

## Implementation of Learning from the Book of Fadilah Amal in the Formation of Morals in Santriwati at the Ta'mirul Islam Islamic Boarding School, Surakarta

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### Abstract

Students' morals will be formed according to what is taught by parents or closest family members, but often the good morals that have been formed within students can be damaged due to influences from the external environment, so school is the second place for forming good morals for students. This research aims to analyze the process of moral formation through learning the Book of Fadilah Amal in Islamic boarding schools. The research method uses a case study. Data collected through interview observation and documentation. The principal and teacher/homeroom teacher as research subjects. The results obtained from the research stated that students had followed the learning of the Book of Fadilah Amal, but there were some students who did not behave well towards their surroundings, because during the learning process they joked a lot, came late and did not practice what had been taught by the teacher. Teachers must be more assertive in teaching and students must be more focused during the fadhilah Amal learning process so that what the school and teachers aspire to is achieved.

**Keywords:** Formation of Morals, Teaching Fadilah Amal

### INTRODUCTION

What is becoming a problem in the world of education along with developments in this era is the decline in good morals. An important factor in the world of education according to Islamic educational philosophy is moral development. Moral virtue is considered the main target in Islamic education. Islamic education is an educational process that refers to the formation of morals or personality. (Badrus Zaman and Kusumasari 2019, 235)

In this increasingly global era, the demand for quality and broad-minded human resources is not only in the field of general knowledge, but must also be based on good morals, so that they are able to control themselves from the permissive cultural influences that accompany the development of science and technology. that technology. It is indicated that the crisis that is hitting Indonesia today does not only have a material dimension, but has also entered the area of religious morals. This is triggered by the absence of strong religious knowledge. (Mawangir 2018)

The more the times progress, the faster children's morals decline. Supported by the increasingly rapid development of electronic devices. Thus, moral education is the substance of Islamic education, so that if in an Islamic

education process there is failure from a moral perspective, then the educational process has failed. (Islam et al. 2020)

Children and young people have multiple responsibilities that are important for them to carry out during their lifetime. First, they are entrusted with protecting the important gains their nation has achieved. Second, they must participate with their own capacity to use all the potential they have to improve the quality of life of their nation. That's why Islam really emphasizes the importance of children's education. The Koran contains many rules that protect the lives of children, and also guides and regulates their way of life. Apart from regulating the lives of children, families and society, Islam also takes into account the relationships between them all, and this means that if changes or damage occurs to one, it will affect all of them. (Ainusyamsi 2021)

Several researchers have studied the evaluation of moral education for students. Nurrohmah and Subiantoro discussed the tendency for aggressive and explosive behavior patterns in adolescents. Teenagers really like freedom and don't like the restrictions placed on them. If they get the opportunity to exercise freedom, they will make good use of it and do it without thinking

twice. These behavioral factors are influenced by the immature development of adolescence in terms of the development of social cognition, the development of moral reasoning and the development of a poor understanding of religion; inadequate family attention and the negative influence of "gangs". They also feel how valuable attention from family is. When facing difficulties, it is felt that the family is the one who thinks about the solution. (Yogyakarta and Socio-religious-educational 2020)

Euis Rosyidah in her research which discusses the efforts of Islamic religious education teachers in forming morals through learning TPQ Al-Azam can be said to be successful, you can see from the graduates. all graduates have memorized short letters of at least 24 letters in juz 30 plus memorized daily prayers. This shows that the teacher's efforts in forming students' morals and faith are very strong, teachers try as much as possible to develop their students. In forming students' morals, not all students are easy to direct, there are some students who are difficult to direct in a better direction. One way to guide students who are difficult to manage is by paying more attention to these students. And this has been proven, students who were previously hard-hearted can be soft and easily turned around by educators. (Rosyidah 2019)

According to Fitri and Desy, in their research on the role of Islamic religious education teachers in the formation of student morals at SMP Negeri 2 Diwek, they focused on four roles, namely: Teacher as Educator, Teacher as Guide, Teacher as Motivator, Teacher as Evaluator. Meanwhile, the aim of forming student morals at SMP Negeri 2 Diwek is to produce moral students who have good behavior according to Islamic teachings both in the school environment and in society, namely having good morals, being tough, being polite in speech and deeds, being noble in behavior and temperament, being wise, perfect, civilized, sincere, honest and holy. And using several methods, namely stories, habituation, example and demonstration. (MBAGO and NAELASARI 2021)

The literature review above has a common theme, namely the evaluation of moral education. The aim of the researchers is to evaluate moral education for adolescent students in school institutions. The difference lies in the place of research and the object being studied. The similarity is that the research was carried out in schools equivalent to junior high schools. The innovation of this research is to focus on moral formation in learning using the book, Fadilah Amal.

## RESEARCH METHOD

This research uses a qualitative descriptive method with a case study approach. The descriptive method is a problem-solving procedure that is investigated by describing the current subjective/objective situation based on visible facts. The research subjects consisted of 2 people, namely the homeroom teacher and the teacher. Data collection techniques include observation, interviews and documentation. Data analysis in this research was carried out using interactive analysis techniques which consist of four components.

The first is data reduction, namely summarizing, selecting and focusing on the main things. Look for themes and patterns

## DISCUSSION

### Understanding Moral Formation

Morals are a state of the soul, this state causes the soul to act easily as a sign of thinking and considering deeply. Morals are human characteristics that are spontaneous, not temporary and do not require consideration and encouragement from outside. Morals are still neutral and do not show the good and bad things that humans do. (Amen 2021)

Morals contain several meanings including:

1. Character, namely the inner nature that is formed by humans without wanting it without trying.
2. Custom, namely the inner nature that humans strive to achieve through education and training, namely based on desire.

3. The scope of character includes things that become habits and things that are attempted so that they become customary. (Wibowo 2016)

The first factors that influence the formation of morals are the customs of the community environment, various forms of social order, the customs and customs of a person's life which are carried out repeatedly so that it is easy for a person to do them spontaneously.

#### **Aims of Moral Education**

The aim of moral education is to form people who are faithful, devout, have noble character, are advanced and independent so that they have high spiritual resilience and are able to adapt to the dynamics of societal development. It turns out that faith and morals are very closely related. The form of a person's faith is manifested through his morals, if he has faith then he will reflect good morals and vice versa. (Badrus Zaman and Kusumasari 2019)

وَأَتَّكِنُ مِنْكُمْ أُمَّةً يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

Meaning: "And let there be among you a group of people who call to virtue, enjoin what is good and forbid what is evil; they are the lucky ones". Al-Imran: 104

#### **IMPLEMENTATION OF LEARNING THE BOOK OF FADILAH AMAL IN THE FORMATION OF MORALS**

It is an obligation for schools or Islamic boarding schools to teach good morals using various methods to their students or female students. The Ta'mirul Islam Islamic Boarding School applies the study of the Book of Fadilah Amal as a way of forming morals as taught by Rosulullah SAW and his friends. The method of implementation is that the female students are gathered in a room and then asked to sit cross-legged together like a prayer saf so that there are no demons between one another. So that the lessons learned can enter the heart and understand the messages contained in every story of Rosulullah SAW read by the teacher.

Students are required to listen solemnly and are not allowed to joke, talk to themselves or become sleepy. At the end of the meeting, an evaluation is held to check the students' understanding of the material presented by the teacher. And after teaching these materials, female students are obliged to apply them in their daily lives so they don't forget what they have been taught by the teacher. The material taught is in the form of manners for humans regarding the surrounding environment or etiquette regarding women who are obliged to behave as women should, such as lowering their gaze, maintaining their private parts, guarding their voice, not showing jewelry except what is normally visible and so on. And you must apply it in everyday life.

#### **RESULTS OF THE IMPLEMENTATION OF LEARNING THE BOOK OF FADILAH AMAL IN THE FORMATION OF MORALS**

The results of observations on the implementation of Fadilah Amal's learning in the formation of morals of female students at the Ta'mirul Islam Islamic Boarding School show that many factors influence the continuity of the Fadilah Amal learning process. The internal factors are: female students' puberty which makes them a little difficult to manage and rebellious, less obedient to the rules that have been set and what they have learned is not applied in everyday life. Meanwhile, external factors are: the playing environment because every child has a different character, sometimes female students choose the wrong friends or are easily influenced to do bad things and the living environment is not good.

#### **Evaluation**

Teachers must be stricter towards female students who behave badly during the learning process or after the learning process, which of course takes a good approach towards female students during puberty. Students are obliged to obey the teacher's orders because moral education is very important for them.

#### **CONCLUSION**

Based on the results of the author's analysis, moral education is very important,

especially for women. The nature of women is where Islam does not try to destroy it or kill it but regulates it. There is behavior of Muslim women that is considered inappropriate that develops in society, due to a lack of understanding of moral education.

The moral education for women is: Behaving politely towards older people and loving the younger ones and lowering one's gaze with the aim of maintaining a woman's dignity, guarding one's genitals, meaning guarding against adultery, not showing jewelry except what is normally visible, meaning don't deliberately provoke of the opposite sex with the clothes or accessories she wears, the recommendation to cover her chest means wearing a hijab in accordance with Islamic law.

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