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Da'wah Strategy in Building Moral Character of Madrasah Tsanawiyah Negeri 1 Gowa Students

Strategi Dakwah Dalam Membangun Akhlakul Karimah Siswa Madrasah Tsanawiyah Negeri 1 Gowa

Mardatillah¹, Wiwik Laela Mukromin², M. Zakariyah Al-Anshori³

Unismuh Makassar 1 | mardatillah2909@gmail.com

Unismuh Makassar 2 | laelamukromin@gmail.com

Unismuh Makassar 3 | zakaria71@unismuh.ac.id

Abstract

Keywords:

Akhlakul karimah,
Da'wah, Strategy

This study explores da'wah strategies in fostering moral character of students of madrasah tsanawiyah negeri 1 gowa, and knows the supporting and inhibiting factors. This qualitative research proposes a descriptive approach to understand conditions and phenomena thoroughly. The results show that three da'wah strategies are effective: sentimental, rational, and sensory. Inhibiting factors include the lack of student suitability and the influence of technology, while supporting factors include cooperation between teachers, parents, and the community, as well as a conditional school environment.

Abstrak

Kata Kunci:

Akhlakul karimah,
Dakwah, Strategi

Penelitian ini mengeksplorasi strategi dakwah dalam membina akhlakul karimah siswa madrasah tsanawiyah negeri 1 gowa, dan mengetahui faktor pendukung dan penghambatnya. Penelitian kualitatif ini mengajukan pendekatan deskriptif untuk memahami kondisi dan fenomena secara menyeluruh. Hasil menunjukkan tiga strategi dakwah efektif: sentimental, rasional, dan indrawi. Faktor penghambat meliputi kurangnya kesesuaian siswa dan pengaruh teknologi, sementara faktor pendukung meliputi kerjasama antara guru, orang tua, dan masyarakat, serta lingkungan sekolah yang kondusif.

INTRODUCTION

Islam brought by the Prophet Muhammad Saw is the most complete religion among the religions that Allah has ever revealed to mankind. Islam as a whole can be seen from its main source, the Qur'an, which contains the entire scope of the content of revelation that has been revealed to the Prophets. The content of the Qur'an covers all aspects of daily life, ranging from issues of aqidah, sharia, and morals, to issues related to science.

If it is understood that as a human being, we must always obey the commandments of religion, namely by carrying out all the commandments of Allah, and abandoning what has been forbidden by Allah SWT. Perhaps there are still many people who do not pay attention and learn morals. The thing to remember is that the science of monotheism is the core of Islamic teachings that we should prioritize besides learning morals. Because monotheism is the realization of a servant's morals towards Allah. A person who is monotheistic and has good morals means that he is the best human being. Character education is not a new thing in the Islamic education system because the spirit or essence of Islamic education is character education which was originally known as moral education. Moral improvement is the most important mission that must be carried out by educators to their students. Strategy is a very influential component in the world of education, especially in the world of moral development process.

Moral education seeks to create situations and conditions in such a way, so that students are encouraged and moved by their souls and hearts to behave and be civilized, or good manners in accordance with the expectations of educational institutions.

The challenges faced by da'wah movers in the world of education today are increasing, one of which is the change in the atmosphere of the world of education which is mostly influenced by technological developments that will continue to occur. In addition to having a good impact on improving the quality of learning, it turns out that the development of this technology also has bad side effects for the world of education, especially when it comes to abuse that occurs in the student environment. Therefore, in delivering lessons and answering the challenges of technological developments that occur, a da'i and educator must be active in following these developments and thinking about da'wah strategies in building al-karimah morals for their students. Strategy is a method or method used to conduct good and effective teaching. In terms of educating morals, it is necessary to have the right system or method so that the internalization process can run well. What is more important is that students are able to accept the concept of morality well and are able to realize it in their daily lives.

RESEARCH METHODS

This research method uses a qualitative approach to explain the da'wah strategy in fostering the moral character of Madrasah Tsanawiyah Negeri 1 Gowa students. The research design involves collecting descriptive data in the form of written or spoken words and observable behaviors. Data were obtained through observation, interviews, and documentation analysis. Observations were made to understand the interactions and activities that occurred in the Madrasah. Interviews were conducted with presenters and students to gain an in-depth understanding of the da'wah strategies used and their supporting and inhibiting factors. Document analysis is carried out on da'wah materials and relevant activity records. The variables observed included the type of da'wah strategy, student response, and school environmental factors. The data is analyzed thematically to identify key patterns and themes. The flow of this research is described in a flow chart to visualize the process of data collection and analysis systematically.

RESULTS AND DISCUSSION

Strategy

The word Strategy comes from Greece: strategy means leadership or an army or the art of leading an army. The word strategy is derived from the word *strategos* which developed from the word *stratus* (army) and the word *agein* (lead) until the early days of industrialization. In general, strategy has the meaning of an outline to act in

an effort to achieve a predetermined goal. Strategy is essentially a planned step that has a broad and profound meaning that results from a deep thought and contemplation process based on certain theories and experiences.

According to Quinn, strategy is a pattern or plan that integrates key goals, policies and actions in a cohesive relationship. A good strategy will help organizations in allocating their resources in a unique form based on internal competencies and the ability to anticipate the environment. According to Anthony, Parrewe and Kacmar strategy can be defined as the formulation of the mission and goals of the organization, including action plans to achieve these goals by explicitly considering the conditions of competition and the influences of forces outside the organization that directly or indirectly affect the continuity of the organization.

Thus, strategy is a first step that has been thought out in advance before working on an activity so that in the future it can achieve a desired goal and will not harm many parties. Strategy is also a way to achieve long-term goals. Strategy is an overall approach related to the implementation of ideas, planning, and execution of an activity in a certain period of time.

Da'wah

Linguistically, da'wah comes from the word (دعوة يدعو دعا) da'a, yad'u, da'watan), which means to call, invite,

and call. In the Qur'an, the word da'wah whose root consists of dal, ain, and wawu has several forms and meanings. This meaning also has a broad meaning, namely da'wah is a call to invite mankind to goodness and realize its deeds.

Ahmad in Budiantoro said that da'wah is the actualization of Imani (theological) which is manifested in a system of human activities of believers in the field of society which is carried out regularly to influence the way of feeling, thinking, behaving, and acting in the plane of individual and socio-cultural reality in order to seek the realization of Islamic teachings in all aspects of life using certain means.

According to Syukriadi Sambas, da'wah is a process of internalization, transmission, diffusion, institutionalization and transformation of Islam which involves elements of da'i, messages, media, methods, mad'u, goals and responses, as well as the dimensions of space and time to realize a life that is treasured, greetings and nur in this world and the hereafter.

M. Arifin argues that da'wah is an invitation in the form of writing, behavior, and so on. Da'wah can be done consciously and planned to influence others, both individually and in groups. The goal is to increase attitudes, as well as appreciation of religious teachings without elements of coercion.

Thus, da'wah is an invitation to influence others to carry out Allah's commands and stay away from all His prohibitions to create a better life.

a. Legal Basis of Da'wah

Based on the verses of the Qur'an, scholars agree that the law of da'wah is generally mandatory, while the debate is whether the obligation is imposed on individual Muslims or only imposed on a group of people from the whole, the difference of opinion regarding the law of da'wah is due to the difference in their way of understanding the postulates of nakli in addition to the reality of the condition of each Muslim who has different knowledge and abilities. The verse that is the basis of this opinion is Q.S. Ali-Imran/3:104.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ
الْمُفْلِحُونَ

Translation:

And there should be among you a group of people who call for virtue, instruct the ma'ruf and prevent from the wicked, they are the fortunate ones.

Al-Muyassar (Ministry of Religious Affairs of Saudi Arabia) interprets and should among you (O believers), there is a group of people who invite good and command the ma'ruf, which is something that is known to be good according to the Shari'a and reason, and prohibits from evil, that is, what is known to be bad in terms of Shari'a and reason. They are the lucky people who reach a paradise full of pleasure.

Da'wah Strategy

Da'wah strategy is an effective way or technique to invite people to the teachings of Allah so that the will of

Allah on earth is realized. Strategy is essentially planning and management to achieve a goal. In achieving a goal, the da'wah strategy must be able to show how its operation must be technically carried out. In the sense that the usual approach varies from time to time and depends on the situation and conditions. In other words, a da'wah strategy is a plan that contains a series of activities that are designed in such a way to achieve certain da'wah goals.

Types of Da'wah Strategies

According to Muhammad Ali Al-bayanuni, the da'wah strategy is divided into three forms, namely:

a. Sentimental Strategy (al-manhaj al-athifi) Sentimental strategy is da'wah that focuses on the heart aspect and moves the feelings and minds of da'wah partners. Impressive counsel, calling with tenderness or providing satisfactory service are some of the methods developed from this strategy.

b. Rational Strategy (al-manhaj al-aqli) Rational strategy is da'wah with several methods that focus on the intellect aspect. This strategy encourages da'wah partners to think, reflect and take lessons. The use of the law of logic, discussion or sampling and historical evidence are some of the methods of rational strategy.

c. Sensory Strategy (al-manhaj al-hissi) Sensory Strategy is also called an experimental strategy or scientific strategy. It is defined as a da'wah system or a collection of da'wah methods that

are oriented to the five senses and adhere to the results of research.

Thus, Muhammad Ali divides da'wah strategies into three forms, namely sentimental strategies, namely da'wah that focuses on the heart aspect and moves the feelings and minds of da'wah partners, Rational Strategy is da'wah with several methods that focus on the intellect aspect and sensory strategies are also called experimental strategies or scientific strategies. That is what is called the da'wah system or a collection of da'wah methods that are oriented to the five senses and adhere to the results of research

Morals of Al-Karimah

a. Definition of Morals

Akhlak according to Al-firuzabadi is quoted from his book M Rabbi that akhlak, "Comes from the Arabic language, al-khulqu or al-khuluq which means character, in the dictionary "Al-Muhith says," Al-khulqu or al-khuluq means character, character, courage, or religion".

Akhlak etymologically is a masdar form of the word akhlaq, yukhliq, ikhlaqon which has the meaning of temperament, behavior, ta'biat, or basic disposition, habits or precursors of good civilization and religion. The word khuluq is also equated with morality, manners and the description of human inner and external nature.

According to the book Samsul Munir Amin quoted from the opinion of Imam Ghazali in the year (1055-1111 AD) it says that:

"Morality is a hay"at or a trait embedded in the soul from which spontaneous actions are born without requiring consideration and thought. So if this trait gives birth to an action that is commendable according to the provisions of reason and religious norms, it is called good morals, but if it causes evil deeds, then it is called the worst morals."

The term morals is sociologically equated with the terms morals, ethics, moral order, behavior, manners, karma and andap ashor (Sundanese) of human beings in carrying out social life. Various terms that are known practically by the public are basically proof that human behavior is a study of moral science, and moral science is related to other sciences that are already established, such as sociology, anthropology, psychology, and other groups of sciences that are categorized as humanities.

Morals are the habits of the will that have been made by a person. This will, if habituated to do something, is called morality. For example, if a person is used to helping others, then the habit of that person is to have a generous moral character towards fellow creatures of Allah SWT. According to Ibn Maskawaih, said that morality is "a trait that is embedded in the soul that causes various actions easily without taking out thoughts and considerations".

Thus, from the opinion above, it can be said that morality is a character or act of behavior that a person does without having to think first. So if this

trait appears, it will give birth to good and bad deeds according to religion. Morals are also synonymous with morality, politeness, courtesy, ethics, behavior, karma and andap ashor (humility).

b. Definition of Akhlak Al-Karimah (Akhlak Mahmudah)

According to M Yatimin Abdullah, quoting the opinion of Ibn Rashid "Akhlakul karimah is "commendable behavior which is a sign of the perfection of one's faith in Allah. Moral character is born based on commendable qualities".

Akhlakul karimah or akhlak mahmudah is everything that brings happiness in this world and the hereafter and pleases all mausia. Because of the moral of mahmudah as the guidance of the Prophet Saw and then followed by the companions and scholars who are pious throughout time until today.

In the Qur'an, Surah Al Imron verses 133-134 give an overview of the perfection of faith in Allah, namely:

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمُوتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِينَ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

Translation:

"And hasten yourselves to the forgiveness of your Lord and to the heaven which is as vast as the heavens and the earth reserved for the righteous, (i.e.) those who provide for (their wealth) both in their leisure and in their narrow time, and those who restrain their anger and forgive (their sins). God loves

people who do good. (Al Imran: 133-134)".

Another meaning of moral karimah is all good and commendable deeds or behaviors. This term comes from the Arabic language. In Indonesian, the term has a meaning commensurate with noble morals or good ethics.

In another sense, Akhlakul karimah is all commendable behavior that is a sign of the perfection of a person's faith in Allah, Akhlakul karimah is born based on praiseworthy qualities, good morals (mahmudah) are morals that are always under divine control that can bring positive values and are conducive to the benefit of the ummah such as, patience, tawadhu (humility), and everything that is good.

Da'wah Strategy in Moral Development in Students of Madrasah Tsanawiyah Negeri 1 Gowa

Strategy is a plan, a plan that is prepared to meet certain goals. In Da'wah, Strategy is a way, or method of da'wah that is prepared and practiced with the aim of the success of da'wah. This da'wah strategy can be in the form of managing da'wah media or presenting da'wah content and even includes Dai's rhetoric in broadcasting his da'wah.

In this study, the researcher conducted an in-depth analysis of da'wah strategies in moral development in students of Madrasah Tsanawiyah Negeri 1 Gowa.

Morals are important things that must be possessed by every human being, especially morals that will

determine a person's behavior in their daily lives, every human being certainly has different morals and good morals are born from a good upbringing and a supportive environment, one of the most influential environments besides the family is the school environment. This moral development is also very important to be carried out from an early age.

Related to Da'wah Strategy in Moral Development in Madrasah Tsanawiyah Negeri 1 Gowa Students. The researcher conducted an interview with Mrs. Hasfiah S.Pd, a teacher of Aqidah Akhlak at Madrasah Tsanawiyah Negeri 1 Gowa, she said that:

"The da'wah strategies carried out in this school include, sentimental strategies, rational strategies and sensory strategies, this is not only applied by moral aqidah teachers but almost all teachers apply the same strategies in carrying out the teaching and learning process at school. However, of course this is strongly emphasized on and strengthened in the provision of material in the Aqidah Akhlak Subject hour. This strategy may be simpler by explaining to students the importance of understanding the right morals and behaviors that are not allowed in Islam, then also often socialized to teachers during meetings to not only focus on providing material but also to provide examples, and there are even things that need to be evaluated from student behavior related to morals to be communicated to BK teachers and given

appropriate coaching actions. So in addition to providing material, it is also an example and gives sanctions for students who violate"

In an interview with Mrs. Siti Aminah S.Pd, BK Teacher at Madrasah Tsanawiyah Negeri 1 Gowa she said that:

"In this madrasah we do focus not only on academic development but also prioritize moral development for existing students, one of the efforts is with us as BK teachers who can provide counseling to students who violate in this school. Our strategy is of course with good advice according to the applicable SOPs and of course prioritizing da'wah values as well, after that we also give an example to them by maybe appointing one of their friends who has good morals so that they can also behave the same way, also setting an example from teachers in school. And after all of that is done, when there are violations that cannot be tolerated, such as truancy, and stealing or harassing (bullying) their friends, we hold communication with parents and give sanctions to students who violate."

Furthermore, the researcher also conducted an interview with Mr. Marwan A.md. Kom, S.pd Fiqh Teacher at Madrasah Tsanawiyah Negeri 1 Gowa he added that:

"In school, even in daily life in general, we often see that the value of Aklhak must be understood, especially morals, especially in the world of education which requires us to always harmonize between academic

knowledge and student behavior or morals. And of course this is a shared responsibility in realizing it all, not only on students but all elements in the world of education must take part, including parental supervision at home. That is why it is very important to determine certain patterns in carrying out moral development, and of course there must be a strategy that is agreed upon by our main goal in producing a generation that is not only superior in thinking but also superior in behavior (akhlakul karimah). I can personally conclude that there is a strategy that is indeed applied in this school, namely the ratio strategy, a strategy whose focus touches on the thinking and intellect of the students through an approach from the heart of the heart that we may be able to see that it is not uncommon for teachers to give very in-depth advice to their students so that they always practice good morals. what we do, then also in addition to the number one strategy earlier, there is also something called a sentimental strategy, this strategy usually touches the heart, we find this with an approach to mastering the speech and behavior applied by the teacher so that it makes an impression on the students. And finally, there is a sensory strategy that touches on the five senses, which may be an example or example that can be seen directly by students and practiced, because as we know that one example is more influential than 10 pieces of advice."

In addition to teachers, the researcher also conducted an interview

with Mr. Basir Dg nai. The security guard at Madrasah Tsanawiyah Negeri 1 Gowa he added that:

"If I see here, indeed teachers often give good examples to students because the teachers here are on average ustadz and ustadzah who understand religion, as well as giving advice, especially to students who violate or who often skip school, be late, and fight. That's what I know about the da'wah strategy applied in this school'

The researcher also conducted an interview with one of the students named Novi ayu lestari grade 8.2 at Madrasah Tsanawiyah Negeri 1 Gowa who said that:

"In our school, there are many religious subjects, such as fiqh, Aqidah aklhak, Al-Quran and hadith, there is also Islamic Religious Education and many more. In this subject we are often taught about the importance of having good morals, to friends, teachers, parents and the environment, in this school we also go home after prayer time so we have congregational prayer times in the mosque, not only students who are in congregation but teachers also give an example by participating in religious practices, there is also a tadarrus program initiated by student council students and also teachers as coaches and those who do not participate in that hour can be denied. In my opinion, this is a moral development strategy here"

From the results of observations, interviews with several teachers, and shiva at Madrasah Tsanawiyah Negeri 1

Gowa can be pulled three major points of the implementation of the da'wah strategy carried out into three, namely:

a. Sentimental Strategy (Al-Manhaj Al-Athifi)

Sentimental strategy or commonly called emotional strategy is a strategy that focuses on the heart, emotions and inner aspects of mad'u. The communicator or da'i will call the mad'u, give him impressive advice and give a very impressive understanding in a very gentle and affectionate way. What we see from the implementation of the strategy at Madrasah Tsanawiyah Negeri 1 Gowa through very touching advice made by subject teachers, or even often involving BK teachers for in-depth interpersonal communication.

b. Rational Strategy

A rational strategy is a strategy that focuses on the rational aspect and thinking, in this strategy, the missionaries give advice that you aim to think, take the lessons and also reflect on what you will listen to. Rational strategy: Use strong evidence examples and discuss the laws of logic. The Qur'an encourages many people. In this case, the application of the strategy at Madrasah Tsanawiyah Negeri 1 Gowa through advice that touches on thoughts or that invites students to rational thinking about the greatness of Allah in the Qur'an and the exemplary stories of the Prophets.

c. Sensory Strategy

These sensory strategies are called empirical strategies or emotional strategies. Scientifically, this strategy is

known as the method of collecting da'wah directed at the senses. This sensory strategy was applied by the Prophet Muhammad Saw, witnessing this method by his companions, religious practices and examples that were carried out and applied in Madrasah Tsanawiyah Negeri 1 Gowa through examples and examples and practices carried out by every element within the scope of this madrasah.

Inhibiting and Supporting Factors in Fostering Akhlak al Karimah Students of Madrasah Tsanawiyah Negeri 1 Gowa

The application in fostering moral character of madrasah tsanawiyah negeri 1 Gowa is certainly inseparable from the supporting factors and the factors that hinder its implementation, therefore the researcher separates it into two points, namely:

a. Inhibiting Factors

In this coaching process, there are two factors that are inhibiting factors in the development of moral character of madrasah tsanawiyah negeri 1 Gowa students, namely:

1) Student Awareness

In every effort to do coaching, of course, it is greatly influenced by the condition and awareness of the individual who is the object. And this also affects the coaching process if it has been carried out optimally but there is no awareness by some of the individuals who are fostered to really implement these things. This was conveyed by Novi Ayu Lestari class 8.2 at Madrasah

Tsanawiyah Negeri 1 Gowa who said that:

"Sometimes the inhibiting factor is the awareness of each student because they have been advised, reprimanded and even sanctioned, but there are still those who commit violations, and some even commit violations many times"

2) Technological Development

Technological developments are also able to influence this coaching researcher finds through observation in the field. The rapid development of technology and the growth of social media that is increasingly large as well as easier internet access are one of the inhibiting factors in fostering this aklakh because researchers found that there are students who are more likely to be busy with their smartphones without looking at their surroundings.

b. Supporting Factors

The supporting factors for implementing the da'wah strategy in fostering Akhlakul karimah at Madrasah Tsanawiyah Negeri 1 Gowa are:

1) There is a Written Rule regarding the importance of having good morals.

The supporting factors in moral development at Madrasah Tsanawiyah Negeri 1 Gowa are also supported by the existence of written rules that are pasted in schools at strategic points that can be read often by students and it also more or less has a good influence on students in implementing moral character. As conveyed by Mrs. Siti Aminah S.Pd, BK

Teacher at Madrasah Tsanawiyah Negeri 1 Gowa she said that:

"The factor that in my opinion is also a supporting factor in fostering moral character in this school is the existence of written rules, as well as the existence of motivational words that contain messages, good advice that can be seen by students every day because they are placed at strategic points in the school such as in the classroom, on the school wall and others. This can certainly also be a reminder for students to continue to practice good behavior"

2) Cooperation of Teachers, Parents and the Community in the School environment.

One of the supporting factors that is also very effective in fostering moral character at Madrasah Tsanawiyah Negeri 1 Gowa is the establishment of communication, as well as good cooperation between teachers, parents and the community around the school who are very sensitive if there are violations that occur at school. This was also expressed by Mrs. Siti Aminah S.Pd, BK Teacher at Madrasah Tsanawiyah Negeri 1 Gowa she added that:

"In this school, it can be said that we are also very supported by the parents of students and the surrounding community to always implement the development of good character in the school environment, also at home. It is not uncommon for parents and guardians to hold meetings so that we both understand each other's duties in conducting coaching because of course

this coaching is very important, this coaching is not only at school but also must be applied at home. Even the school community always provides information to us the school when there are things that happen outside the school that are directly related to our students"

3) Teacher's steadfastness and patience in conducting coaching.

The supporting factors in fostering Akhlakul karimah at Madrasah Tsanawiyah Negeri 1 Gowa can also be seen from the firmness and patience of teachers in conducting coaching, this is in accordance with what was conveyed by Mr. Basir Dg nai. Security guard at Madrasah Tsanawiyah Negeri 1 Gowa that:

"One of the supporting factors for fostering the morals of students here, if I see it, is the patience of the teachers who always give advice and examples continuously. There was once a student who was naughty, asked for forgiveness, often violated, often skipped and was late and today, thank God, thanks to the fact that he is often fostered and advised by the homeroom teacher and BK teacher so that there is no longer a sense of being good and diligent"

4) Being in a conducive environment

As we know that school is one of the most conducive places in conducting coaching including the coaching of akhlakul karimah, this school is indeed a Madrasah that not only focuses on academic coaching but also the development of religious values in depth and comprehensively, this was

also expressed by the resource person in an interview with Mrs. Hasfiah S.Pd, teacher of Aqidah Akhlak at Madrasah Tsanawiyah Negeri 1 Gowa he said that:

"This moral development is also strongly supported by a conducive environment, because it is carried out in the school environment and taught directly by teachers and all elements in

the school are involved in its implementation.

Based on the results of interviews with several sources above, the researcher drew the conclusion that the environment is one of the elements that has a high influence on determining a person's behavior and behavior.

CONCLUSION

From the series of research that has been carried out which focuses on analyzing the da'wah strategy carried out in fostering Aklakul Karimah students at Madrasah Tsanawiyah Negeri 1 Gowa, the researcher can provide two main conclusions in this study, namely:

There are three da'wah strategy strategies that are carried out in fostering the Akhlakul Karimah of students at Madrasah Tsanawiyah Negeri 1 Gowa, namely a sentimental strategy that focuses on coaching by involving the heart such as words and actions that are gentle and give a good impression so that they can be accepted by students, the second is a rational strategy that touches on the thoughts, students are invited to think that everything that happens does not necessarily exist, there must be a cause and origin So that students are expected to be able to continue to think about everything that will be done because it will definitely cause consequences that

must also be held accountable. And the last is the sensory strategy, this strategy focuses on coaching that involves the student's sense of seeing and what is heard and felt can be done by providing examples, as well as advice and sanctions for violators.

All efforts made are certainly inseparable from inhibiting and supporting factors. In this case, what is an inhibiting factor is student awareness where there are still students who repeat the same mistakes and also the increasingly rapid technology factor and easily accessible internet make students more busy with the cyber world than the world they are living in. Then, this is also inseparable from the supporting factors, namely, the existence of written rules regarding the importance of having good morals, cooperation of teachers, parents & the community in the school environment, the firmness and patience of teachers in conducting coaching, and being in a conducive environment.

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