



The Teacher Strategy of Aqidah Akhlak in Fostering Akhlak Al-Karimah Students as State Islamic Senior High School 1 Indragiri Hilir

Yateno¹, Hidayat², Ahmad Ridwan³

¹ UIN Sulthan Thaha Saifuddin, Jambi, Indonesia, xmyatno@gmail.com

² UIN Sulthan Thaha Saifuddin, Jambi, Indonesia

³ UIN Sulthan Thaha Saifuddin, Jambi, Indonesia

Corresponding Author: xmyatno@gmail.com

Abstract: This study examines the strategies applied by Aqidah Akhlak Teachers in developing the noble character of students at Madrasah Aliyah Negeri 1 Indragiri Hilir, with the following problem formulation: 1. What are the noble character of SMA Negeri 1 Indragiri Hilir students 2. What are the strategies applied by the teacher in fostering noble character students at SMA Negeri 1 Indragiri Hilir 3? What is the form of fostering noble character in Indragiri Hilir State Islamic High School 1? The method used by the author in collecting data includes observation, interviews, and documentation. By using this method, it is hoped that concrete data will be obtained that is by the needs of the authors in research at Madrasah Aliyah Negeri 1 Indragiri Hilir. The collected data were then analyzed through descriptive methods for qualitative data. From the results of the study, it can be concluded: first, exemplary, lectures, discussion advice, and punishment; second, activities to check rules and parent-teacher meetings; third, the supporting and inhibiting factors of the teacher's belief in implementing noble character development strategies for students. The supporting factors are the existence of school traditions, student awareness, teacher cooperation in fostering students' noble character, as well as parental support and motivation. While the inhibiting factors are the background of less supportive students and the social environment (association) that is less supportive.

Keywords: Teacher Strategy, Faith, Morals, Student Development.

INTRODUCTION

In the modern era of digitalization, there have been many new things among students, including at the state Islamic Senior High School 1 Indragiri Hilir. As a direct impact of the flow of globalization, the consequences slowly also influence the attitudes and behavior of students, especially with regard to morals which should be the hallmark or character of madrasah students.

The fact is today at the state Islamic Senior High School 1 Indragiri Hilir that the values of Islamic moral education which should be the inherent character of students in madrasas are starting to experience degradation along with the increasingly ordinary and weak understanding of the moral values themselves. Strengthening the character of moral values such as morals towards Allah SWT, morals towards fellow human beings, and morals towards the madrasah environment really must be a serious concern to be pursued properly.

Many students begin to ignore the attitudes and behavior that should be in accordance with the order of Islamic moral values such as adab towards teachers and friends, politeness, discipline, honesty and concern for the beauty and cleanliness of the madrasah environment which are still far from expectations. In fact, there are still many students who are routinely undisciplined in participating in routine religious activities such as reading Surah Yasin in congregation every Friday morning. These things are very closely related to children's understanding of moral values. It is understandable that some of these issues are morally also the responsibility of teachers, especially teachers of Islamic Religious Education.

In general, the task of Islamic religious education teachers, in this case, including the subject of Aqidah Akhlak in schools and/or madrasas, is to foster and educate students with Islamic values that are oriented towards moral development so that they can then be practiced in everyday life.

Then more specifically in accordance with the Regulation of the Minister of Religion Number 2 of 2008, that the purpose of learning Aqidah Akhlak is to provide basic skills to students about Islamic Aqeedah to develop religious life so that they become Muslims who believe and fear Allah SWT. This means that to address this mandate, the right strategy is needed for teachers in their capacity as mentors to help students have the basic abilities as expected.

To realize this, an Islamic Religious education teacher, especially the Aqidah Akhlak subject, is required to be able to use strategies in efforts to develop student morals, especially strategies related to what activities should be carried out in order to encourage and develop student morals. Because using the right strategy is expected to realize the goals to be achieved.

Based on the grand tour at the state Islamic Senior High School 1 Indragiri Hilir, it is necessary to carry out objective research related to how the teacher's strategy for aqidah morals in fostering students' morals al-karimah is less effective and not optimal in using the strategy. Ineffective strategies such as suggestion or lecture strategies cause student morals to experience moral decline such as starting to ignore attitudes and behavior that should be in accordance with the order of Islamic moral values such as adab towards teachers and friends. Because strategy is an important component and has a great influence on the success of student learning, which is now starting to lose direction, especially in the application of morals.

In addition, the use of strategies to maximize and facilitate the moral development process also aims to improve teacher quality, especially increasing teacher professionalism in teaching.

Starting from this, the authors plan to conduct research, the results of which will be set forth in a thesis entitled: Aqidah Akhlak teacher strategies in fostering the morals of Al-Karimah students at the state Islamic Senior High School 1 Indragiri Hilir.

Based on the background and results of the initial research above, the research questions in this paper are as follows:

1. How are the morals of al-karimah students at the state Islamic Senior High School 1 Indragiri Hilir?
2. What is the form of al-karimah moral development at the state Islamic Senior High School 1 Indragiri Hilir?

3. What is the teacher's strategy for aqidah morals in fostering the morals of al-karimah siwa at the state Islamic Senior High School 1 Indragiri Hilir?

LITERATURE REVIEW

Teacher strategy

The word strategy comes from the Latin *strategia*, which is defined as the art of using plans to achieve goals. Learning strategies can be used to achieve various objectives of providing subject matter at various levels, to different students, in different contexts. Learning strategies are the ways chosen to convey subject matter in a particular learning environment, including the nature, scope and sequence of activities that can provide learning experiences to students.

Learning strategies consist of methods and techniques (procedures) that will guarantee that students will actually achieve the learning objectives. The words method and technique are often used interchangeably. Techniques (which are sometimes called methods) can be observed in every learning activity. Technique is a path or tool (way or means) used by the teacher to direct student activities towards the goal to be achieved. An effective teacher at any time is ready to use various methods (techniques) effectively and efficiently towards achieving goals. The method is a way, which in its function is a tool to achieve a goal. This applies both to teachers (teaching method) and to students (learning method).

The definition of a teacher in Islamic education literature is that a teacher can be called *ustadz*, *mu'alim*, *mudarris*, which means a person who imparts knowledge with the aim of educating and fostering the morals of students so that they become people of good character.

The definition of teacher in terms of the terminology given by experts and scholars, the term teacher is as follows:

1. According to Syaiful Bahri Djamarah, in every job he does, of course, he is aware that what is being done or what is called a teacher in a simple sense is a person who imparts knowledge to students.
2. Helping the development of personal aspects such as attitudes, values, and adjustment. Thus in the teaching and learning process the teacher is not limited as a transmitter of knowledge but more than that, he is responsible for the overall development of the student's personality. He must be able to create a learning process in such a way that it can stimulate active and dynamic students in meeting needs and creating goals.

The teacher's strategy of aqidah morals implies a series of educator behaviors that are arranged in a planned and systematic way to inform, transform and internalize Islamic values in order to form a complete Muslim personality. The strategy of aqidah morals that is carried out in an effort to educate or foster *Akhlakul karimah* students, there are several strategies or methods used which include:

1. Direct education, namely by having direct personal and family relations with the individual concerned by using instructions, advice, guidance, mentioning the benefits and dangers.
2. Indirect education, namely teacher strategies that are preventive, emphasizing things that will be detrimental.

The methods of fostering or teaching morals are as follows:

1. The Natural Method is a method in which good morals are obtained not through education, experience or training, but are obtained through instincts or instincts that are naturally possessed.
2. Methods of *Mujahadah* and *Riadhoh*. People who want themselves to be benefactors, then the path is by getting used to giving alms, so that it becomes a character that is easy to do, *mujahadah* or struggles carried out by the teacher produce good habits. This method is very appropriate for teaching behavior and other good deeds, so that students have the habit of

doing good so that it becomes moral for them, even with great effort and through earnest struggles.

3. The Exemplary Method is taking an example or imitating people close to him. This method is very effective for teaching morals, so the teacher should be the main role model for students in all things. Without teachers who give examples, teaching objectives will be difficult to achieve.
4. Advice Method. In general, advice is given to people who break the rules. This method is common, it is shown more to students who seem to be breaking the rules. This shows a strong psychological basis, because people generally don't like being advised, especially if the advice is given to certain individuals.
5. The Lecture Method is used by educators in conveying or inviting people to follow more specified teachings.
6. Method Stories, as an educational method, have an appeal that touches feelings. The story is widely expressed by Islam contained in the Al-Qur'an and hadith. For this reason, using the story method is usually about discussing morals and faith.

Student Moral Development

Etymologically, akhlaq comes from the word Al-Huluq, akhlaq which means character, manners, habits. In terms of morality means something that is attached to the human soul from which easy actions are born without going through the thought process of consideration or research. In the Big Indonesian Dictionary, the word morals is defined as character or behavior. According to Abudin Nata, etymologically the word morals comes from Arabic, namely isim masdar (infinitive form) from the words akhlaqa, yukhliq, ikhlagan. In accordance with the form of the isolation, majid wok afala, yufilu, jfalan which means al-sajiyah (behavior), attabi'ah (behavior, character, or basic character), al-'adat (customs, habits) al-maru'ah (advanced civilization). good) and al-din (religion).

As for the definition of morality according to terminology, the author refers to the opinions of several experts, including:

1. Imam Abu Hamadi al-Ghazali as quoted by Abudin Nata said that morals are "characteristics that are embedded (imprinted) in the soul from which cause actions that are easy and easy without requiring thought and consideration (contemplation) first"
2. Ibnu Maskawih, as quoted by Rahmat Djatnika, said that morality is: "Behavior is a state of soul movement that pushes towards doing actions by acting on thoughts".
3. Ahmad Amin as quoted by Hamzah Ya'kub said that morality is: "a science that explains the meaning of good and bad, explains what humans should do in their actions and shows the way to do what should be done"
4. According to Muhammad bin Ali Asy-Syarif al-Jurjani in his book al-Ta'rifat, as quoted by Ali Abdul Halim Mahmud "Morals are a term for a trait that is deeply ingrained in oneself, from which actions are born easily and lightly, without the need to think and ponder"
5. According to Muhammad bin Ali al-Farugi at-Tahanawi as quoted by Ali Abdul Halim Mahmud "Morals are all habits, nature, religion, and self-esteem"

Based on some of the explanations and definitions of morality above, it can be concluded that morality is everything that has been firmly ingrained or imprinted in a person. which will give birth to actions without prior thought or contemplation. This means that the act is done reflexively and spontaneously without thinking about it. If the embedded nature emerges from him commendable deeds -according to the ratio and Shari'a -then this trait is called good morals (akhlakul al-mahmudah). Meanwhile, if there are bad deeds, this trait is called bad morals (ahlak al-mamdudah).

Akhlakul Karimah is good and commendable morality, namely a rule or norm that governs the relationship between human beings and God and the universe. Akhlak mahmudah (commendable morals) or also known as akhlak al karimah (noble morals). Including the morals of al karimah, among others, are the pleasure of Allah, love and faith in Him, believe in angels, the book of Allah, Allah's Apostle, the Day of Judgment, the destiny of Allah, obedience to worship, always keeping promises, carrying out mandates, being polite in words and deeds, qana'ah (willing to God's gift), resignation (surrender), patience, gratitude, tawadhu' (humility), devoted to both parents, and all good deeds according to Islamic views or standards.

Other morals are commendable morals that are direct to Allah by carrying out obligatory and sunnah worship, and carrying out good relations with fellow human beings which include, among others:

1. Husnudzhan hablumminallah wahablumminannas (Good Relations with Allah and Good Relations with Humans)
2. Qana'ah is accepting all gifts from Allah SWT.
3. Ikhlas is doing something good only because of Allah SWT.
4. Patience is receiving gifts from God both in the form of favors and in the form of trials.
5. Istiqomah is a firm stand for one's beliefs.
6. Tasammuh, namely having tolerance, open-mindedness, and tolerance.
7. Endeavor is trying or working hard to achieve a goal.
8. Prayer is asking God.

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

"Be thou forgiving and order people to do what is ma'ruf, and turn away from stupid people." (QS. Al-A'raf: 199).

This verse is short but solid and contains such a broad meaning, with its short sentence it covers all aspects of akhlaqul karimah.

In the teachings of Islam, akhlakul karimah is one of the indicators in assessing the level of faith of a people. This is in accordance with the following words of Rasulullah SAW:

تَقْوَى اللَّهِ وَحُسْنُ الْخُلُقِ

"Have piety to Allah and have good morals." (Narrated by Ahmad, Tirmidhi, Ibn Majah)

METHODS

This research uses qualitative research. Research is a work related to efforts to design, obtain and analyze scientific research data. The scientific approach is an attempt to find solutions (way out) to solve problems through rational, systematic and empirical thinking.

Qualitative research is subjective, in qualitative research standard instruments are not used, but researchers act as instruments. The research subjects were taken using the Snowball sampling approach, which is a sampling technique from data sources, which at first were small in number, gradually became large. Popularly this pattern of sampling or subject adjustment is known as snow-ball sampling. the principal as a key informant (key informant).

The research subjects included all characteristics related to the effectiveness of the Aqidah Akhlak teacher's strategy in fostering student morals during the Covid-19 pandemic at the state Islamic Senior High School 1 Indragiri Hilir. snowball sampling.

Furthermore, the subject of this study includes being used as key informants and students at the state Islamic Senior High School 1 Indragiri Hilir.

Data analysis is carried out in a process, the process means that the implementation has begun to be carried out intensively, that is, it has left the field, the work of analyzing data requires effort. focusing attention and directing the physical and mental energy of researchers, and in addition to analyzing data researchers also need to study the use of literature. confirm or justify a new theory that may just be discovered.

1. Analysis before in the field. The analysis is carried out on the data from the preliminary study, or secondary data, which is used to determine the research focus. However, the focus of this research is still temporary, and will develop after researchers enter and while in the field.
2. Data analysis in the field. After the data has been collected within a certain period. At the time of the interview, the researcher had conducted an analysis of the answers interviewed after being analyzed felt unsatisfactory, so the researcher would continue the questions again to a certain stage, obtaining data that was considered credible.

RESULT AND DISCUSSION

Al-Karimah Morals of Students at the state Islamic Senior High School 1 Indragiri Hilir

1. Student Behavior in class

Improper morals in classroom learning can refer to behavior that is disrespectful, disrespectful, and not in accordance with ethics in the learning context. Some examples of bad morals in classroom learning include:

Disturbing the learning process by chatting or talking while the teacher is giving an explanation or presentation. Intimidate or bully classmates when learning activities are in progress. Disrespect the teacher or ignore the instructions from the teacher. Does not bring or prepare the necessary writing instruments, books, and learning equipment. Does not follow the rules and regulations set by the school or teacher.

Behavior like this can disrupt the learning process and can make the atmosphere in the classroom not conducive to learning. Therefore, it is important for all students to understand the importance of ethics and manners in classroom learning and to always show polite and respectful behavior during the learning process in class.

2. Morals of Fellow Students at School

Bad manners in peer-to-peer relationships can refer to behavior that is inappropriate, disrespectful, or detrimental to classmates. Some examples of bad manners in peer-to-peer relationships include:

Taking the rights or belongings of a friend without permission or without giving back. Ignores or belittles the opinions or needs of schoolmates. Being arrogant or feeling superior to friends. Forcing the will or deceiving friends for personal gain. Not responsible for mistakes or actions that harm friends.

This kind of behavior can damage relationships between classmates and make the atmosphere at school not conducive to learning. Therefore, it is important for all students to understand the importance of ethics and manners in interacting with classmates and to always show good, respectful and responsible behavior towards classmates during the teaching and learning process.

3. Student morals towards teachers and administration

Disrespectful behavior towards teachers and employees at school can refer to behavior that is disrespectful, disrespectful, or detrimental to them in carrying out their duties and functions in the school environment. Some examples of bad behavior towards teachers and employees in schools include:

Disrespecting teachers or employees at school with harsh or inappropriate words or actions. Commit acts of vandalism or damage to property belonging to teachers or employees at school.

Does not follow the rules or regulations set by teachers or employees at school. Trying to manipulate or solicit benefits from teachers or employees at school. Not appreciating the time or effort put in by teachers or employees at school.

Behavior like this can damage the relationship between students and teachers or employees at school and make the atmosphere at school not conducive to learning.

Therefore, it is important for all students to understand the importance of ethics and manners in interacting with teachers and staff at school and to always show good behavior, respect and support them in carrying out their duties and functions at school. Students must also respect the rules and regulations set by teachers or employees at school and work with them to create a conducive and safe environment at school.

4. Student morals towards the surrounding community

Disrespectful behavior toward parents and society can refer to behavior that is disrespectful, disrespectful, or even detrimental to parents or society in various aspects of life. Some examples of bad behavior toward parents and society include:

Disrespecting parents with harsh or inappropriate words or actions. Disputes or opposes parental decisions for no apparent reason. Making unreasonable requests or seeking benefits from parents or society. Does not protect the environment and causes damage to public facilities or community property. Stealing or committing other criminal acts that harm parents or society.

Such behavior can damage the relationship between children and parents and create an inharmonious social environment. Therefore, it is important for every individual to understand the importance of ethics and manners in interacting with parents and the community and to always show polite, respectful behavior and support a harmonious life. Individuals must also respect the rights and obligations of parents and society and maintain the surrounding environment so that it remains clean, safe and comfortable to live in. If there are problems or discomfort with parents or the community, the individual must speak kindly and openly with them or report them to the authorities so that they can be dealt with appropriately.

Al-Karimah Moral Development for Students at the state Islamic Senior High School 1 Indragiri Hilir

In the context of fostering the morals of al-karimah students at the state Islamic Senior High School 1 Indragiri Hilir which has been mandated in the Vision and Mission at the state Islamic Senior High School 1 Indragiri Hilir, the role of the activities carried out by the teacher of moral aqidah to become a pioneer in fostering the morals of al-karimah students must be programmed properly and must be implemented optimally.

In an effort to foster al-karimah morals for students, the teacher of aqidah morals makes activities that must be carried out by students, the activities include:

1. Reading Du'a (Prayer Together) and reading Al-Quran in the morning before class starts.

Based on the results of interviews with the moral aqidah teacher at Madrasah Aliyah Negeri 1 Indragiri Hilir, he explained that: "Together prayer reading is carried out before the teaching and learning activities last for about 5-10 minutes and the reading technique is together, this activity is carried out with the aim that students are able to read verses of the Al-Quran properly and are able to understand and understand the contents of Al-Qur'an readings. -Quran and practice it in everyday life.

2. Noon prayer in congregation

The midday congregational prayer is held during the second break, all activities at the state Islamic Senior High School 1 Indragiri Hilir, from teachers, employees to students, are required to attend the congregational prayer except for students who are unable to attend. Based on the results of interviews with the moral aqidah teacher at the state Islamic Senior High School 1 Indragiri Hilir, he explained that: "With the midday prayer in congregation, students can get to know one another. So that it grows or strengthens the ties of friendship between students and teachers, employees and between students. The point is that the midday prayer in congregation becomes habituation for all school activities in an effort to foster al-karimah morals in students and creates a sense of family in the state Islamic Senior High School 1 Indragiri Hilir".

1. Conduct activities to commemorate Islamic holidays (PHBI)

PHBI are activities carried out to commemorate and celebrate Islamic holidays as usually held by the Muslim community around the world in connection with major historical events.

Based on the results of interviews with the moral aqidah teacher at the state Islamic Senior High School 1 Indragiri Hilir, he explained that: "The activities of Islamic holidays are carried out after the date of the Islamic holidays. For example, the commemoration of the birthday of the Prophet Muhammad SAW. special skills or expertise in the field of Islamic arts or culture.

2. Carry out istighosah before each semester exam

Istighosah activities here are prayer activities along with their implementation followed by all school activities, these activities are carried out during semester exams. This activity is intended so that students always pray and seek to be fluent in facing semester exams.

3. Examination of the rules

Based on the results of interviews with the moral aqidah teacher at the state Islamic Senior High School 1 Indragiri Hilir, he explained that: "This routine inspection activity is an activity that is routinely carried out at the beginning of every semester and once a month. In this activity the things that need to be inspected are: 1) Mobile phone inspection because it is feared that there are pornographic images on the cellphone. 2) examination of hair polishing. 3) examination of long nails, because with long nails they are concerned about the cleanliness and tidiness of students, 4) examination of clothes it is hoped that students can dress in uniform, neatly and politely, because uniformity can foster a sense of kinship and unity."

With the above activities, it is hoped that it will be able to foster student morals, because good morals are formed and fostered not only through lessons, but also supported by religious activities, and with these activities they are realized with good examples or role models. good and real so that it can help the formation and development of Akhlakul karimah students.

4. Parents' meeting at the end of each semester

This activity is carried out to find out the daily situation of students at home, as well as giving advice or advice to parents or always fostering and educating children when they are outside the school environment. the school. Through these activities it is hoped that students will have more discipline and a religious spirit, so as to facilitate efforts to develop Akhlakul karimah students and create a Muslim personality with morals.

The success of the state Islamic Senior High School 1 Indragiri Hilir, in fostering Akhlakul karimah students, is inseparable from the supporting and inhibiting factors in the implementation of fostering Akhlakul karimah students, this is in accordance with what is explained by the principal, and the teacher of aqidah morals as follows:

a. Supporting factors

1) Habits or traditions in the state Islamic Senior High School 1 Indragiri Hilir Habits in daily behavior at school can also affect the development of Akhlakul al-karimah students, so that students are used to doing it without coercion. For example, the tradition at the state Islamic Senior High School 1 Indragiri Hilir is congregational prayers, and students are prohibited from going out of class before the teacher, and the students will get used to praying in congregation both at school and at home so that the students themselves will be aware, from getting used to students not to precede the teacher in class it is intended that the students respect elders.

2) The awareness of students that grows from within students to always carry out commendable deeds in their lives. This factor has made a very strong influence in

the implementation of the Akhlakul al-karimah development of students at the state Islamic Senior High School 1 Indragiri Hilir.

- 3) There is togetherness within each teacher in fostering Akhlakul al-karimah students. Besides that, communication between teachers and school activities is also very necessary so that there are no misperceptions or miss understandings.
- 4) Motivation and support from both parents. because after arriving at home students are fostered by their respective parents in morals.

Obstacle factor As said by the principal, vice principal of Student Affairs and Islamic religious teachers, the inhibiting factors are as follows:

- 1) The background of students who are less supportive. Because students come from different backgrounds, the level of religion and faith also varies. The family environment is something that is very influential in the process of moral education that students have received so far.
 - 2) Limited supervision of the school, especially teachers of the moral code cannot always monitor or oversee the behavior of students outside of school. In addition, the outside teacher of aqidah morals does not know the good and bad of the environment where students live, especially parents / families who play a very important role in fostering students' Akhlakul al-Karimah
 - 3) The community environment (association) of students outside of school also greatly influences student morals, because the influence of association is very fast, so if there is a bad influence it will also have a bad impact on children. The magnitude of the influence of association in society is inseparable from the existence of existing norms and habits, the magnitude of the influence generated is also independent of the absence of supervision from the school.
 - 4) Lack of facilities and infrastructure. These activities can run effectively if the facilities and infrastructure are sufficient, but if the facilities and infrastructure are lacking then the activity will not run optimally.
 - 5) The influence of television shows that are not educational in nature will also have an unfavorable influence on student morals, especially since television shows now have a lot of programs that are less educational, for example, there are soap operas that tell about promiscuous youth, from this image there will be a high probability have a negative influence on students. That way as parents should provide supervision and guidance on television shows that will be watched by children.
- b. Teacher Aqidah Akhlak Strategy in Conducting Al-Karimah Moral Development for Students at the state Islamic Senior High School 1 Indragiri Hilir.

Based on the results of interviews with the moral aqidah teacher, he explained that: "In the teaching and learning process, he always uses strategies and several methods in delivering material, the method he uses is with the aim of making it easier for students to understand the material given so that students can immediately apply it in everyday life."

The results of the interview with the teacher of moral aqidah he explained that among the strategies used were as follows.

a. Modeling Strategy

Based on the results of interviews with the principal at the state Islamic Senior High School 1 Indragiri Hilir he explained that: "From the school itself, there is a concept in the effort to develop students' al-karimah morals, including the existing concepts, namely:

- 1) exemplary, in this exemplary school principal and teachers provide direct examples, for example courtesy or behavior between teachers is maintained.
- 2) are encouraged to all teachers to include moral values in the delivery of subject matter.

Understanding from the strategy above, the authors believe that through the good daily attitudes and actions of teachers, students are expected to be able to imitate the behavior of their teachers. Here the moral aqidah teacher uses several methods, namely:

b. Recommended Method

Namely giving advice or suggestions to do good by giving suggestions that students are expected to carry out so that they can foster student morals. Based on the results of interviews with moral aqidah teachers at the state Islamic Senior High School 1 Indragiri Hilir. He explained that: "In this recommendation strategy, as exemplified, during the month of Ramadan, all students are required to pay zakat at school, after all the zakat is collected, the committee immediately distributes the zakat to underprivileged children and is given to the surrounding environment, and that too directly from the students who distribute it. . From here students have been taught to do good and sympathize with the weak.

c. Lecture Method

Usually the material delivered using this strategy is material whose discussion cannot be demonstrated or difficult to discuss, for example about faith material, faith material needs detailed explanation and also because of the large number of students in class, this method is felt to be very effective in class mastery Based on the results of interviews with as a teacher of moral aqidah at the state Islamic Senior High School 1 Indragiri Hilir. he explained that: "When in class I usually use the lecture strategy. because with lectures children will easily understand and understand what I explain, this is also one of my strategies for fostering children's morals, such as during Friday prayers I also always give lectures to all school members. Here I can use the lecture strategy for fostering children's morals through lectures to invite them to behave and behave well, and be polite in what they say."

By using this strategy, the writer can conclude that not all subject matter can use a discussion, question and answer or demonstration strategy, but there is also material that is delivered more effectively when using a lecture strategy, for example an explanation of matters of faith. With the explanation that the teacher gives, students will be able to understand and understand it better.

d. Discussion Method

Based on the results of interviews with the moral aqidah teacher at the state Islamic Senior High School 1 Indragiri Hilir, he explained that: "Usually in studying I also use a discussion strategy which is followed by direct practice according to what is being discussed for example Agidah morals such as being honest, patient. Helping each other and respecting others."

So by using this strategy students are required to be active and at the same time it can also be used in moral development which emphasizes tolerance between students, so this method can educate students to work together and respect the opinions of others.

e. Punishment Method

Based on the results of interviews with the moral aqidah teacher at the state Islamic Senior High School 1 Indragiri Hilir, he explained that: "Even in the teaching and learning process in class, if there is one student who does not behave well, I will give punishment, giving punishment also emphasizes moral development, namely in the form of education, for example cleaning the school environment, reading verses of the Qur'an, I do this so that students students are always disciplined and behave well,

where by always being kind and disciplined is a way to shape the personality of students who have good morals.

The following is the result of the researcher's interview with class X students Muhammad Rifai and Yuli "In Islamic Religious Education learning, here the teacher always emphasizes moral values. Besides that, the teacher also always sets a good example for his students at school. For example: holding a cult every morning, reading a prayer before the start of lessons, holding Duha prayers every morning, Dhuhur prayers, Friday prayers 'at and provide additional lessons for students who are not fluent in reading the Qur'an".

CONCLUSION

1. Students' bad morals can damage the learning environment, harm themselves and others, and violate the norms and ethics that apply in society. Some examples of students' bad morals include rude behavior, disrespect for others, not respecting the time and effort given by others, committing fraud, and not following the rules and procedures that apply. Therefore, it is important for students to understand the importance of ethics and manners in interacting with fellow students, teachers and staff at school as well as parents and the community. By maintaining good morals, it will be easier for students to achieve good academic and non-academic achievements and build harmonious relationships with others. This can also help students develop good character and personality and become individuals who benefit society.
2. The activities carried out by the Aqidah Akhlak teacher in fostering Akhlakul al-Karimah students are: Reading Du'a (Prayer together) in the morning before the first lesson starts, Praying dhuhur jama'ah, Carrying out activities commemorating Islamic holidays (PHBD) , Carry out istigosah before each semester exam, Examination of rules. Parents meeting at the end of each semester.
3. The teacher's strategy of aqidah morals in fostering Akhlakul al-karimah students is implemented in the teaching and learning process by using several strategies including exemplary, while the methods used are lecture methods, discussion methods, methods of giving punishment.

BIBLIOGRAPHY

- Aat Syafaat S.Sos, M.Si. *The Role of Islamic Religious Education in Preventing Juvenile Delinquency* (juvenli delingquneci) Rajawali 2008
- Abu Bakar Muhammad, *Guidelines for Education and Teaching*, PN Usaha nasional,
- Abuddin Nata, *Akhlak Tasawuf* (Jakarta: Raja Grafindo Persada, 2002).
- Abuddin Nata, *Akhlak Tasawuf*, (Jakarta: Raja Grafindo, 1997)
- Abuddin Nata, MA. *Islamic Education*. (bandung Pustaka setia, 2016).
- Afifuddin Harisah, *Philosophy of Islamic Education Concept and Development of Thought*.(Jakarta Raja Grafindo Persada, 2018).
- Ahmad Tafsir. *Islamic Education in Islamic Perspective* (Remaja Rosdakarya Bandung 2012).
- Ali Al-Jumbulati Abdul Futuh At-Tuwaanisi *Comparison of Islamic Education* Pt Reneka Cipta Jakarta.
- Azzis Rifa'i. "17506164016 (2019) Teacher's Strategy Akidah Akhlak in Fostering Akhlakul Karimah Students (Studi Multisitus di MTsN 1 Kota Blitar dan MTsN 6 Blitar)".
- Beni Ahmad Saebani, Abdul Hamid. *Moral Science*. Bandung Pustaka setia.
- Departemen Agama, *Al-Quran dan Terjemahan* (PT Kumudasmoro Grafindo Semarang thn 1994).
- Emilda Sulasmi . *Textbook of Education Policies and Issues* (2021).

- Heri Gunawan. *Character Education Concept and Implementation*. Alfabeta.
<https://tirto.id/arti-akhlak-mazmumah-dalam-islam-contoh-doa-untuk-menghindarinya-gbEM>
- Imam Al Ghozali, *Ihya Ulum al Din*, jilid III, (Indonesia: Dar Ihya al Kotob al Arabi,tt),
Inda Puji Lestari, DKK, *Model of Juvenile Delinquency Prevention with Islamic Religious Education*. 2021.
- Jalaluddin Rakhmat, *Psychology of Religion: An Introduction* Jakarta: Bulan Bintang, 2013.
Kaelan, *Interdisciplinary Qualitative Research Methodology*, (Jogjakarta: pradigma, 2012)
lexy J. Moleong, *Qualitative Research Methodology*.PT Remaja Rosdakarya 2011.
Mamluu Atul Hidayah.” *Aqidah Akhlak Teacher's Strategy in Fostering Akhlakul Karimah Students at the Islamic Senior High school Negeri 2 Nganjuk Tahun 2018*”.
- Mansur, *Early Childhood Education in Islam*, (Yogyakarta: Pustaka Pelajar, 2009) cet. 3
Marimba, *Introduction to the Philosophy of Islamic Education* (Bandung: Al Maarif, 1962).
Moh Suardi, *Learning & Learning* (Yogyakarta: Deepublish, 2018)
Muhammad Kristiawan. *dkk · Education Management* (Bandung Ramaja rosdakarya, 2017).
Mukhtar, *Practical Methods of Qualitative Descriptive Research*,(Jakarta: referensi, 2013)
Nana Sudjana Ibrahim. *Educational research and assessment* Bandung: sinar baru
Nana Syaodih Sukmadinata, *Qualitative Research Methodology* , (Bandung: Remaja Rosda Karya,2011).
- Rpsihon Anwar. *Akhalak Tosawuf* (Bandung Pustaka Setia), 2010.
Sayiful Bahri Djamarah, *Teachers and students in educational interactions* (Jakarta: Rineka cipta, 2010).
- Slameto. *Learning and influencing factors* (Jakarta. Rineka cipta 2010).
Sugiyono. *Quantitati and qualitative research methods* Alfabeta Bandung.
Sukriati (12010101080) " *Islamic Religious Education Teacher's Strategy in Developing Students' Morals in State Senior High Schools, 2 Kendari*”.
- Nursapia Harahap. *Qualitative Research*, (medan Sumatra utara: wal ashari punlising, cetakan I 2020)
- Syafi'i Hadzami . *Moral lecture* Pustaka pelajar Yogyakarta 2013
Syahminan Zaini, *Basic Principles of Development of Islamic Education* (Surabaya: Usaha Nasional, 1986).
- Tim Dosen Fakultas Tarbiyah IAIN Wali Songo Semarang, *Religion Teaching Methodology* (Yogyakarta: Pustaka Pelajar, 1999).
- Tim Penyusun Kamus Pusat Bahasa, *Indonesia Dictionary* , (Jakarta: Balai Pustaka, 2005)
Yunahar Ilyas, *Akhlaq Lecture*, (Yogyakarta: Lembaga Pengkajian dan Pengamalan Islam/LPPI, 2004)