to the methods and ways of collecting data should also be considered. In this study, researcher used three

methods that are commonly used in a descriptive qualitative research, namely::

#### 1. Observation

Observation is used in order to collect data in a study, is the result of a soul act actively and attentively to realize the existence of a specific stimulus is desired, or a deliberate and systematic study on the condition or social phenomena and the practically symptoms by observe and notes.<sup>12</sup> Observation is done is include data on the implementations of akhlak teaching on children through religious activities at SD Anak Saleh. In carrying out these observations, previous researchers will conduct research approach to the subject resulting in familiarity between researcher and research subject. The observations in this study performed using structured observations by performing observations using the observation when the observations were made. Observations carried out by observing the religious activities designed by Anak Saleh Elementary School of malang to akhlak teaching of students as well as implementations to observe changes in behavior / morals learners from these implementations.

#### 2. Interview

Interview method of data collection techniques that are used by researchers to get verbal descriptions through conversing face to face with people who can give information to investigators . This interview can be used to supplement the data obtained through observation .<sup>13</sup> Data taken

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<sup>12</sup> Sutrisno Hadi, *Metodologi Research I* (Yogyakarta : Andi Off Set, 1991), p.. 136

<sup>13</sup> Mardalis, *Metode Penelitian Suatu Pendekatan Proposal*, (Jakarta : Bumi Aksara, 2003) p.63

with the relevant parties to identify and search for information related to the research.

Interview techniques used in this study is the in-depth interview. In-depth interview is used to hold communication with research subjects in order to obtain the necessary data. This is in-depth interview technique is obtained directly from study subjects through a series of question and answer with the parties directly related to the subject matter.

Data taken with the relevant parties to identify and search for information related to the planning , implementation and results of the implementations made by SD Anak Saleh Malang to train student character through religious activities.

### 3. Documentation methods

The document is any written material or picture material. The document has long been used in research as a data source can be used to examine, interpret and even to predict.<sup>14</sup> The document collection is done as one of additional source of research conducted directly to the school.

Documentation method is the technique of collecting data by looking at the sources of documents that are related to the type of data required, it is necessary that an efficient way to retrieve documents to complement the shortcomings and weaknesses of interview and observation methods. This method is used to obtain the written data, files, and documents required by researchers to determine the implementations of akhlak teaching on children through religious activities at SD Anak

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<sup>14</sup> Lexi J. Moleong, *Op. Cit.*, p. 217



Saleh Malang. The use of the method of documentation in this study is also expected to assist in the gathering of information that is really accurate, so that will add to the validity of research results.

#### **F. Checking The Validity Of The Findings**

Checking the validity of the data or the validity of the research is very important and should be done, because this activity is proof that what has been observed/data obtained in accordance with what is actually happening on the fact or facts.. The implementation techniques of inspection is based on a number of specific criteria. There are four criteria used, namely: the degree of trust (credibility), keteralihan (transferability), reliance (dependability), and certainty (confirmability).<sup>15</sup> In this study researchers checking the validity of the data by using the technique of Triangulation are data validity inspection techniques that utilize something else outside of that data for the purposes of checking or as a comparison of that data. Some of the techniques the researchers use triangulation to measure the validity of data i.e.:

- a Triangulation with sources, checking the degree of belief a few sources and with the same method.
- b Triangulation with the method of checking the degree of confidence in the discovery research results with some data-collecting techniques.

#### **G. Data Analysis Techniques**

Analysis of the data according to Patton is a process arrange the order of the data, organizing it into a pattern, categorization, and the basic outline of

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<sup>15</sup> Muhammad Tholchah Hasan, *Op.cit*, p.324

the unit. According to Bogdan and Biklen<sup>16</sup> is a data analysis implementations by working with the data, organizing data, sorted them into units that can be managed, synthesize, search for and find patterns, discover what is important and what is learned, and deciding which can be narrated in others. The data analysis technique used in this study is refers to the concept Milles & Huberman is *the interactive model of* which classifies the data analysis in three steps, namely: <sup>17</sup>

1. Data reduction (*Data Reduction*)

Data reduction is a process of sorting, concentration on simplification, abstract and transformation of raw data that appears of written records in the field.

2. Presentation of data (*Data Display*)

This data is structured in such a way so as to provide the possibility absence of inferences and taking action. The shape commonly used in previous qualitative data is in the form of narrative text.

3. Drawing conclusions (*Verification*)

In this study will be revealed about the meaning of data collected. From these data will be obtained tentative conclusions, vague, stiff and doubt, so this conclusion should verified. Verification is done by looking back data reduction and display data so that the conclusions drawn are not deviate.

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<sup>16</sup> Lexi J. Moleong, *Op. Cit.*, p.. 103

<sup>17</sup> Miles, M.B. dan Huberman, A.M.. *Analisis Data Kualitatif: Buku Sumber Tentang Metode Metode Baru.* (Jakarta:UIPress,1992) p.20

## H. The Steps of Study

In this study, in order to its implementation was routed and sistematic then arranged research stages. According to Moleong<sup>18</sup> there are four stages in the implementation of the research are as follows::

### a. Pre-field Stage.

Researchers conducted a preliminary survey by looking for the subject as a speaker. During the process of the survey researchers conducting field assessments (field study) against the background of research, looking for data and information on the implementations of the akhlak teaching at SD Anak Saleh Malang. Researchers also take confirmation scientific implementations through search reference books and literature that supporting research. At this stage the researcher performs the preparation of a draft research which includes an outline of the research methods used in conducting the research. Pre-Field stage done during the months of November-December 2013.

### b. Field Stage.

In this stage researchers entering and understands the background of research in order to collecting data. The stage was held during the month of March to april 2014.

### c. Analysis of data Stage.

The third stage in this research is analysis of data. Researchers at this stage conducted a series of the process of qualitative analysis of data until the interpretation of data that has been previously obtained. Besides that

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<sup>18</sup> Lexi J. Moleong, *Op. Cit.*, p.127-148

researchers also take process triangulation data compared with the theoretical literature. Stage analysis of data done during the month March - april 2014.

d. Evaluation and reporting Stage

At this stage the researchers sought consultation and teaching with a supervisor who has been determined. This stage done during the month of Januari-April 2014.

## CHAPTER IV

### THE FINDINGS OF THE RESEARCH

#### A. Description of Research Object

##### 1. Brief History of Elementary School of Anak Saleh Malang

Anak Saleh Education Foundation was established in order to contribute build education that have characteristic islamic based, civilized, intellectuality and nationality. The Mission of this Foundation is to help the Government in development in the field of education, the community and the parents who collectively develop learners in understanding the values, culture, Islam, health, technology, civilization, and nationality.

Set out from the background then in the school year 2005 / 2006 Anak Saleh education foundation opened an elementary school called by Anak Saleh Elementary School. The opening of Anak Saleh Elementary School effected by several considerations, among others, (1) the high needs of quality Islamic-based elementary school in Malang, (2) the limited capacity of a favorite elementary school in malang, and (3) proposed by some parents of Kindergarten student of Anak Saleh in order to Anak Saleh Education Foundation establish elementary school as a continuation of kindergarten education. In addition, the master plan of Anak Saleh Education Foundation also has been project the continuation of an educational level in Anak Saleh. Among of technological advancement, cultural and social remarkable, it is not easy to develop a visionary school of

Islam. The challenge for educating muslim children were so hard, given the influence of the environment that is not taking Islam is very strong. Thus, to produce Saleh and quality Muslim children needed a superior quality school to support the curriculum and also superior learning strategies.

Anak Saleh Elementary School designed to provide children basic of islam, akhlak, knowledge and skills to become a good Muslim. The curriculum is designed integrated, namely matching between the National Curriculum and Internal Curriculum. National Curriculum as a minimum competency standard reference, while the curriculum Internal of Anak Saleh Elementary School to provide value added in the form of Islamic values, as well as child-friendly based (*Child-friendly curriculum & instructional*).<sup>1</sup>

## 2. School Basic

### a. Al-Qur'an

- Sura An-Nisa' verses 9

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ  
وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٩﴾

*9. And let those (executors or guardians) has same fear in their minds as they would have for their own, if they had left weak offspring behind. So let them fear Allah and say right*

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<sup>1</sup> Coffe Morning Book of Anak Saleh Elementary School Education year 2013/2014 p.1.

- **QS. An-Mujaadilah: 11**

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِذَا قِيْلَ لَكُمْ تَفَسَّحُوْا فِى الْمَجْلِسِ فَاَفْسَحُوْا يَفْسَحِ اللّٰهُ  
 لَكُمْ وَاِذَا قِيْلَ اذْشُرُوْا فَاذْشُرُوْا يَرْفَعِ اللّٰهُ الَّذِيْنَ ءَامَنُوْا مِنْكُمْ وَالَّذِيْنَ اٰتُوْا الْعِلْمَ  
 دَرَجٰتٍ ۗ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿١١﴾

*11. O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allah will give you (ample) room (from His Mercy). And when you are told to rise up (for prayers, or jihad (holy fighting in Allah's cause), or for any other good deed), rise up. Allah will exalt in degree those of you believe, and those who have been granted knowledge. And Allah is Well-Acquainted with what you do.*

**b. Hadist Nabi**

- “When a child has died of Adam was cut all actions except three things: <sup>(1)</sup> shadaqah jariyah, <sup>(2)</sup> useful knowledge, and <sup>(3)</sup> Saleh children that pray for (their parent)” HR. Bukhari Muslim
- “There is not a better gift from a father to his son than good akhlak.” (HR. At-Tirmidzi)
- “Educate your children in three cases, Love to Prophet, Love to Prophet's family (ahlul bait) and reciting the Holy Qur'an” (HR. Ath-Thabrani)

- Keep your children with prayer (sholat), and accustom them to do good, the good deed is the real cause may be formed out of habit.” (HR. Bukhari)

### **3. *Development of Educational Concept***

Anak Saleh Elementary school developing the concept of education all day ( full-day education, rather different from the full-day school ). Children learn throughout the day and throughout life. That means children can learn anywhere and anytime. The school is responsible for the part of children learning (at school between 7.00- 13.00), to study formally.

Outside of formal learning time in schools, through coordination between school and parents, a children learn at home and learn to socialize with people. Parents are expected to support the direction of education developed in the school.

In learning child conditioned naturally excited and delighted ( joyfull learning ), active and effective ( active and effective learning ), and growing imagination and his inspiration ( inspiring teaching and learning ).

### **4. Vision, Mission, Objective, and Targets of Anak Saleh Elementary School**

#### **a. Vision**

The realization of a superior Islamic Elementary School that produces graduates who belief and taqwa, have science and technology, achievement, cultured. And devote to religion, nation and family.

#### **b. Mission**



- 1) To organize the quality Islamic basic education, based on Islamic values
- 2) To organize the basic education that have future vision to produce elementary school graduates who master the basics of communicating in Indonesian, Arabic, and English, as a foundation to advance themselves in the future.
- 3) Realize a conducive learning innovative, healthy and Islamic environment
- 4) Realize management and learning strategies Professionally
- 5) Achieve high achievement in the areas of academic, non-academic, and social
- 6) Instill a love of children to art, culture and social – religious
- 7) Developed commitment of islam, humanity, intellectuality, nationality and familial
- 8) Provide Arabic and English language skill
- 9) Deepening the Holy Qur'an readings and meaning correctly and well<sup>2</sup>

**c. Goals and Targets**

In accordance with the vision and mission of the Elementary School of Anak Saleh Malang so the goals to be achieved are:

1. Have a good akhlak, that based on adequate knowledge and skill about Islamic religion

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<sup>2</sup> *Ibid*, p.7.

2. Have knowledge and skill to reciting the Holy Qur'an and literacy of the Holy Qur'an and can be practice it in everyday life.
3. Have the ability to converse in English as a tool for communication in daily life and to continue to higher level of education.
4. Have sufficient ability to write scientific work, fiction, and journalistic that appropriate with the children development
5. Master one sports skill and or one branches of art, who fostered of talent sustainably.
6. Master of Information technology as a means of self-improvement

While targets that should be achieved are:

1. Superior of prayer
2. Superior of reciting the Holy Qur'an
3. Superior of English competence
4. Superior of literacy and Counting
5. Superior of creativity
6. Superior of information and technology

#### **5. School Identity**

- A. School name : ANAK SALEH ELEMENTARY  
SCHOOL
- B. NSS : 102056104008

- C. NPSN : 20539410
- D. School address
1. Street : Arumba Number 31
  2. Political districts / Village : Tunggulwulung
  3. Subdistrict : Lowokwaru
  4. District / Town : Malang
  5. Phone Number : ( 0341 ) 487088
- E. Operation year : 2005
- F. Land status : own/ private-owned
- G. Building area : 3.870 <sup>M<sup>2</sup></sup> ( M X M )
- H. Empty Land : 5.000 <sup>M<sup>2</sup></sup> ( M X M )
- I. Sport Field area : 2.000 <sup>M<sup>2</sup></sup> ( M X M )
- J. The number of students in 3 last year

Class	Number of Students			
	2010 – 2011	2011 – 2012	2012 - 2013	2013-2014
I	41 Students	69 Students	92 Students	92 Students
II	64 Students	39 Students	73 Students	94 Students
III	88 Students	67 Students	35 Students	74 Students
IV	66 Students	91 Students	68 Students	37 Students

V	51 Students	66 Students	90 Students	69 Students
VI	41 Students	49 Students	66 Students	89 Students
<b>Total</b>	<b>351 Students</b>	<b>381 Students</b>	<b>424 Students</b>	<b>455 Students</b>

K. Data of Inclusion student

<b>Number</b>	<b>Class</b>	<b>Type of ABK</b>	<b>Equivalent Capability Class</b>	<b>IQ</b>
1.	1	Low focus	I <sup>st</sup> grade	-
2.	1	Slow Learner	TK A	-
3.	1	Low focus	I <sup>st</sup> grade	-
4.	2	ADD	2 <sup>nd</sup> grade	-
5.	2	Spektrum Autis	2 <sup>nd</sup> grade	-
6.	3	Autis	I <sup>st</sup> grade	-
7.	3	Special intelligent	3 <sup>rd</sup> grade	130
8.	4	ADHD Special intelligent	3 <sup>rd</sup> grade	120

9.	4	ADD	4 <sup>th</sup> grade	-
10.	6	Slow learner	4 <sup>th</sup> grade	-

L. Number of Learning Divisions

1<sup>st</sup> grade : 4 Learning Divisions

2<sup>nd</sup> grade : 3 Learning Divisions

3<sup>rd</sup> grade : 2 Learning Divisions

4<sup>th</sup> grade : 3 Learning Divisions

5<sup>th</sup> grade : 4 Learning Divisions

6<sup>th</sup> grade : 3 Learning Divisions

M. Data of Classroom

1<sup>st</sup> grade 4 Room with condition: good

2<sup>nd</sup> grade 3 Room with condition: good

3<sup>rd</sup> grade 2 Room with condition: good

4<sup>th</sup> grade 3 Room with condition: good

5<sup>th</sup> grade 4 Room with condition: good

6<sup>th</sup> grade 3 Room with condition: good

## N. Data of Building / Other room :

1. Classroom Condition: good
2. Library Condition: good
3. Headmaster office Condition: good
4. Teacher office Condition: good
5. Toilet Condition: good
6. Mosque Condition: good
7. Uks Room Condition: good
8. Computer laboratorium Condition: good
9. Cafeteria Condition: good
10. Security room Condition: good
11. Coperacy room Condition: good
12. warehouse Condition: good
13. Aids Room Condition: good
14. Hall Condition: nothing

## O. Data of teacher

Num ber	Teacher status	Education Level						
		Senior High school	D 1	D 2	D 3	S 1	S 2	S 3
1	Permanent teacher	-	-	-	-	3	1	-

Number	Teacher status	Education Level						
		Senior High school	D 1	D 2	D 3	S 1	S 2	S 3
2	Not permanent teacher	-	-	-	-	28	-	-
3	Assistant teacher	-	-	-	-	-	-	-
<b>Total</b>		-	-	-	-	31	1	-

P. Data of Books

No	Book titled	Total	year procurement	Condition	
				good	broken
1	textbook		2005 - 2012	√	
	a. Science	45	2005 - 2012	√	
	b. Social	70	2005 - 2012	√	

	c. Civics Education	90	2005 - 2012	√	
	d. Religion	45	2005 - 2012	√	
	e. Technologies and Communicati on	50	2005 - 2012	√	
	f. Java Language	73	2005 - 2012	√	
	g. Math	150	2005 - 2012	√	
	h. Indonesian language	98	2005 - 2012	√	
	i. Arts & Cultural Skills	20	2005 - 2012	√	
	j. Sport Education	24	2005 - 2012	√	
	k. Thematic	18	2005 - 2012	√	
	l. English	49	2005 - 2012	√	
2	Story books	400	2005 - 2012	√	



3	Reading Children's Books	400	2005 - 2012	√	
4	Works Book	50	2005 - 2012	√	
5	encyclopedia	100	2005 - 2012	√	
<b>Total</b>		<b>1682</b>			

Q. Data of Teaching Aid

No.	Aid/ Tool	Total	year procurement	Condition	
				Good	Broken
1	Computer	4	2008	√	
2	TV+VCD Player	2	2007	√	
3	KIT Math	1	2007	√	
4	KIT Science	1	2007	√	
5	Globe	2	2007	√	
6	Torso	1	2007	√	

7	Indonesia Map	1	2007	√	
8	World Map	1	2007	√	

- R. Proof of Land Ownership : yes / ~~no~~
- S. School accreditation from the government and cultivated own as ISO 9000. Etc.

<b>NO</b>	<b>INSTITUTION OF ACCREDITATION</b>	<b>VALUE OBTAINED</b>	<b>YEAR</b>	<b>DESCRIPTION</b>
1	BAN S/M	A	2011	

- T. Assistance received

<b>No</b>	<b>Title</b>	<b>Effort</b>	<b>Form of Assistance Received</b>	<b>Year</b>	<b>Instution of Assistance</b>
1	Bansos RKB	Proposal	New classroom	2013	Ministry of Education

#### U. SUPPORT FROM COMMITTEE AND SOCIETY

To support the achievement vision, mission, and the goals of school there should be good cooperation between parents and schools. The parents expected school is as follows:

1. to monitor the progress of student learning continuously. Provide the records or results achieved Students, communicate with the teacher (through the connecting book or through the direct link), carefully reading the report card, or give suggestions above Students learning.
2. Continue learning activities Students at school with same learning activities at home. The ways is to add the learning hours at home, use English when communicating outside school, support special talents students by presenting teacher private, or participated students in contest. Play a role in the provision of facilities and infrastructure of learning students as a form of jihad fisabilillah and / or charity jariyah. School is open to accept the proposal and provision of facilities and infrastructure in order to support the activities of learning.
3. To play a role in teaching-learning activities both indoor and outdoor as a teacher or tutor expert (expert) in a particular field. For example, if there are parents of Students are very fluent in English, at a time will be required by schools to teach and play with the student in English conversation.

4. To Acts as a coordinator or facilitator on activities at the level of its class

## **6. MOTTO**

- a. We Work as Dedication to Allah and for the Future Civilized Generation
- b. Childfriendly Based Creative Islamic School

## **7. Facilities**

1. Education building and sufficient playground area
2. Classroom equipped with Multimedia and learning Media
3. Representative health school
4. Representative of Uks
5. Learning Resources Centre
6. Stationary shop
7. Healthy Café
8. Class & Center Library
9. Cooking kitchen
10. Mosque
11. Mini Garden
12. Fishing pond
13. Nature School

## **1. School Program**

- Main Program
  - a. Small Class; each class consist 20-25 students

- b.** Team Teaching; each class Were taught 2 teachers with Mix classical learning system and individual approach
- c.** Thematic Learning;
- d.** Multiple Intelligence; Develop whole aspects of intellectual, learning emotional, spiritual, and physical.
- e.** Everyday With Quran And Sunnah; Everyday students learn about Qur'an and Sunnah
- f.** Multilingual Methods; Everyday taught Indonesia, java, English and Arabic Language
- g.** Special Program of the Year; Ekskursi program, Outbond, Creativity Day, Islamic Student Leadership Adventure
- h.** Creative Curriculum; Implemented Integrated Curriculum, matching between 2013 National Curriculum with Creative Internal Curriculum
- i.** Pakem Learning; Special Designed Learning Strategy in order to children can learning with active, Creative, Effective, Exciting And Innovative. And also with Quantum approach and contextual Teaching Learning
- j.** Professional Resources; Managed by Professor, Doctor, Master and Bachelor In Education
- Support Program
  - 1.** sympathize orphan And Poverty
  - 2.** Social Activity (Natural Disasters & Humanitarian)

3. Recitation & Education Parent (Parent Education)
4. Excursion program
5. Dhuha prayer
6. Dhuhur prayer everyday
7. Students Participation In the Competition activities
8. Performance degree at the reception report card
9. Moving Home
10. Celebrating Religious and National holidays
11. Conducting Various Competition<sup>3</sup>

## **B. The Finding of the Research**

### **1. The Planning of Akhlak Teaching Through Religious Activities Anak Saleh Elementary School**

The Planning of Akhlak Teaching Through Religious Activities Anak Saleh Elementary School designed based vision, mission and curriculum and the goals of school that developed into grand design school program in religious activities/ Islamic activities

#### **b. Vision**

The realization of a superior Islamic Elementary School that produces graduates who belief and have taqwa, have science and technology, achievement, cultured. And devote to religion, nation and family.

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<sup>3</sup> Documentation of Administration of Anak Saleh Elementary School

### c. Mission

1. To organize the quality Islamic basic education, based on Islamic values
2. To organize the basic education that have future vision to produce elementary school graduates who master the basics of communicating in Indonesian, Arabic, and English, as a foundation to advance themselves in the future.
3. Realize a conducive learning innovative, healthy and Islamic environment
4. Realize management and learning strategies professionally
5. Achieve high achievement in the areas of academic, non-academic, and social
6. Instill a love of children to art, culture and social – religious
7. Developed commitment of islam, humanity, intellectuality, nationality and family
8. Provide Arabic and English language skill
9. Deepening the Holy Qur'an readings and meaning correctly and well<sup>4</sup>

### d. Anak Saleh Curriculum

The curriculum of Anak Saleh Elementary School Developed with oriented results and are impact that expected to appear on the self through a series of students learning experience meaningful. High commitment to the

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<sup>4</sup> *Ibid*: p.8.

creation of muslim personal of intelligent, independent and tolerant, intellectually, intelligent emotionally, intelligent spiritually and physically fit.

KTSP (curricular unit Education level) Anak Saleh Elementary School is integration of the curriculum national, curriculum religious ministry and superior school curriculum. Curriculum of Anak Saleh Elementary School contains a charge of being balanced between the aspect of Islamic , language, basic skill, sports and art, self-improvement and habituation.

#### a. Strategy and Targets of Learning

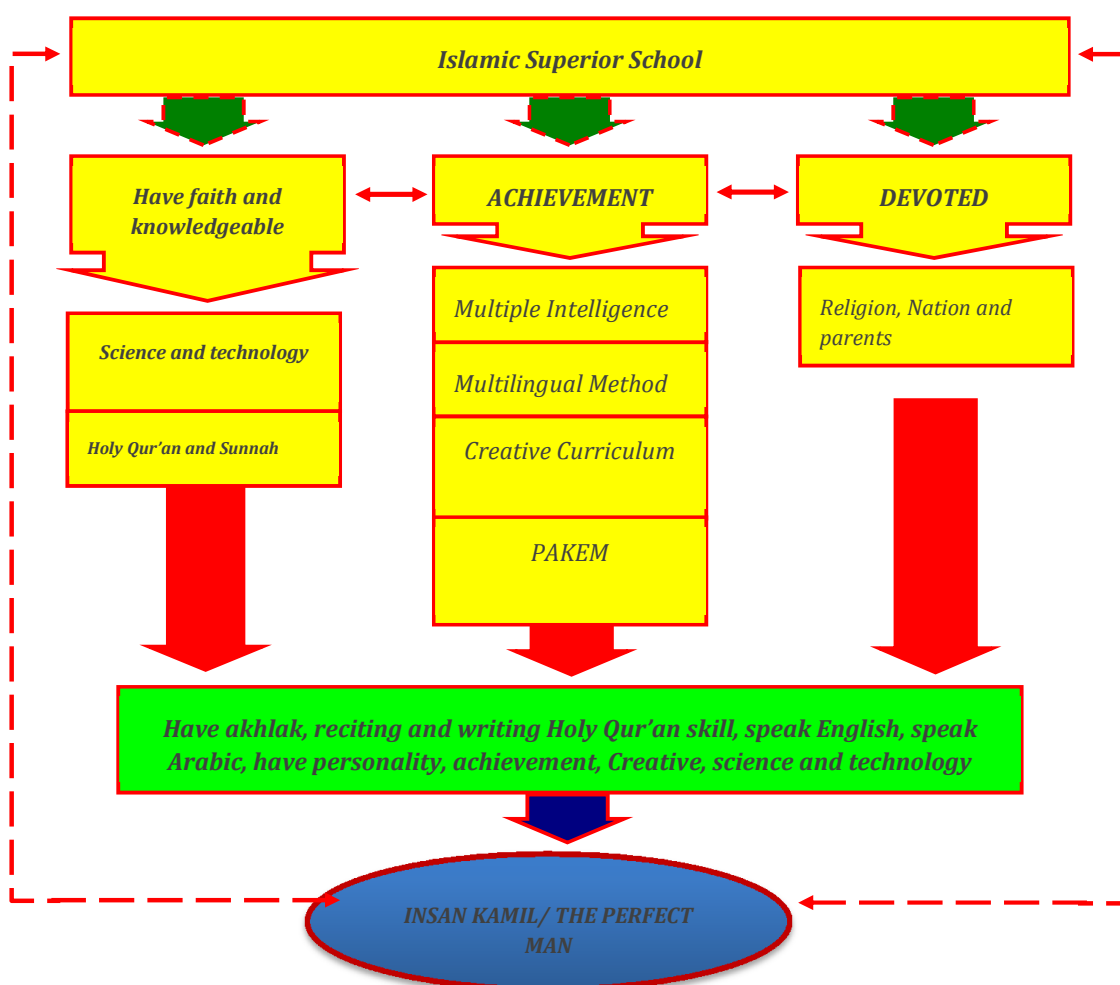


Table 4.1 Strategy and Learning Target Anak Saleh Elementary School



Refer to the vision, mission and target learning in Anak Saleh Elementary School above, so as a stage of akhlak teaching toward students of Anak Saleh Elementary School Formulate it in moral values called the 5 Piety: personal piety, social piety, intellectual piety, nation piety and nature piety .This was a 5 pillar of piety Anak Saleh Elementary School. Although the Ministry of National Education has recognized 18 character value, but the Anak Saleh Elementary School formulate these 18 values characters into 5 piety known as "Five Characters of Anak Saleh" which has been covering all the character values.

Furthermore, after the grand design of 5 piety is formed, the next step is the exploratin of the 5 pillars of piety throughout learning activities designed by the school, including in religious activities in order to develop akhlak Students to be perfect man as expected school.

All activities in the school is the integration of the five pillars of piety which cannot be separated from each other. The whole program of activities related to each other. This is in line with that expressed by the headmistress," The design of 5 piety then integrated to all learning activities , Whole school program responsible for the success of the 5 pillars of piety".<sup>5</sup>

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<sup>5</sup> Interview eith Anak Saleh Elementary School , Mrs. Nurdiah Rachmawati, S.Pd on March 21, 2014

Grand design:

**FIVE CHARACTER OF  
ANAK SALEH**

1. Personal Piety

2. Social Piety

3. Intellectual Piety

4. Nationality Piety

5. natural Piety



1. Love - friendly: Allah, Rasul, and Islam
2. Love - friendly: nation and motherland
3. Love - friendly: themselves and family
4. Love - friendly: teacher, staff, friend
5. Love - friendly: nature, environment, animal & plant
6. Love - friendly: society & umat
7. Love - friendly: healthy life, clean, & sport
8. Love - friendly: science, arts and culture

**Tabel 4.2. Grand Design of Akhlak teaching Anak Saleh Elementary School**

. From the grand design of the Anak Saleh Elementary school so finally formulate religious activities of akhlak teaching programs to support towards the achievement of perfect man in Anak Saleh Elementary School.

**b. Program of religious activities Anak Saleh Elementary School**

Religious activities program Anak Saleh Elementary School to akhlak teaching through religious activities arranged by Islamic coordinator, Nur Hadi, S.Hum<sup>6</sup>. These Religious activities program are:

#### ISLAMIC RELIGIOUS ACTIVITIES PROGRAM

NO	PROGRAM	Activity	Time	PESERTA	Place
1	DAILY	☞ Dhuha prayer in congregation	07.00-07.10 a.m (Tuesday, Wednesday and thursday)	☞ all Level 1 <sup>st</sup> until 6 <sup>th</sup> Grade	Each own class
		☞ Mauidhoh Hasanah	07.00-07.10 After practicing dhuha prayer berjamaah )	all Level 1 <sup>st</sup> until 6 <sup>th</sup> Grade	Each own class
		☞ Everyday	• 3 <sup>rd</sup> until	all Level 1 <sup>st</sup>	specified

<sup>6</sup> Interview with coordinator religious activities, Nur Hadi, S.Hum on March 22, 2014

		with Al-Quran	6 <sup>th</sup> Grade(07.10-08.10) • 1 <sup>st</sup> - 2 <sup>nd</sup> Grade (09.00-10.00)	until 6 <sup>th</sup> Grade	class that determined by Holy Qur'an's teacher
		∞ Memorizing Juz Amma	Everyday	all Level 1 <sup>st</sup> until 6 <sup>th</sup> Grade (Based on memorizing target level of each class	Each own class
		∞ Dhuhur prayer in congregation	11.30-12.00 ( Monday to Wednesday )	all Level 1 <sup>st</sup> until 6 <sup>th</sup> Grade, teachers and staff	at Al-Waladush Sholih Mosque
		∞ Ashar Prayer in congregation	15.30-15.45 (Monday to)	5 <sup>th</sup> & 6 <sup>th</sup> Grade	at Al-Waladush Sholih Mosque

			Wednesday )		
2	<b>WEEKLY</b>	☞ Jum'at Prayer	11.30-12.00	4 <sup>th</sup> ,5 <sup>th</sup> and 6 <sup>th</sup> Grade (male) teachers, staff. Parents, society	at Al-Waladush Sholih Mosque
		☞ Female activities	11.30-12.00	4 <sup>th</sup> ,5 <sup>th</sup> and 6 <sup>th</sup> Grade (female)	Specified class
3	<b>MONTHLY</b>	☞ Kajian Keislaman	06.00-06.45(every first Saturday of the month)	Teacher and staff	at Al-Waladush Sholih Mosque
4	<b>ANNUALLY</b>	☞ Celebrating Holidays of islam	Every date of religious Holidays	All community of Anak Saleh Elementary School	At School
		☞ PONDAS dan PONDASEM	One day in the month of Ramadan	Pondas: low-grade Pondasem: high-grade	At School

		☞ Rituals of The Hajj hajj Session		
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Source: Documentation

Table 4.3 Religious Activities Program

The elaboration and description of each program of religious activities are as follows:

a) **Habituation of 5 S (Smile, Regards, Sapa, Polite and Courteous)**

This activity is Greetings/Greetings/Salim habituation to the teacher before enter to class. Every day the whole grade levels lined up neatly in front of their own classes. After that, every Students greeting/Salim turns to his teacher very orderly. As for the form of greeting/salim being used is already standardized in Anak Saleh Elementary School. The lips kiss the backs of hands, not touching the backs of his hands and cheeks, etc. This is done as a form of habituation procedures for greeting/salim that is good and right in the society.

. In addition, there are some differences in Salim habituation for low and high-level Students. For low-level Students of 1<sup>st</sup>-4<sup>th</sup> grade, all Students both men and women marched Salim to his teachers. But to high-level Students grade 5<sup>th</sup> -6<sup>th</sup> Grade, where there is a difference Salim for Students of men and women. The difference is for female Students have started the habit when Salim to male teachers to invert the hand, instead of kissing the hand as usual. as well as the male students to female teachers.

This is the way of teacher in order to the child has begun to learn to understand the concept of mahram.

In addition, 5 S also applied and accustomed to the Students when there are strangers people coming into the Anak Saleh Elementary School Environment. The Rules of Smile, greet, greeting , polite and courteous to the people who are in Anak Saleh Elementary School Environment.

Greetings/Salim habituation and 5 S was also teach Students to be polite and courteous to the their parents at home and to those who are older to create a culture of mutual respect and courteous and polite in society.

**a) Habituation of Dhuha prayer**

Habituation Dhuha prayer activities was held for three consecutive days starting from Tuesday-Thursday. This event was held to starting learning activities at school. After make line and greetings/Salim to teachers in front of the class, Students go to the class to begin pray Dhuha congregation in their own classes. This activity is coordinated by the classroom teacher. For priests prayers, every grade divide schedule priest prayers in turns in a schedule a picket sticked in front of the class

Dhuha prayer habituation activities aimed to introduce deeds of Sunnah to the Students. Hopefully, Students will be familiar with deeds of Sunnah that have exemplified of Prophet Muhammad SAW. Thus forming a virtuous individuals who love to Allah and the prophet sunnah. Moreover, customizing Dhuha prayer is also effective to prepare the Students

receiving learning. So expect the lessons learned can be easily understood and obtain the blessing of Allah SWT. Habituation is taught to start the morning with worship to God in the good time of Dhuha.

**b) Everyday with Al-Qur'an/Learning of Holy Qur'an**

Holy Qur'an learning activity was conducted during four days of the week. The activities carried out after habituation Dhuha prayer. The implementation is divided into two waves. The first wave was teaching Holy Qur'an to a high-level class, the class of 3-6. Then Holy Qur'an learning for low-grade which is grade 1-2 at 09.00,. To study Holy Qur'an, Anak Saleh Elementary School collaboration with Ummi foundation, a teaching institution of Al-Quran using Ummi method.

To study the Holy Qur'an will direct teaching of the teachers of Ummi Foundation. The allocation of time for each learning Al-Quran for 60 minutes. At each level the volumes are obtained. As for the determination of the level of volumes, each of Students carry out tests first. Then after that, are classified based on the ability to read the Holy Qur'an. This is done in order to create the learning effectiveness of the Holy Qur'an according to ability level.

Every Monday through Thursday, Anak Saleh Elementary School Students carry out learning the Holy Qur'an with the teachers UMMI method of Ummi foundation. Target's ability to read Ummi / Al-Quran with Tartil according to class level are as follows:



Grade	Reading Ummi/ AL-QUR'AN		Total
I	Ummi 1-2		2 volume
II	Ummi 3-4		2 volume
III	Ummi 5		1 volume
IV	Holy Qur'an juz 1-10		10 volume
V	Holy Qur'an juz 11-20	with tartil, appropriate with	10 juz
VI	Al-Quran juz 21-30 (khatmu Al-Quran)	tajwid as well as fluent in makhrāj	

Table 4.4 Target Ability to read UMMI/Holy Quran

Teaching Holy Qur'an is expected to be habituation to Students accustomed to always close to the Holy Qur'an and love to Holy Qur'an. Learning the Holy Qur'an by UMMI method itself focused to improve reading Holy Qur'an by Students. Students had the opportunity to learn and practice reading the Holy Qur'an properly. And is expected to refine the mind, enrich the experience of religiosity and spirituality deepened. Furthermore Students are also introduced to memorize short surah in the Holy Qur'an are classified based on the volume level. Finally, learning the Holy Qur'an is not just a stop on the scope of the school, but at home are expected Students also get to read the Holy Qur'an. Therefore, teachers of Ummi method works with parents to accompany habituation of

Students and monitor the progress of reading the Holy Qur'an of Students at home by filling out the students achievement card by UMMI method signed by the parents.

**c) Memorizing juz Amma**

This Program activity is carried out daily in conditionally. Every Student should be memorizing the their Juz Amma deposit (in accordance with that which targets per level class) to each classroom teacher every day. As for juz Amma target appropriate level class is as follows:

Grade	Title of sura	Total
1 <sup>st</sup>	Al-fatehah, An-Naas to Al-Zalزالah	17 surah
2 <sup>nd</sup>	Al-Bayyinah to Al-Balad	9 surah
3 <sup>rd</sup>	Al-Fajr to Al-Insyiqoq	6 surah
4 <sup>th</sup>	Al-Muthaffifin to 'Abasa	4 surah
5 <sup>th</sup>	An-Naazi'aat and An-naba'	2 surah
6 <sup>th</sup>	Surah Yaasin	1 surah

Table 4.5 Target of memorizing juz Amma

In addition, usually memorizing juz amma is also used as a ticket to go home for the Students. Anyone who can memorize the surah to be deposited that day, then he can go home first.

**d) Habituation of Obligation prayer in congregation**

The Habituation Program of congregational Dhuhur prayer, Ashar prayer and Friday prayer in Anak Saleh Elementary School is implemented by all Students and teachers every day in the Al-Waladhus Shalih Mosque and arranged as follows:

NO	Prayers Activity	Grade	Time
1	Dhuhur prayer	1 <sup>st</sup> - 6 <sup>th</sup>	Monday to Thursday
2	Ashar prayer	5 <sup>th</sup> -6 <sup>th</sup>	Monday to Wednesday
3	Jum'at prayer	4 <sup>th</sup> -6 <sup>th</sup>	Friday

Table 4.6 Habituation of Obligatory Prayer

While in school Students only had the opportunity to pray Dhuhur and Ashar prayers congregational, but the Anak Saleh Elementary School wants to continue this habit is not just in schools but also in their daily life. So that Anak Saleh Elementary School collaboration with parents works to constantly monitor the child's progress of obligatory prayer habits at home through Monitoring student activity book.

This monitoring book contains the obligatory prayers observation sheet that must be filled by the Students themselves, accompanied by parents and signed by parents.

This is done so that habituation is not only implemented obligatory prayer in school, but also embedded into the habit of Students daily life. In addition to being a habit, synergy between the school and parents in monitoring obligatory prayers can help shape personal honest of Students in their action.

**e) Habituation of Friday prayers**

This activities program was held on Friday at the time of Friday prayers. The Students are required to attend this event is Students for 5<sup>th</sup> to 6<sup>th</sup> Grade. The event was held at the Al-Waladhus Sholih mosque together with male teachers. Through this habituation Friday prayers, Students of 5<sup>th</sup> to 6<sup>th</sup> Grade taught procedures of Friday prayers directly to implement. In addition, Friday prayer is held specifically for men Students

**f) Female Activities**

On the same Friday, for a female students of 5<sup>th</sup> to 6<sup>th</sup> Grade are required to attend up female activities instead not join Friday prayers. In this Keputrian activity, formed Halaqah-halaqoh to discuss religious issues, especially regarding Keputrian. Hopefully, through this activity, female Students of 5<sup>th</sup> to 6<sup>th</sup> Grade can gain knowledge about the religious issues or at the same time sharing with teachers. Students 5<sup>th</sup> to 6<sup>th</sup> grade daughters in turn also get the opportunity to serve as presenters for others in groups

**g) Friday Charity**

This activity is also one of a series of religious activities on the Friday. Friday charity carried out by all the Students at each grade level. Friday charity is habituation of children on every Friday to have habit some charity. Any Students giving charity on a charity box in each class. Later, every Friday the results of the charity Students accounted for. Charity and donate from the Students used for various social things. Such as: to visit a sick child, visiting sick parents, visiting parents who have a baby, maternity benefit orphans and etc.

The purpose of this Friday Charity program is for children to get used to doing a good deed, have high social spirit and caring for others. Hopefully, this habit forming good personal of children in social.

**h) Program of Celebrating Islam Holiday**

Program activities PHBI (Celebration of the Great Islamic Holiday) are held every year on the Muslim holyday. This program is in collaboration directly with the principal by forming committees at each of the days of Islam. PHBI concept made into interesting activities for Students like:: Muharram celebration, The birth of Prophet Muhammad, Isra' Mi'raj and etc

**i) Pesantren Romadhon**

Ramadan lodge activities carried out one day at one month of Ramadan.

The implementation is divided into two types::

- **PONDAS(one day of Pondok Romadhon)**

For the lower classes, they carry out Pondok Romadhon just one day, not overnight.

- **PONDASEM (one day one night of Pondok Romadhon)**

For high class, they live and carry out Romadhon during day and night. They spend the night at school. Additionally, the cottage Romadhon activity usually by inviting children orphaned

**j). Rituals of Hajj**

The program of activities is being carried out when the Hajj season arrives. Program activities provide experiences to Students in order to feel and imagination as well as knowing the actual Hajj procedures.

**1) TARGETS OF ACHIEVEMENT AND INDICATORS**

After arranged the programs of religious activities that are expected to form a piety of students, then the next step is set targets and indicators of achievement expected from each grade level. Target and indicators achievement for each grade level are arranged in a "RELIGIOUS report cards".

RELIGIOUS report cards are a form of report cards of Students as a result of the evaluation of religious activities for one semester. Achievement of all targets set by the school and then assessed by the teacher on "RELIGIOUS report cards" in each class. It is also a form of evaluation of the religious activities that have been carried out by the Students. As for the assessment, not

only on the conditioning of religious activity in schools, but also monitoring the sustainability of habituation religious activities at home.

#### MEMORIZING HOLY QUR'AN PROGRAM SD ANAK SALEH 2013-2014

CLASS	SEMESTER	MATERIAL TO BE MEMORIZED
1 <sup>st</sup> Grade	First	An-Naas, Al-Falaq, Al-Ikhlash, Al-Lahab, An-Nashr, Al-Kaafiruun, Al-Kautsar, Al-Maa'uun, Quraisy, Al-Fiil, Al-Humazah, Al-'Ashr, At-Takaatsur
	Second	Al-Qaari'ah, Al-'Aadiyaat, Az-Zalzalah, Adh-Dhuhaa
2 <sup>nd</sup> Grade	First	Al-Bayyinah, Al-Qadr, Al-'Alaq, At-Tiin, and Al-Insyirah
	Second	Al-Lail, Asy-Syams, and Al-Balad
3 <sup>rd</sup> Grade	First	Al-Fajr, Al-Ghaasyiyah, and Al-A'laa
	Second	Ath-Thaariq, Al-Buruuj, and Al-Insyiqaaq
4 <sup>th</sup> Grade	First	Al-Muthaffifiin and Al-Infithaar
	Second	At-Takwiir and 'Abasa
5 <sup>th</sup> Grade	First	An-Nazi'at and An-Naba'
	Second	Yaa Siin (verse 1 to 40)
6 <sup>th</sup> Grade	First	Yaa Siin (verse 41 to 83)
	Second	Juz 'Ammah (Muroja'ah)

Table 4.7 Memorizing Holy Quram Program

**DAILY PRAY PROGRAM OF ANAK SALEH ELEMENTARY SCHOOL**

<b>CLASS</b>	<b>SEMESTER</b>	<b>MATERIAL TO BE MEMORIZED</b>
1 <sup>st</sup> Grade	First	Daily du'a; Asma'ul Husna 1, sleep, wake up, get in & get out of Bathroom, before and after meals
	Second	Asma'ul husna 2, Du'a of enter and out of the house, drive, before and after study, prayer saleh child, the parents, the good of the world and afterlife
2 <sup>nd</sup> Grade	First	Du'a chanting the Qur'an, kafarotul majlis, enter and out of the mosque
	Second	Du'a when wear and take off clothes, when in the mirror, and sholawat Nariyah
3 <sup>rd</sup> Grade	First	Do'a ask the intellectuality, Ayat Kursi
	Second	Du'a when sneezing, answer those who hear sneezing, du'a person who answered sneeze replies
4 <sup>th</sup> Grade	First	du'a when sick, visit the sick people, du'a Qunut
	Second	Reading tarji ', greeting when pilgrimage / pass the grave
5 <sup>th</sup> Grade	First	du'a safety please, please steadiness, and shalawat Thibbil Qulub
	Second	du'a when the rain and after the rain stopped, there was lightning, strong winds
6 <sup>th</sup> Grade	First	du'a ask mercy and wisdom, ask guidance to Allah
	Second	Ask to granted ideals, khusnul Khotimah, Sayyidul Istighfar



**PRACTICAL WORSHIP PROGRAM of ANAK SALEH ELEMENTARY**

**SCHO**

<b>CLASS</b>	<b>SEMESTER</b>	<b>MATERIAL TO BE MEMORIZED</b>
1 <sup>st</sup> Grade	First	Intention of wudhu, du'a after wudhu, and obligation prayer intentions
	Second	Reading and practice of prayer
2 <sup>nd</sup> Grade	First	Adzan & answers, prayer ba'da azan, Iqomah, Dzikir ba'da prayer
	Second	intentions of Sunnah prayer (rawatib & Duha), Du'a of Duha prayer
3 <sup>rd</sup> Grade	First	Intention tarawih prayer & Witr, Dzikir ba'da tarawih and witr
	Second	intentions of 'Idain Prayer ( Eid fitri & 'Eid al-Adha) and Practice prayer Idain
4 <sup>th</sup> Grade	First	Reading Bilal of Friday prayer
	Second	intention and prayer readings of Corpse, prayers Practices corpse, and Tahlil
5 <sup>th</sup> Grade	First	Table 4.8 Daily Prayer Program yamum, and Jama' prayer(taqdim & ...)
	Second	Intention and practice of Qoshor prayer, Prayer when in drive
6 <sup>th</sup> Grade	First	Intention and do'a sunnah Hajat & Tasbih, and practice of sunnah Hajat & Tasbih prayer
	Second	Sujud Sahwi, Sujud Syukur, and Sujud Tilawah

Table 4.9 Practical Worship Prayer

### **C. The Implementation Of Akhlak Teaching On Children Through Religious Activities At Anak Saleh Elementary School**

After defined the various planning akhlak teaching through religious activities program designed by Anak Saleh Elementary School, researchers further examined the implementation of these programs

#### **a). Habituation 5 S (Smile, Greeting, Sapa, Polite and Courteous)**

Through observation during the school researchers, proved that habituation 5 S has been quite effective in school. Students are always lined up for Salim to the teachers before entering the classroom. It is also felt when the researcher was at the time at school. Students also salim/greeting to researchers. Students as well as the attitude towards foreigners coming into their school environment. They used to always smile and courtesy to others.

However, there are some Students that should be reproved by his teacher when must apply polite to strangers people. In practice, the teacher plays an important role as monitors of children's behavior during school and its relationship with other people. With Greetings/Salim habituation, hopefully will be able to establish a personal Students are polite and courteous to the teacher

#### **b) Habituation of Dhuha prayer**

Habituation Duha prayer also goes very well. Duha prayer done right at 07.00. Children elementary school students had to independently direct Saleh prepare for Duha prayer congregation in their own classes.

Over the monitoring by researchers Duha prayer ever does not work for some time due to respect it. However, it turns out these activities remain to be implemented, although not at the usual hour set. It teaches Students to sincerely practice the Sunnah and make Duha prayer as tradition and culture in everyday life.

### c) **Habituation of Obligatory prayer in congregation**

Habituation obligatory prayer for Asr and also dhuhur goes well. Although the condition of low grade Students need firmness of teachers. For Low grade when students doing wudhu also receive mentoring the wudhu procedure of classroom teachers. so that they can conform to the ordinances of Islamic law. Conditions during the implementation of the obligatory prayer in congregation tolerable order, although when wirid and pray after wirid many Students are chatting each other.

Whole Anak Saleh Elementary School students and teachers out of class at 11:30 to jointly practicing Dhuhur prayers congregation in the Al-Waladus Salih mosque. Before the prayer begins with reading juz amma and praise led by a representative of the Students. Every male teacher have opportunity to become a priest of prayers according to the that have been scheduled

Before and after the obligatory prayers too Students accustomed to pray sunnah of qobliyah and ba'diyah. After prayers, followed by reading and prayer wirid together. Habituation of obligatory prayer was held together with all teachers to familiarize Students to get accustomed to the

obligatory prayers in congregation. And also to provide exemplary which can be modeled by Students through teacher who also performs the obligatory prayers in congregation.

Rawatib prayer seems to have become a habit, proved without any command to pray rawatib the Students directly already positioning themselves to pray sunnah ba'diyah or qobliyah.

The implementation of the obligatory prayers in congregation can order restrained because teachers always intensive in accompanying children. Teachers usually are in the middle place of their class to join pray at the same time monitor the child's prayer, habituation obligatory prayers in congregation. The prayers themselves can improve children's social life to others. They share a place to another person to pray rather narrow because of the limitations of the mosque So it looks personal morals as devout Muslims formed simultaneously social life.

#### **c) Everyday Learning Holy Quran/UMMI Method**

In practice, the learning method of Umm al-Quran is run very well. Ustadz / ustadzah who taught was indeed the professionals in their fields. The children were enthusiastic to learn the Koran. Quite often, researchers found religious teacher / pupil indiscipline punish ustdzah by memorizing short letters. And it turns out they raised their hands, although not punished for wanting to practice memorizing short letter. This marks the sight of people exiting them in reading the Holy Quran.

The teachers are also teaching patient and painstaking in educating children in reading the Quran. However, he also could be firm for child discipline problems. Although one or two kids may be a bit crowded and disturbing her, but the teacher can condition with a good grade.

Students who left behind a lesson from his friend, received less attention. So that the child be embarrassed or crowded themselves. However, learning the Holy Quran researchers saw sight of people exiting the children to learn the Koran. They love the Koran as a requirement to be a good believer.

#### **D. The Result of Akhlak Teaching Through Religious Activities at Anak Saleh Elementary School**

To evaluate the akhlak teaching through programs of religious activities designed by school, the teachers and parents provide evaluations or assessments on "Monitoring activities Learners Book" and assessment in Religious report card that will be created as a reference in assessing how the akhlak development of students through such religious activity.

From observations and interviews to classroom teachers and parents that researchers do, they say that the character development through activities in schools especially in religious affairs appears. As stated by one of the parents "My child has begun diligent prayer, and sometimes reminds me to prayer in congregation as taught in his school"<sup>7</sup>

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<sup>7</sup> Interview with parent on March 28, 2014

Similarly, as stated by classroom teacher, Mr. Nur Hadi, "was originally used to fairly difficult accompany the children to pray and so on, but now it has become their habit, by itself will do it"

From these evaluations, that is also what is expected of the school on student moral development, As said by Noor Jehhan, deputy principal field of student affairs, "one thing that we note, that we want through habituation of good morals will give creation to a tradition and hopefully Anak Saleh Elementary School will continue to carry out the tradition"<sup>8</sup>

Accordingly from Nurdiah as the principal of Anak Saleh Elementary School also adds "we hope that These habits to be a long time memory that will continue to grow in the future until they are adults, because learned in childhood is like to carve in stone while learning in old time like to carve on the water?"

Observations show that there is a change for the better on students who have been fostered through religious activities, namely (1) Increase the student worship habits, (2) ability to read Al-Quran students become better than before, (3) There is compliance in following activities religious.

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<sup>8</sup> Interview with vice principal of student affairs, Noor Jehhan M.Pd.I on March 26, 2014

## CHAPTER V

### DISCUSSION

#### **A. The Planning of Akhlak Teaching Through Religious Activities at Anak Saleh Elementary School**

Based on the results obtained from the Anak Saleh Elementary School on Akhlak Teaching on children through religious activities designed by the school is covering the planning, implementation and evaluation. At the planning stage, the efforts Anak Saleh Elementary School begin to develop a grand design as an implementation of the vision and mission of schools to establish learners noble. Therefore the grand design known as the five characters Anak Elementary School, namely:

1. Personal piety
2. Social Piety
3. Intellectual piety
4. Nation piety
5. Nature piety

Religious activity program designed by Saleh Elementary School Children is an effort to achieve the actual goal of Islamic education, as described by Arifin that: “The purpose of Islamic religion education is to instill taqwa and akhlak as well as establishing the truth in order to form a

personal virtuous human according to the teachings of Islam”.<sup>1</sup> As expressed by Endang Saifuddin Ansari that Islam is basically divided into three parts, namely aqidah, Sharia and akhlak.<sup>2</sup> Where all three parts are related to one another. So the Islamic Religious education is not only related to the issue of ritual, but also to establish personal who have good akhlak.

One of the most important traits in Islamic studies is the emphasis in the fields of akhlak, so it can be said that akhlak teaching is the soul of Islamic education in itself. Almost every figure in Islamic education is providing reviews and definition of education always instill the importance of planting akhlak into the soul of the children. This is in accordance with the functions of the education itself is not merely transferring knowledge, but also to guide and direct the children on the noble akhlak.

Akhlak is one of the three basic framework of the teachings of Islam. Aqidah, syariah and morals are three things related and cannot be separated. Akhlak as a result of the application of aqidah and syariah. Like a building, akhlak is the perfection of the building after the foundation and building was strong. So this why akhlak may not be realized in a person if he does not have a good aqidah and syariah.

So planning religious activities is trying to describe the theory of akhlak in actual activity. Design of religious programs arranged by Anak

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<sup>1</sup> M. Arifin, *Ilmu Pendidikan islam*, (Jakarta:Bumi aksara.1994) p. 41.

<sup>2</sup> Endang Saifuddin Anshori in Muhaimin, *Paradigma Pendidikan Islam; Upaya mengefektifkan Pendidikan agama islam di Sekolah*, (bandung: Remaja Rosdakarya, 2002) p.297.



Saleh Elementary School is to shape character through Aqidah and sharia. To produce the perfect man, akhlak must be preceded by the formation of Aqeedah and Shariah. As has also been exemplified by the Prophet Muhammad when he first sent was aiming for. improve morals. So the first stage of the Prophet Muhammad to the people of Mecca is the determination of Aqeedah. Furthermore, the people of Madina is the process of implementing Islamic law (sharia).

Anak Saleh Elementary School tried to design the pattern of akhlakformation of students through the integration of the entire learning activities in schools, one of them through the program of religious activities.

Religious activities program includes some activities that are more directed to foster akhlak on a personal level as a good Muslim and a social community. However, the formation of akhlak in Anak Saleh Elementary School is not only limited to religious activities program. However, all aspects of supporting the development efforts to produce a strong Islamic generations in the future. The scope of akhlak teaching through religious activities designed Anak Saleh Elementary School is to foster the following:

1. Love to: Allah, Rasul and religion
2. Love to: society, family, teacher, friends

The scope Yunahar Ilyas is also consistent with the opinion that divides akhlak discussion with six parts, namely:

1. Akhlak toward Allah swt.
2. Akhlak toward Rasulullah saw.
3. Personal Akhlak
4. Akhlak in family
5. Akhlak in society
6. Akhlak in nationality.<sup>3</sup>

In more detail, this is the following table of relations program religious activities Anak saleh Elementary School with discussion of akhlak.

No	Religious Activities program	Description
1.	Habituation of 5 S	<ul style="list-style-type: none"> <li>• Akhlak toward other people, society and social</li> </ul>
2.	Habituation of Dhuha prayer	<ul style="list-style-type: none"> <li>• Akhlak toward Allah, Akhlak toward Rasulullah ( doing sunnah deeds)</li> </ul>
3	Habituation of Obligatory parayer in congregation	<ul style="list-style-type: none"> <li>• Akhlak toward Allah SWT, Akhlak toward social</li> </ul>
4.	Habituation of everyday with Al-Quran learning and Memorizing Juz Amma	<ul style="list-style-type: none"> <li>• Akhlak toward Allah, Religion, sunnah of Prophet</li> </ul>
5	Habituation of Friday prayer	<ul style="list-style-type: none"> <li>• Akhlak toward Allah, akhlak toward social in society</li> </ul>

<sup>3</sup> Yunahar Ilyas, , *Kuliah Akhlak*, (Yogyakarta: LPPI UMY, 2004) p. 30.

6	Habituation of Keputrian	<ul style="list-style-type: none"> <li>• Akhlak of personal, religion</li> </ul>
7	Habituation of Friday Charity	<ul style="list-style-type: none"> <li>• Akhlak of social in society</li> </ul>

The Habituation programs are expected to be attached to the tradition that gave birth to the child who is always going applied. Because akhlak is the result of education, teaching, teaching and hard struggle and earnest. According to Imam Ghazali was quoted as Fathiyah Hasan argues if human behavior may not be modified, certainly the advice and guidance unnecessary. He stressed that if the akhlak it cannot accept changes undoubtedly fatwa, advice and education it is vacuous.<sup>4</sup>

#### **B. The Implementation of Akhlak Teaching on Children through Religious Activities at Anak Saleh Elementary School**

The findings data of the authors get on the implementation of Akhlak teaching through religious activities on the children at Anak Saleh Elementary School is a program of religious activities are going well.

Furthermore, the elaboration of Grand Design is described through a variety of programs designed by school activities. One is through a program of religious activities. The programs of these activities are as follows:

1. Habituation of 5 S (Smile, Greetings, Regards, Polite, Courtesy)
2. Habituation of Dhuha prayer
3. Habituation of Obligatory prayer congregation

<sup>4</sup> Fathiyah Hasan Sulaiman, *Sistem Pendidikan Versi al-Ghazali*, (Bandung: al-Ma.arif, 1986), p.66.

4. Habituation of memorizing juz Amma
5. Habituation of Friday prayer
6. Habituation Friday Charity

The entire school component supporting achievement of the akhlak teaching of student. Students also enthusiastically participated in religious activities designed school. As in the habituation of obligatory prayer or Duha prayer, they immediately position themselves carry out these activities without orders. So it is same with learning and memorizing Holy Qur'an Juz Amma. Students are excited to add lessons on the Holy Qur'an and tried to memorize the surah are well defined. It also shows that the conditioning program can make children love to God, Holy Qur'an and the prophet. Thus increasing the formation of self into a noble human being. The method used in akhlak teaching through religious activities at Anak Saleh Elementary School include: habituation, exemplary, and advice.

This Habituation method in line with what was said by M.D Dahlan was quoted as saying by Hery Noer Aly that is Habituation is the process of cultivation of the habit. Are habitual (habit) is a way of acting that is persistent, uniform and almost automatically (almost unconscious by the culprit).<sup>5</sup> Such conditioning can be conducted to familiarize the behaviors, skills, skills and mindset. This conditioning aims to make it easier to do so. As someone who has had a certain habit will be able to do it with ease and

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<sup>5</sup> Hery Noer Aly, *Ilmu Pendidikan Islam* (Jakarta: Logos Wacana Ilmu, 1999 ) p. 134.

pleasure. Even something that has been habituated and eventually became a habit in young age it is difficult to change and persists until today.

This looked from the research findings that with this habituation is children automatically had undergone religious activities are designed with the school itself. And this is what is expected by Anak Saleh Elementary School through the habituation method. The children become accustomed to daily reading, studying and memorizing the Holy Qur'an, and also doing the obligatory prayer in congregation and also Sunnah deeds.

Besides through habituation, to reinforce the child's understanding of the events he do, the role of the teacher as a student assistant is needed. In this case the teacher also gives reinforcement in the form of giving advice. Abdurrahman al-Nahlawi as quoted by Hery Noer Aly said that the advice is an explanation of truth and benefit with the aim of avoiding people who advised of danger and show it to the path that will bring happiness and benefits.<sup>6</sup> In this method of advising educators had ample opportunity to direct students to a variety of good and benefit of the people. In between using the Qur'an stories, well the story of Prophet Mohammed as well as a lot of people of the former contains lessons that can be learned.

This looked from the habits of the teachers after Duha prayer in congregation, teachers usually give advice / mauidhoh hasanah to students about 5 minutes. This is done before having the learning activities, so children always remember his duty as a good student.

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<sup>6</sup> Hery Noer Aly, *Ilmu Pendidikan Islam* (Jakarta: Logos Wacana Ilmu, 1999 ) p. 190.

Teachers are also in practice indirectly provide exemplary that can be emulated by the students. This is evident from the participation of the teachers of religious activity programs designed school. So that students can take an example of what the teacher do.

The implementation of Akhlak teaching on children Through Religious activities at the Anak Saleh Elementary School can run well because of the variety of factors that support, such as:

1. conducive School atmosphere to learning and worship
2. Exemplary teachers were very high
3. High Commitments of school
4. Compactness all elements of the school
5. A good system
6. Intensive assistance from teachers
7. Good Cooperation between school and parents

Based on several factors supporting above, the religious activities for teaching morals in Elementary School Children's Saleh can run as expected by the school and parents.

### **C. The Result of Akhlak teaching on Children Through Religious Activities at SD Anak Saleh Elementary School**

The result of Akhlak teaching on Children Through Religious Activities at SD Anak Saleh Elementary School is seen from the change in attitude and behavior during study in Anak Saleh Elementary School.

For the results achieved through religious activities, Anak Saleh Elementary School using "Religious report cards" as a form of evaluation of the religious activities conducted during one semester for each grade level.

The results of this akhlak development cannot be certainty measured, because the akhlak development is a process that continues over time. The results achieved from akhlak teaching through religious activities can know from the observations and interviews. Although still not completely perfect, but the attitudes and behavior that is displayed by students of Anak Saleh Elementary school showed good development. This is Example of Religious Raport below:



## RELIGIOUS REPORT

ANAK SALEH ELEMENTARY SCHOOL

SEMESTER II TAHUN PELAJARAN 2013/2014

**Name** BRILIAN ANALEKTA                      **Kelas : IV ( HONEST**

NO	ASPECTS OF ASSESSMENT	score	description
1	<i>Ummi/ Al-Quran learning (</i>	B-	Naik

	Jilid V)		
2	<i>Hafalan Surat-surat pendek :</i>		
	Semester I		
	Al – Muthaffi'in (36 ayat)	C	Jumlah ayat yang dihafal : 14
	Al – Infithaar (19 ayat)	B-	Jumlah ayat yang dihafal : 10
	Semester II		
	At – Takwiir (29 ayat)	B	Jumlah ayat yang dihafal : 29
	`Abasa (42 ayat)	K	Jumlah ayat yang dihafal : 0
3	<i>Ibadah Praktis:</i>  Semester I		Alhamdulillah ananda bisa mempraktekkan sholat jenazah dengan baik dan sempurna,



	<ul style="list-style-type: none"> <li>• Niat Sholat Jenazah</li> </ul> <p>Semester II</p> <ul style="list-style-type: none"> <li>• Bacaan Sholat Jenazah</li> <li>• Praktek Sholat Jenazah</li> </ul>	<p>B</p> <p>B</p> <p>B</p>	<p>mulai niat, bacaan dan rukun sholat jenazah</p>
<p><b>KOMENTAR</b> Perbanyaklah membaca dan menghafal al-qur'an, karena membaca dan menghafal al-qur'an di usia muda bagai mengukir di atas batu.</p> <p><b>SARAN</b> Dekatkanlah dirimu pada al-qur'an dengan cara; membaca, menulis, menghafal, dan mempelajarinya. Niscaya engkau menjadi mulia karenanya.</p>			

Source: Documentation of Anak Saleh administration of class<sup>7</sup>

Table 5.1 Religious Raport

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<sup>7</sup> Documentation of Anak Saleh administration

### TEACHER MONTHLY REPORTATION

NO	Activity of Learning	Score			
		E	G	F	L
<b>A. PREPARATION OF LEARNING</b>					
1	Arrive at the class on time				
2	Always bring necessary				
3	Collect the homework on time				
<b>B. FOKUS OF LEARNING</b>					
1	Sholat Dhuha				
2	Reading short surah				
3	Tilawati/ Al-Quran program				
4	English competency				
5	Reading/speaking competency				

6	Mathematic competency				
7	Motoric competency				
C. SOCIAL AND CHARACTER DEVELOPMENT					
1	Respect				
2	Independence				
3	Cooperation				
4	Commitment				
5	Critical Thinker				
6	Curriosity				
7	Confidence				
8	Emphaty				
9	Braveness				
10	Discipline				

<b>Teacher Comment:</b>	<b>Parent Comment:</b>
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From the example of religious report cards above, then akhlak developments evaluated to improve and develop students' akhlak development continuously. But overall Observations show that there is a change for the better on stu

Table 5.2 Teacher Monthly Reportation

ious activities, namely

(1) Increase the student worship habits, (2) ability to read Al-Quran students become better than before, (3) There is compliance in following activities religious.

## CHAPTER VI

### CONCLUSION AND SUGGESTION

In this chapter, the writer tries to give the conclusion and suggestions based on the research findings that had been gained after conducting the research.

#### **A. Conclusions**

Based on the result of data calculation on the previous chapter, can be drawn that The Implementation Of Akhlak Teaching On Children Through Religious Activities At Anak Saleh Elementary School consist 3 part, such as: <sup>(1)</sup> Planning, (2) Implementation, and (3) Result. So, the author can be drawn the conclusion as follows :

1. **The Planning of Akhlak Teaching on Children through Religious Activities** designed based vision, mission , curriculum and the goals of school that developed into Grand Design of Five Character of Anak Saleh, namely: Personal piety, Social piety, Intellectual piety, Nation piety, and nature piety. Then arranged some program of religious activities.
2. **The Implementation of Akhlak teaching on Children Through Religious activities At Anak Saleh Elementray School** done by some religious activities program are.: Habituation of **5S** (Smile, Regards, Greeting, Polite and Courteous), habituation of Dhuha prayer, Everyday Al-Quran learning, Habituation of Obligatory prayer

congregation, Habituation of Friday prayer, Habituation of Female activities, and Habituation of Friday Charity . Then annually Religious activities program. The Implementation using habituation methods, exemplary, and advisory.

3. **The Result of Akhlak teaching on children through religious activities at Anak Saleh Elementary School** performed with monitoring regularly by classroom teachers in “monitoring student books” and assessment in Religious report card. Besides conducted by the school as educators, parents participate in collaboration with the school to monitor akhlak teaching through religious activities on the development of their children by writing monitoring student book in the form of daily practice such as praying and reading the Quran. But, the result of akhlak teaching on children through religious activities still continuously. Observations show that there is a change for the better on students who have been fostered through religious activities, namely (1) Increase the student worship habits, (2) ability to read Al-Quran students become better than before, (3) There is compliance in following activities religious.

#### **B. Suggestions**

In line with the conclusion previously, here are some suggestions that can be given in relations to the writer conclusion, and hopefully anyone who read this Thesis can take the benefits. The suggestions are as follow:

1. For the school to continue to develop the akhlak teaching on students, especially through religious activities. To carry out the akhlak teaching on students required an active role and commitment of the entire the school parties to achieve a common goal
2. To the Coordinator of Religious activities are more coordinated and enhanced performance in order to create akhlak teaching on students through programs of religious activities effectively and efficiently
3. For classroom teacher / teacher assistant in order to always provide examples and advice in developing a noble character of their students in a fun and striking directly at the heart of students. And always accompany students in religious activities well
4. For parents to always participate and cooperate with the school in monitoring student character in the home environment. And participate directing students toward a better development. In order for students who have achieved a noble akhlak as expected by the school and parents.
5. For students to keep learning seriously and always act in accordance with the teachings of the religion of Islam wherever and whenever you are.

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**YAYASAN PENDIDIKAN ANAK SALEH**  
**SEKOLAH DASAR ANAK SALEH**  
(ANAK SALEH Islamic Elementary School)  
Childfriendly Based Creative Islamic School

Kantor: Jalan Arumba No.31 Malang Telp.(0341) 487088 e-Mail: mail\_anaksaleh@yahoo.com website: www.anaksaleh.sch.id

**SURAT KETERANGAN**

Nomor : 199/HE/SDAS/YPAS/IV/2014

*Bismillahi ar- Rahman ar- Rahiim*

Yang bertanda tangan di bawah ini:

Nama : **NURDIAH RACHMAWATI, S.Pd., M.Pd.**  
Jabatan : **Kepala SD Anak Saleh Malang**  
Alamat : **Jalan Arumba No.31 Kel. Tunggutwulung  
Kecamatan Lowokwaru Kota Malang**

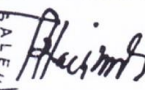
Menerangkan bahwa :

Nama : **LUCKY LATHIFAH**  
NIM : **10110098**  
Fakultas / Jurusan : **Ilmu Tarbiyah dan keguruan / Pendidikan Agama Islam**

Telah melakukan penelitian di SD Anak Saleh Malang mulai bulan Maret sampai dengan April 2014, dengan judul "*The Implementation Of Akhlak Teaching On Children Through Religious Activities (Case Study at Anak Saleh Elementary School)*".

Demikian surat keterangan ini dibuat untuk dipergunakan sebagaimana mestinya.

*Billahi at-taufiq wa al-hidayah*

Malang, 07 April 2014  
Kepala SD Anak Saleh Malang,  
  
Nurdiah Rachmawati, S.Pd., M.Pd.

Tembusan:

1. Yth. Ketua Yayasan Pendidikan Anak Saleh
2. Arsip



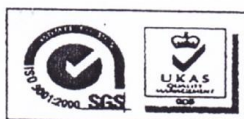
**BUKTI KONSULTASI SKRIPSI**  
**JURUSAN PENDIDIKAN AGAMA ISLAM**

Nama : Lucky Lathifah  
NIM : 10.11.0098  
Judul : The Implementation of Akhlak Teaching on Children Through Religious Activities (Case study at Anak Saleh Elementary School)  
Dosen Pembimbing : H. Ahmad Nurul Kawakip, M.Pd, M.A

No	Tgl/Bln/Thn	Materi Bimbingan	Tanda Tangan Pembimbing Skripsi
1	27/03/2014	Chapter IV	
2	28/03/2014	Revisi Chapter IV	
3	29/03/2014	Chapter I - IV	
4	02/04/2014	Chapter V	
5	03/04/2014	Chapter VI & Abstract	
6	04/04/2014	Chapter All	
7			

Malang, .....10..... April..... 2014.....  
Mengetahui,  
Kajur PAI

Dr. Marno Nurullah, M.Ag  
NIP. 197208222062121001



Certificate No. ID08/1219

## **APPENDIXES III**

### **DOCUMENTATION GUIDELINES**

1. History of founding Anak Saleh Elementary School of Malang
2. Vision, mission and goals of Anak Saleh Elementary School of Malang
3. Organization structure of Anak Saleh Elementary School of Malang
4. Religious activities program of Anak Saleh Elementary School
5. Monitoring Student book of Anak Saleh Elementary School
6. Implementation of Akhlak teaching through religious activities at Anak Saleh Elementary School of Malang
7. Evaluation of Akhlak teaching through religious activities at Anak Saleh Elementary School of Malang

## **APPENDIXES IV**

### **A. INTERVIEW GUIDELINES**

#### **a) Interview With Headmaster Of Anak Saleh Elementary School**

1. What is the background of the founding of this school?
2. What is the hallmark of this school possessed compared to other schools?
3. What is your vision as the principal for development this school?
4. What are the things that are prepared by the school to achieve the school's vision?
5. How does this school view the importance of akhlak teaching on students?
6. What are the efforts made by the school for akhlak teaching?
7. How does the whole school commitment to akhlak teaching?
8. How is the visible results after implementation of akhlak teaching in this school?
9. Do religious activities support Akhlak teaching in school?
10. How is the respond of parents to the akhlak teaching in this school?

#### **b) Interview With Vice principal of curriculum**

1. What curriculum is used by the school?
2. Does the school also complement with internal school curriculum?
3. What is the purpose of the internal curriculum?
4. Does the school curriculum also supports internal akhlak teaching to students?
5. How to implement a curriculum for akhlak teaching in this school?
6. What are the akhlak teaching related with religious activities programs?
7. Who is the person who responsible of religious activities?
8. How is the implementation of the Religious activities program?
9. How to measure the results of religious activities program on students?

## **APPENDIXES V**

### **c) Interview with Vice principal of student affair**

1. What vision of Anak Saleh Elementary School?
2. How to implement this vision in student activities?
3. What efforts are designed by the school to establish the noble akhlak?
4. What are the religious activities programs that support to akhlak teaching?
5. Who are responsible of the success of religious activity program?
6. How do I find out the results of the akhlak teaching of students?
7. Is there cooperation between school and parents?

### **d) Interview with Coordinator of Religious Activities Program**

1. What are the religious activity program designed in Anak Saleh Elementary School?
2. What is the purpose of these religious activity?
3. Which programs of religious activity related to akhlak teaching?
4. Is there a target achievement of each religious program activities?
5. How is the evaluation of religious activities program on each student?
6. Is there any person who responsible for each these religious activities program?
7. How the implementation of religious activities programs in order to go well?

### **e) Interview with Classroom teacher**

1. What are the religious activity programs designed by school to students?
2. How is the role of the classroom teacher for religious activity program?
3. is there any obstacle in assisting students in participating in religious activities?
4. How is to know the result of moral guidance to students through such religious activity?



## **APPENDIXES VI**

### **f) Interview with parents**

1. Is there cooperation between the schools and parents?
2. How is the role of parents to support religious activities for akhlak teaching of students in the school?
3. Are there connecting books between teachers and parents?
4. How do the visible results of the akhlak teaching on student through the religious activities?
5. Does parent support the religious activities program designed by the school to form a noble character in children?

### B. OBSERVATION GUIDELINES

#### a) Field Note

Method of data collection:	Observation
Date	: Tuesday, March 18, 2014
Time/Room	06.55 – 12.00/ Around of School
Location	: Anak Saleh Elementary School

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#### 1. Description

In the early stages, the authors carry out in-depth monitoring to determine the initial state of the akhlak teaching activities on children. When writers start observation at 6:55 am, it appears the students lined up in a row in front of their own classes. And also looks the teacher in front of them. After that, they look forward to one by one in a neat headed to the teachers who are in front. It then looks one by one start Salim to his teachers.

After all students came to the class, looks female students prepare themselves to wear mukenah existing in their own classes. Besides it, male students immediately prepared to take the mat and skull cap that also exist in the classroom. It Looks classroom teachers monitor and oversee activities for the students to pray at the time. It is not much different from the lower classes were upstairs. Although still small, they look well prepared to start the prayer time. It appears there is one student who took the lead. While the classroom teacher to monitor the activities of the morning prayer.

After prayer, they began to read the sura from Juz Amma. each class hear the same tone, which read the letters in the Qur'an. For the lower classes, although when reading the many sura, but they are still joking, but they seemed to enjoy the activity.

## **APPENDIXES VIII**

It is seen from the way they are read a sura with loud tones and energetic. As with the high-class, they look wise to read the Quran. It is visible to no students were joking with another friend.

After they finish reading the Holy Quran, then looks students from downstairs exit from the class with a book reading "UMMI." Apparently, they gathered with new teachers to learn the Holy Qur'an. Teachers with a passion teach how to read the Quran well to students. They also seemed enthusiastic to follow teacher instructions.

At around 08.30, learning the Holy Qur'an is terminated. And teachers gathered together with other teachers who seem teaching the Holy Quran in Anak Saleh Elementary School. It is seen from the clothing worn these teachers are not the same as teachers in the classroom.

At 09.00 pm, the teachers who teaching the Holy Qur'an is seen back teaching the Quran to a different class. This time, it looks to learn Holy Quran is a low-grade student. This activity looks ends around 10:00 p.m. After that, the students rest with poured out of the classroom. After that, there were no religious activities outside the classroom until the time dhuhur prayer arrives.

### **2. Interpretation**

From the early stages of this observation, it seems that Anak Saleh Elementary School applying some religious activities designed by school to students.

## APPENDIXES IX

### b) Field Note

Method of data collection	: interview and Observation
Date	: Wednesday, March 19, 2014
Time	: 06.55 – 12.00
Location	: Headmaster office
Data Source	: Nurdiah Rachmawati, S.Pd

---

### 1. Deskripsi data

Mrs Nurdiah Rachmawati, S.Pd is principal Saleh Elementary School Children. He received the author to conduct an interview with warm. it Located at the principal's office, in addition to the space Administration. Looks at the principal's room, displayed a lot of trophies. it is From competition of science, religious, sports and arts. Then the author began the interview by asking the question of privilege Anak Saleh Elementary School. What are the vision and purpose the Anak Saleh Elementary School.

Anak Saleh Elementary School is a school that wants to form a personal piety, social, intellectuality, nationality and naturalness. So that the programs of activities designed to implement the goals. One is through religious activities. All activities are designed in school cannot be separated from one another. it is Because whole activities interconnected and interrelated to achieve school goals.

Religious activities at the Anak saleh Elementary School Malang performed with various activities, including; habituation 5 S (smiles, greetings, regards, polite and courteous) activities Duha prayer, Dhuhur prayer in congregation, Friday prayer in congregation, learning to read the Holy Qur'an are guided by the teacher of Ummi foundation, Friday charity and celebration on the big day Islam. Activities that have

## **APPENDIXES X**

been mentioned authors above is some akhlak teaching effort through co-curricular activities of the school. The others can be through the teaching and learning activities in the classroom and extracurricular.

### **2. Interpretation**

From this interviews and observations discovered results that Anak Saleh Elementary School purpose is summed up in the Five Character Anak Saleh: personal piety, Social piety, Intellectual piety, nationality piety and nature piety. All activities are designed school interlinked with each other / integration to achieve that goal. Between through religious activities programs that include: the habituation of 5 S, Dhuhur prayer in congregation, Ashar prayer in congregation, Everyday learning Quran, Friday Charity.

DOCUMENTATION



Picture 1: Building of Anak Saleh Elementary School



Picture 2: Gate of Anak Saleh Elementary School



Picture 3: Inside of Anak Saleh Elementary School

## APPENDIXES XII



Picture 4: Ritual of Hajj at Anak Saleh elementary School



Picture 5: Habituation of Dhuha Prayer

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Alamat : Jl. A.Yani No 106 Mojolegi Mojoagung  
Alamat di Malang : Ma'had Sunan Ampel Al-Aly UIN MALIKI  
Nama Orang tua : Drs. H. Sonhaji Hasan  
Nama Orang tua : Hj. Siti Mutiati Zuhriah  
Emai : luckylathifah@gmail.com

• **Jenjang Pendidikan**

a. Pendidikan Formal

1. TK Dharma Wanita Mojolegi Mojoagung Jombang (1996-1998)
2. SDN SUDIMORO 3 Bululawang Malang (1998-2004)
3. SMP Al-Munawwariyyah Bululawang Malang (2004-2007)
4. SMA NEGERI 3 JOMBANG (2007-2010)
5. S-I Jurusan Pendidikan Agama Islam Fakultas Ilmu Tarbiyah dan Keguruan Universitas Islam negeri Maulana Malik Ibrahim Malik

b. Pendidikan Non Formal

1. Pondok Pesantren Al-Munawwariyyah Bululawang Malang (2001-2007)
2. Pondok Pesantren Sunan Ampel Jombang (2007)
3. Pondok Pesantren Roudhatul Qur'an Annur Jagalan Jombang (2007-2010)
4. Ma'had Sunan Ampel Al-Aly (MSAA) Universitas Islam Negeri Maulana Malik Ibrahim Malang

• **Organisasi**

1. Anggota Pramuka SDN SUDIMORO 3 BULULAWANG (2003-2004)
2. Devisi Bidang Keagamaan OSIS SMP Al-Munawwariyyah (2004-2006)
3. Devisi Bidang Keagamaan Remaja Masjid (REMAS) SMAN 3 Jombang (2008-2009)
4. Musyrifah Mabna Ummu Salamah Devisi Ta'lim Al-Quran Ma'had Sunan Ampel Al-Aly Universitas Islam Negeri Maulana Malik Ibrahim Malang (2011-2012)



## APPENDIXES XIV

5. Musyrifah Mabna Asma' Binti Abu Bakar Devisi Ta'lim Al-Quran Ma'had Sunan Ampel Al-Aly Universitas Islam Negeri Maulana Malik Ibrahim Malang (2012-2013)
6. Musyrifah Mabna Ummu Salamah Devisi Ta'lim Al-Quran Ma'had Sunan Ampel Al-Aly Universitas Islam Negeri Maulana Malik Ibrahim Malang (2013-2014)
7. Pengurus Devisi Mudarosa Haiah Tahfidzul Qur'an (HTQ) Universitas Islam Negeri Maulana Malik Ibrahim Malang (2011-2012)
8. Coordinator Devisi Munaqosyah Haiah Tahfidzul Qur'an (HTQ) Universitas Islam Negeri Maulana Malik Ibrahim Malang(2012-2013)
9. Dewan Permusyawaratan Haiah Tahfidzul Qur'an (HTQ) Universitas Islam Negeri Maulana Malik Ibrahim Malang(2013-2014)
10. Pengurus Devisi Seni dan Budaya Lembaga Kajian dan Penelitian (LKP2M) Universitas Islam Negeri Maulana Malik Ibrahim Malang(2011-2012)

### • **Karya Ilmiah**

1. Penelitian Tindakan kelas dengan judul; “Penerapan Metode *Role Playing* Pada Materi Jual Beli Dan Khiyar Untuk Meningkatkan Motivasi Belajar Siswa Kelas X-D Man Jombang Semester Genap Tahun 2013/2014”
2. Skripsi dengan judul : “ The Implementation of Akhlak Teaching on Children Through Religious Activities (Case Study at Anak Saleh Elementary School of Malang)

### c. **Study Ilmiah**

1. Observasi ke SMP YIMI Gresik
2. Observasi ke SMA Muhammdiyah Gresik