

# THE DEVELOPMENT OF *AKHLAK KARIMAH* VALUE BASED INTEGRATIVE LEARNING MODEL IN MADRASAH

## ABSTRACT

The current study uses a qualitative technique with a phenomenological research type and descriptive methodology to build an integrated learning model based on the *akhlak karimah* values in Madrasah. Data for the study were gathered through interviews, observations, and reading of supporting document. As research informants, Madrasah teachers who taught a variety of courses at the Ibtida'iyah, Tsanawiyah, and Aliyah levels in Lombok participated in this study. The findings of this study demonstrated that the learning model was developed by employing all integrated learning components to investigate the *akhlak karimah* values that is defined as affective domain objectives. These values are the outcome of identification in accordance with the needs of the students. Furthermore, it appears in the plan through the utilization of student-centered integrated learning. The current plan's implementation is similar, and it concludes with a commitment.

Keywords: Utilization, Learning components, *Akhlak karimah* values

## INTRODUCTION

Until an unpredictable time limit, *akhlak karimah* value study is always considered actual. There are four reasons that make *akhlak karimah* a hot topic in Indonesian Islamic education research. First, according to Murtadha Muthahari, theologically, *akhlak karimah* is the core of Islamic teachings (Darwis, 2016); second, Athiyah Al-Abrasyi stated that the formation of *akhlak karimah* values is one of the main objectives of Islamic education (Rosyadi, 2009); third, *akhlak karimah* is one of the main goals of national education as revealed in article 3 of the National Education System Law number 20 of 2003 (Khunaifi & Matlani, 2019); and fourth, recently, Research supports the last reason. In cross-sectional research, 69.7% of 369 11–16-year-olds were delinquent (Tianingrum & Sunarti, 2020).

In addition, another study also reveals that students' behavior deviations occur every day in the form of smoking, skipping classes, and fighting (Khotimah & Setyawan, 2020). Meanwhile, the National Commission on Child Protection stated that from 2019 to 2020, there were 15,000 drug cases in Indonesia, 46% of which involved students (Hamidi & Nurdin, 2020). In a different research, it was also discovered that some school-age children committed theft and robbery (Mianita & Rinaldi, 2021), and even those who were members of teenage motorcycle gangs acted more brutally, such as persecution, beating, destruction, and murder (Ronald Andry, 2022).

Many Madrasah teachers have improved moral education through learning activities (Suhayah, 2022), subject design (Marina, Marina, & Karakter, 2022), extracurricular activities (Burhanuddin, 2019), education management (Hasibuan, Syah, & Marzuki, 2018), fostering teacher-parent partnerships (Handayani & Hasrul, 2021), and other methods. These actions do not improve students' *akhlak karimah*.

The above educational initiatives failed due to poor education quality, especially moral education (Muhtarom, 2020; Rahmawati, Tsurroya, & Mustagfiroh, 2020). However, the substantive factor is the main cause of several education and learning activities lacking values (Doğan, 2015). Indeed, education integrates values and transmits them (Aspin, 2007). Learning activities also emphasize cognitive goals (Prasetyo, Marzuki, & Riyanti, 2019). Thus, learning components are more focused on domain goals. The cognitive domain dominates material presentation (Muzarohmah, 2021). Oktavianti & Wiyanto also claimed that learning media

only emphasizes material mastery (Esti Nur Qorimah, 2021). To explore *akhlak karimah* values, a learning model must maximize all learning components to increase attention to the affective domain.

Learning components have been studied for goal-setting and *akhlak karimah*. Among them, 1) Sadam Fajar Shodiq stressed cognitive, affective, and psychomotor learning objectives. Values, attitudes, and habits are affective learning objectives; 2) Danang Prasetyo, Marzuki, dan Dwi Riyanti (2019) stated that teachers with character help students develop character; 3) Afif Muhammad dan Dian (2016) found that sufism can help teachers and students value *akhlak karimah*; 4) Mohammad Erihadiana (2019) found that Al-Amanah Bandung Junior High School has a local content curriculum with character values from Islam and the Ministry of Education and Culture; 5) Mubiar Agustin dkk. (2020) revealed that the Kaulinan Barudak traditional game method allows the emergence of character values in early childhood; 6) Putu Darma Wisada, I Komang Sudarma, dan I Wayan Ilia Yuda S (2019) reported that video media oriented to character development can work effectively in reaching learning objectives; 7) Ahmad Jaelani dan Aan Hasanah (2020) noted that students and schools accept the character education evaluation model, so schools can use it.

Goal-setting and *akhlak karimah* studies previously explored one or two learning components. No previous study has integrated these components into a learning activity, especially model design. This research is important to end function distortion at some learning components, but it ignores morality and marginalizes or dwarfs the emotive domain (Arif, 2016). Humans, materials, facilities, technology, and procedures should work together to achieve cognitive, emotional, and psychomotor goals (Syam, S., dkk 2022). Hence, non-affective learning components make moral instruction ineffectual. A moral model must optimally use all components. A hypothetical learning approach is proposed to study *akhlak karimah* values.

## METHOD

This research is a research and development (R & D) that is used to study problems and produce a certain product even though it is only hypothetical, without testing the product. The same research with a qualitative approach has been conducted by Jamaludin (Jamaludin, 2019). The product in this research is the development of an integrative learning model based on moral values in Madrasah. To produce the model, the researcher acts as a key instrument in collecting data. In addition, the researcher determined respondents consisting of nine teachers who teach different subjects at the Madrasah Ibtidaiyah, Tsanawiyah and Aliyah levels located in Lombok. The names of these Madrasah are listed in table 1 below:

Table 1: Research location

No	Name of Madrasah	Location	Number of Informant
1	MIS Yusuf Abddussatar Kediri	West Lombok	1
2	MTs Dakwah Islamiyah Putra	West Lombok	1
3	MA Al-Islahuddiny	West Lombok	1
4	MI Nahdlatul Wathan Sairan	West Lombok	1
5	MTs SA YPP Assalamah Nahdlatul Wathan	Central Lombok	1
6	MAS Darul Habibi Nahdlatul Wathan Paok Tawah	Central Lombok	1
7	MI Nahdlatul Wathan Ijobalit	East Lombok	1
8	MTs Nahdlatul Wathan 02 Kembang Kerang	East Lombok	1
9	MAN Insan Cendekia	East Lombok	1

This study collected data via interviews and it simplifies fundamental data collection, according to Büyüköztürk et al (Önder, 2019). An open-ended and closed-ended form was used for interviews. Closed-ended questions elicit responses that match what has been done, while open-ended questions elicit more focused responses. When researchers need more data, they interview informants directly. The researcher observed and interviewed to determine how *akhlak karimah* and reading material control the classroom environment (Creswell, 2007).

The Milles and Huberman model was used to analyze the research data descriptively: data reduction, presentation, and verification (Creswell, 2007). In-depth analysis compared data findings to literature to verify data (M.B. Miles, Huberman, M. & Saldana, 2014). A *akhlak karimah*-based integrative learning model was developed (M.B. Miles, Huberman, M. & Saldana, 2014). These steps were taken to develop an integrative learning model based on *akhlak karimah*.

## **FINDINGS AND DISCUSSION**

The data collected using interview, observation, and documentation techniques illustrate that the utilization model is carried out in several stages, namely identification of *akhlak karimah values*, planning the utilization of learning components, implementing the plan by involving students, building commitment to values and evaluation.

### **Identification of *akhlak karimah values* (*akhlak karimah*)**

The Madrasah teachers initially began to explore *akhlakul karimah* values through values identification. According to them, the identification activities are pivotal so that the values are in line with the student's needs. Hence, the exploration activities run effectively in shaping *akhlak karimah*.

Teachers in madrasah begin researching *akhlak karimah* ideals by identifying them. R1 taught science found that student personalities are crucial. (R1, personal communication, September 2021). The Physical and Health Education Teacher (R2), Jurisprudence Teacher (R3), Sociology Teacher (R4), Classroom Teacher (R5), History of Islamic Culture Teacher (R7), and Aqidah Teacher (R8) also stressed the importance of observing students' personalities in choosing values to explore in learning activities (R3, R4, R5, R7, and R8, personal communication, September 2021). Although R2 and R4 agreed that they did not always do these stages (R2 and R4, personal conversation, September 2021), R5 said he did but simply. (R5, September 2021). R6 and R9 said they skipped the identification process since the syllabus set moral principles (R6, R9, personal conversation, September 2021).

Value identification remains as a pivotal part of education value. Winecoff said that value education must discover people's core beliefs based on their social surroundings (Larry, 1988). Professional teachers do this step (Lubis, 2018). Value identification helps teachers evaluate pupils' morals (Nurhamida, 2018). While, information is meticulously taken from numerous sources and synthesized to understand pupils' qualities ((Janawi, 2019). Observation, tabulation, and learning strategies are done sequentially (Taufik, 2019). Students are interviewed or observed to find out needs that determined pupils' values. The correct value exploration technique embeds value in students (Hermawan, 2014).

### **Planning of learning components utilization**

Planning the utilization of learning components in exploring moral values is compiled after performing value identification activities. The results will be used as the basis for designing the utilization of the components.

Interviews show learning planning. R6 and R3 said no lesson plans are needed to teach *akhlak karimah*. (R6, R3, personal communication, September 2021). R1, R3, and R6 also

explained that values were instilled through materials (living creatures, buying and selling, and aspiring to be a pious child), methods (discussion, experimentation, role playing, and stories), supported by media (torso, banana, and video), the learning process, the exploitation of students with values-based attitudes, and the appearance of valiant teachers. R1 and R6 ask values-based questions, while R3 observes. (R1, R3 and R6, personal communication, September 2021). R1 and R3 admitted that not all plans were written on the planning papers and that the lesson plan format and instructor mindset favor the cognitive domain, making affective domain planning challenging. (R1, R3, September 2021) R2 and R9 claimed that teachers, practical materials, and approaches achieve emotional domain learning objectives. (R2 and R9, personal communication, September 2021).

According to the interview, madrasah teachers think learning should promote *akhlak karimah*. Learning components achieve learning goals (Rohman, 2014). Nonetheless, morality exploration helps attain goals (P, 2019). According to Bloom, learning's primary purpose is affective, like cognitive and psychomotics (Magdalena et al. 2020; Kartini et al. 2022). Lickona says character development is purposeful, so planning is essential (Easterbrooks, S. R. & Scheets, 2004). Planning optimizes domain learning goals (Anggraeni & Akbar, 2018). Without preparation, learning generally neglects the emotive realm (Faiz et al. 2020; Suyanto 2000). Hence, affective domain goals are at risk. Planning affective domain learning components in one lesson plan with cognitive and psychomotor domains is simple and adaptable. According to Harun, planning is easy when it meets seven criteria: clear objectives, unity of plan, logic, continuity, simplicity, flexibility, and stabilit (Balqis, Usman, & Ibrahim, 2014).

### **Implementation of learning components utilization in value exploration by involving students**

Overall, the implementation of learning components utilization in the context of *akhlak karimah* values explored by madrasah teachers refers to the lesson plan that has been prepared. However, the details of the utilization technique are subject to the hidden curriculum design.

This study saw R1 using all learning components to discuss "Living Things" and investigate the importance of *akhlak karimah*. R1 has been humble and kind since learning. After greeting with *salam*, R1 asks pupils to pray to be humble, appreciative, and obedient to nature. Some students had to read the KI (Core Competency) 2 power point with the same values. R1 used the question-and-answer method to emphasize the three values for weak humans while holding the Torso props. Group conversation practiced the three ideals. While R1 facilitates value inquiry, students actively learn.

This study indicated that R3 arrived three minutes early to class. R3 prayed with the students after saying *salam*. R3 then had students read KI 2 and the learning objectives. R3 used many approaches to learn "Buying and Selling". All pupils participated, including when three role-played legal banana fruit media purchasing and selling. They responded strongly and valued the three moral ideals with this diverse strategy. R3 exhibited a banana with a black portion to prove that it wasn't worth selling. Figures 1 and 2 demonstrate how good manners enhance learning.



Figure 1 Exploring Akhlak Karimah value through Torso props

Figure 2: An example of exploring *akhlak karimah* through banana

In the documentation technique, this study found that there were test questions whose items contained messages of *akhlak karimah* values. The value of gratitude is found in the question of "Living Things" (Science Question Document, items 3 and 5, class VII on December 2, 2021, 07.00-08.30 WITA), and the value of honesty is found in the question of "Selling and Buying" material. (Fikih Question Document, items 3 and 5, class XI on October 6, 2021, 07.00-08.30 WITA). Examples of test questions are in figures 3 and 4.

Madrasah	: MTs. AL-Muhsinin	Mata pelajaran	: IPA	Jam	: 07.00-08.30
Tanggal	: 2 Desember 2021	Kelas	: VII	Waktu	: 90 Menit

Perhatian : a. bacalah do'a sebelum mulai mengerjakan soal !  
 b. bacalah soal dengan seksama sebelum mulai menjawab !  
 c. periksalah dengan teliti kelengkapan soal jika ada yang kurang jelas.

**SOAL ESSAY**

- Langkah awal yang harus dilakukan dalam penyelidikan IPA adalah mengamati, dan apakah yang di amati ada dengan sendirinya atau ada yang mengadakanya...?
- Mikroskop adalah alat untuk melihat benda-benda kecil, apakah benda kecil atau makhluk hidup yang dilihat dari alat tersebut adalah tetap dalam pantauan Allah SWT. Jelaskan
- Salah satu ciri umum dari makhluk hidup adalah bernafas, bagaimana cara mensyukuri nikmat nafas yang Allah hadirkan dalam proses hidup makhluk hidup.?
- Bakteri yang merugikan antara lain adalah menyebabkan penyakit sebutkan, apakah manusia juga bisa memberikan penyakit / modorat kepada orang lain.?
- Tumbuhan lumut dapat membuat makanannya sendiri dengan bahan baku dari lingkungan dengan cara. ? Jelaskan dan lumut saja bisa hidup mandiri apakah manusia boleh meminta-minta kepada orang lain.?

Figure 3: Test questions revealing *akhlak karimah*

**SOAL ULANGAN HARIAN FIKIH MATERI TENTANG JUAL BELI**

Madrasah	: Mts NW Sairan	Mata Pelajaran	: Fiqih	Jam	: 07.00-08.30
Tanggal	: 6 Oktober 2021	Kelas	: IX	Waktu	: 90 Menit

Perhatian : a. bacalah do'a sebelum mulai mengerjakan soal !  
 b. bacalah soal dengan seksama dan bersikap jujur dalam menjawab soal  
 c. periksa dengan teliti kelengkapan soal jika ada yang kurang jelas !

**SOAL ESSAY :**

- Seiring perkembangan teknologi, pola jual beli online tumbuh pesat, salah satunya pola akad (COD). Jika dikaji berdasarkan syarat dan rukun jual beli, bagaimana hukum COD tersebut? Tuliskan pendapatmu !
- Tuliskan minimal 3 contoh jual beli yang terlarang menurut syariat islam !
- Dalam transaksi jual beli dikenal istilah khiyar, yakni hak memilih bagi penjual atau pembeli untuk meneruskan akad (transaksi) jual beli atau membatalkannya. Terkait dengan hal itu, tulislah beberapa contoh khiyar dalam praktik jual beli modern yang berlaku di jual beli online !
- Sebutkan dan jelaskan ada berapa macam khiyar ?
- Hanya dengan cara menjual semua jambunya, bu Yanti bisa punya uang Rp. 100.000,- untuk smp sekolah anaknya yang harus dibayar hari itu. Sementara, sebagian jambunya tidak layak di jual. Jika anda bu Yanti, apa yang harus dilakukan !

Figure 4: Test questions incorporating *akhlak karimah*

Based on observations, interviews, and documentation, madrasah teachers examined the value of *akhlak karimah*. Teachers, students, resources, methods, media, processes, and evaluation are used. Teachers exhibit these principles.

Semiotics uses accepted rules to communicate text and symbols to the subject or reader (Arifiannto, 2015). Charles S. Pierce thinks everything is symbols (Taum, 2020). The symbol's natural signifier-sign relationship is arbitrary (Kerygma, 2015). This semiotic theory states that all classroom materials, including learning materials, contain texts and symbols that convey moral values based on the teacher's affective goals. No part needed. All learning materials will reinforce morality. Moreover, Sternberg (2007) in Atkinson & Shiffrin depicted that repetition helps information stick, even it might stay longer toward such long memory (Yogantari & Wilani, 2018). In social cognitive theory by Albert Bandura, behavior formation requires memory or retention (Siswadi, 2022). Thus, students' moral memory is a prerequisite for moral behavior (Mulati, 2023).

Question and answer, assignment, role play, and group discussion help students explore values. Student-centred Learning's main learning methods are these (Fitriyah, 2020). This shows their self-confidence, independence, discipline, honesty, responsibility, and creative-critical thinking. In line with these findings, Indrijati, et al. claimed that the Student-centred Learning approach could help students develop human qualities like creativity, leadership, self-confidence, independence, discipline, critical thinking, and ability (Yusnita & Muqowim, 2020).

### Building commitment to the values

According to Madrasah teachers, building commitment to values is necessary so that the students accept and believe the truth of the values, and thus they are willing to practice them. Informants such as R1 stated that "building value commitment in students is important so, they believe in these values so that they can become one with themselves". (R1, personal communication, October, 2021). R3 and R7 also stated that the values practiced by a person in

everyday life are the values he believes in, and to foster belief in them, commitment must be built. (R3 and R7, personal communication, October, 2021). With almost the same view, R6 said that allegiance is needed to make someone truly believe and want to practice moral values in life. (R6, personal communication, October, 2021).

The research indicated that teachers like R1, R3, R6, and R7 engage students in activities that inspire *akhlak karimah* ideals throughout the learning process. This task follows the cognitive domain lesson. This activity usually begins with a power point highlighting the moral values explored for students to read and recall. Teachers then inspire kids to live these principles and practice them daily using language that touches their emotions. According to research, madrasah teachers organize events to get students to practice morality. It concludes the lesson. This activity begins with a moral ideals power point slide that students read and recall. Teachers then instill these values.

Interviews and observations showed that Madrasah teachers develop value commitments with pupils to internalize values. This activity uses various methods. Bloom et al. support this teacher's approach. They say worth must be recognized and turned into a belief to add to human character (David R. Krathwohl, Benjamin S. Bloom, 1956). Al-Ghazali also stressed that truth should be learned and memorized to create *aqidah* (strong bond) and *akhlak karimah* (Sabila, 2020). Committing turns a value into a creed. Baiat is what Muslims name this. This task shows the student's commitment and allegiance to the teacher to perform *akhlak karimah* and avoid forbidden principles (Kurniawan & Purnomo, 2021). Baiat shapes *akhlak karimah*, according to several research (Mansyur et al. 2021; Ibnu Zain and Syamsu Rizal 2022; Zain, R. I., & Rizal 2022).

### **Evaluation**

Evaluation concludes value discovery through empowered learning components. This activity assesses student moral principles and reflects on all levels of value exploration to improve value exploration at the next meeting.

R1 and R3 reported positive outcomes from truly assessing pupils' morality. Some obtained fair scores, but most got excellent grades. R6 showed that 75% of pupils scored very well on self-confidence and responsibility, while the rest scored well. The informants feel this accomplishment is linked to attempts to maximize all learning components according to stage. (Personal correspondence, October 2021). The informants assessed students and value exploration stages to be better in the next implementation. R1 did it through unrecorded reflection, R3 will re-examine exploratory stages and values exploration, and R6 will do simple self-reflection (R1, R3, and R6, personal communication, October 2021).

Student learning outcomes and teacher quality are evaluated (Qomari, 2008). Both goals are interdependent. Teacher efforts affect student learning outcomes. Anderson (1980) suggests observing and self-reporting affective learning outcomes (Darmadji, 2014). Because student attitudes and behaviors are visible and measurable, these observations can be made during learning and value exploration. Because learning is an internal process that changes behavior in response to situations, cognitive psychologists doubt these behavioral observations. Because learning changes behavior, behavioral psychologists believe that learner behavior changes during the learning process (Qomari, 2008). Based on these two perspectives, student behavior can change during learning, but it may not last. When a person responds to situations, it shows change. Students' attitudes and behavior change during learning.

Teachers evaluate their efforts because affective goal achievement is imperfect. Due to complex learning activities that interact, evaluation is done thoroughly to find the right solution. The Systems Thinking approach, according to Senge in Trilestari & Si, (2004), allows teachers



to evaluate complex and interrelated learning elements holistically (Firmansyah & Triwahyuni, 2022).

### Development of an Integrative Learning Model Based on Moral Values in Madrasah

According to the above-mentioned description, a hypothetical model was developed by emphasizing the integration of all learning components to explore of moral values. The model is shown in Figure 5.

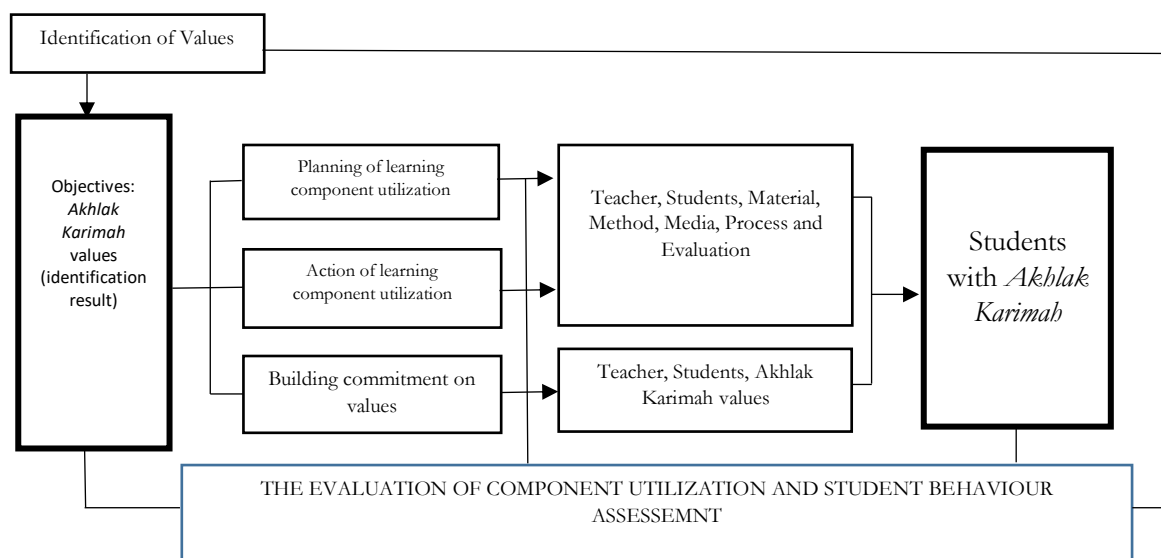


Figure 5: Development of an Integrative Learning Model Based on Moral Values in Madrasah

This model is based on the modern Idealism education thinking which asserts "*that knowing is putting meaning and order on sense-data. Teaching is about helping students organize and make sense of information*" (Kneller, 1971). In addition, this model also refers to Herbert L. Winecoff's view of Value Education. According to him "*Value Education is the process of helping students to explore existing values through critical examination in order that they might raise or improve the quality of their thinking and feeling*" (Larry, 1988). In this context, the existence of learning components is utilized to support the realization of value education goals. In order to run effective value exploration, the following steps are taken:

First, Identifying value. This activity assumes that the values explored meet students' needs. Student value needs vary. This identification yielded student moral values. These values and the names of needy students were prioritized. Second, planning value (*akhlak karimah*) exploration in integrated learning design with the Student Centred Learning approach. This plan follows logic, clarity, ease, and flexibility. Third, using learning components to explore the value of *akhlak karimah* based on planning. At this stage, all learning components convey the same value message. Fourth, instilling *akhlak karimah*. This step ensures students truly believe in good manners. With this belief and loyalty, they will consistently practice the value and encourage others to do so. Fifth, evaluation. There are two aspects; 1) Student behavior changes due to learning; 2) the teacher's comprehensive efforts and all the elements and components used in value exploration with the Systems Thinking approach.

### CONCLUSION

The present research developed a hypothetical learning model that includes all affective domain learning components to evaluate the value of *akhlak karimah*. A learner-centered learning design

implements value identification, planning, implementation, increasing commitment, and evaluating value exploration. This hypothetical paradigm solves the problem of akhlak karimah education's ineffectiveness due to the use of numerous learning components unrelated to its worth. This paradigm also promotes a values-based classroom and learning in the emotive realm. This hypothetical model needs more research in the future to prove its effectiveness.

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