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Da'wah method in fostering the morals of MTs. Muhammadiyah Tonrokombang students

Metode dakwah dalam pembinaan akhlak siswa-siswi MTs. Muhammadiyah Tonrokombang

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Abstract

Keywords: morals;
Da'wah;, Method;
Builder

This study aims to explore da'wah activities in fostering the morals of MTs. Muhammadiyah Tonrokombang students, identify the da'wah methods used in fostering their morals, and find out the factors that support and hinder the process. The research method used is qualitative, with data sources in the form of interviews and documentation. The results of the study show that teachers use various methods such as example, practice, habituation, lesson taking, discipline, and education through independence in fostering students' morals. Supporting factors include supporting facilities and infrastructure as well as teacher integrity, while inhibiting factors include the influence of the environment outside the school, lack of parental attention, and peer influence. This research was carried out at MTs. Muhammadiyah Tonrokombang in February 2024.

Abstrak

Kata Kunci: akhlak;
Dakwah;, Metode;
Pembina

Penelitian ini bertujuan untuk mengeksplorasi kegiatan dakwah dalam membina akhlak siswa-siswi MTs. Muhammadiyah Tonrokombang, mengidentifikasi metode dakwah yang digunakan dalam pembinaan akhlak mereka, serta mengetahui faktor-faktor yang mendukung dan menghambat proses tersebut. Metode penelitian yang digunakan adalah kualitatif, dengan sumber data berupa wawancara dan dokumentasi. Hasil penelitian menunjukkan bahwa guru menggunakan berbagai metode seperti keteladanan, latihan, pembiasaan, pengambilan pelajaran, kedisiplinan, dan pendidikan melalui kemandirian dalam pembinaan akhlak siswa. Faktor pendukung meliputi sarana dan prasarana yang mendukung serta integritas guru, sedangkan faktor penghambat termasuk pengaruh lingkungan luar sekolah, kurangnya perhatian orang tua, dan pengaruh

teman sebaya. Penelitian ini dilaksanakan di MTs. Muhammadiyah Tonrokombang pada bulan Februari 2024.

INTRODUCTION

Da'wah is a very important activity in Islam. With da'wah, Islam can be spread and accepted by humans. On the contrary, without da'wah, Islam will be further away from society and will disappear from the earth. Da'wah is the process of organizing a business or activity that is carried out consciously, deliberately and deliberately in order to influence others so that an understanding, awareness, attitude of appreciation and experience of religious teachings arise in them without any element of coercion.

Da'wah is not only the authority of ulama, or religious leaders. Every Muslim can do da'wah, why is this because da'wah is not just a lecture, a religion. So that every Muslim is expected to take part in the implementation of da'wah, namely, by inviting people to the path of Allah swt to obtain happiness in this world and in the hereafter. The invitation can take a verbal form or actions that bring fame and exemplary.

These two types of invitations are often distinguished by the terms da'wah bil-oral and da'wah bil-hal. Thus, every Muslim has the opportunity to contribute to the implementation of da'wah according to their respective abilities and fields. The process and implementation of da'wah according to their respective abilities and fields. The

process and implementation of da'wah should be carried out by Muslims who aim to know and understand the meaning, elements, methods, and all things related to the supporting factors for the success of da'wah. In this regard, understanding the da'wah method as one of the supporting factors in the success of da'wah is something urgent.

Islam is a religion that was revealed to the prophet Muhammad SAW, Islam is a religion of da'wah, a religion that assigns its people to spread and broadcast Islam to all mankind as rahmatan lil'alamin, Islam can guarantee the realization of happiness and welfare which is used as a guideline for life and is carried out properly and correctly. Da'wah is an activity that has emerged since Islam was presented by Allah to humans. The Prophet Muhammad (saw) exemplified da'wah to his people in various ways, namely by the Al-hikmah method, the Al-maw'izah al-hazanah method, and the Al-mujlà method of da'wah are certain ways that a da'i (communicator) does to mad'u to achieve goals on the basis of wisdom and compassion.

RESEARCH METHODS

This research uses a qualitative approach with the aim of exploring da'wah activities in fostering the morals of MTs. Muhammadiyah Tonrokombang students. The design of this study involves collecting data

through interviews with school principals, homeroom teachers, subject teachers, and students, as well as recording from books and journals related to da'wah methods in moral development. The data collection techniques used are interviews and documentation. The collected data was then analyzed using three data reduction techniques, data presentation, and conclusion drawn. The variables analyzed include da'wah activities, moral development methods, and supporting and inhibiting factors in the process. The flow of the research is presented visually in the form of a diagram to clarify the steps taken in this study.

RESULTS AND DISCUSSION

Da'wah

Linguistically, the word da'wah means call, invitation, invitation, encouragement, seduction, and request, rooted in the verb da'a which means to pray, call, call, invite, invite, seduce, encourage, complain. Etymologically da'wah is value-free, meaning that it can invite goodness or the way to Allah SWT and invite to heaven, it can also invite evil, the way of the devil or do evil.

Islam and da'wah cannot be separated. Because da'wah originates from Islam, while Islam will only be known, embraced and developed throughout the world through da'wah. As an activity, da'wah has elements that are related to each other. These elements are da'wah subjects, da'wah objects,

da'wah materials, da'wah media and da'wah methods. Here it seems necessary to study the da'wah method of Ibid, p. 54 by referring to the Qur'an as the main source of Islamic teachings.

Da'wah is essentially a specific or special communication activity. Specifically because the messages conveyed are about Islamic teachings. The effectiveness of da'wah can be seen from whether a process of communicators (da'i/da'wah subjects) can arrive and receive (mad'u or da'wah objects), resulting in changes in communication behavior. These changes include aspects of knowledge, attitudes and communication actions that lead to or approach the goals that the communication process wants to achieve.

Da'wah Method

The principle of the da'wah method means the spirit or nature that encourages or underlies various ways or approaches in da'wah activities such as: Bil-hikmah, The word Al-hikamah has many meanings. In some dictionaries, the word al-hikamah is meaning: al-adl (justice), al-hilm (patience and fortitude), al-nubuah (prophethood), al-ilm (science), the Qur'an, philosophy, kaajikan, good thoughts or opinions, al-haqq (truth) putting something in its place, the truth of something, knowing the most important thing with the most important knowledge. Da'wah bi al-hikmah is a call or invitation in a wise, philosophical, argumentative way, carried out fairly, full of patience and

fortitude, in accordance with the treatise of al-nubuwwah and the teachings of the Qur'an or divine revelation. And Al-mauidzah al-hasanah, according to the scholars of tafsir Al-mauidzah al-hasanah has the following meaning: a) Good lessons and advice, turning away from bad deeds through tarhib and targhib (encouragement and mitigation); explanations, descriptions, language styles, warnings, narration, exemplary examples, directions, and prevention in a subtle way. b) Lessons, descriptions, lectures, warnings, warnings with an impressive, touching and instinctive language style. c) Symbols, addresses, signs, promises, guides, instructions, and postulates that are satisfactory through al-qaul- al-rafiq (gentle speech with loving saying).

The word akhlak comes from the Arabic word in the form of jama' or double form. from the word khulug which etymologically means ethics, temperament, behavior or character. The term akhlak contains the meaning of correspondence with the word khalq which means creator and creature which means created.

In the educational encyclopedia, it is stated that morality is ethics, character, morality (ethical and moral awareness), namely good behavior that is the result of the right attitude of the soul towards its morals and towards fellow humans. According to Ibn Miskawaih, morality is a trait embedded in the soul that encourages to do deeds without the need for thought and consideration.

Various types of morals

In the book of sunnah morals, morals are divided into two types, namely akhlak mahmudah and akhlak.

a. Mahmudah's morals, or commendable morals or noble morals (karimah) are of great significance to a Muslim's life, both in relation to himself and in relation to the outgoing. with society, with his profession, in his relationship with the Prophet and culminating in his relationship with Allah. Actually, only with this commendable morality can man maintain dignity as the noblest being. b. Madzmumah morals, or despicable morals or disgusting morals (radzilah) are morals that if carried by a person make him or her shunned in various kinds of respectable associations. In general, various kinds of traits that are categorized as reprehensible morals are usually held by a person who says that bad traits. It reflects the nature of human nature, such as arrogance or arrogance. the nature of riya", the nature of tahasud and so on.

The Urgency of Da'wah in Fostering Morals

Da'wah with uswatun hasanah is da'wah by setting a good example through real deeds in accordance with the da'wah code of ethics. The importance of da'wah in fostering morals because Islam is the religion of Allah, meaning a religion that always encourages its adherents to always be active in carrying out da'wah activities. The progress and decline of Muslims

are closely related to the da'wah carried out.

The Prophet (peace and blessings of Allaah be upon him) was sent by Allah to preach, to improve human morals, to bring good news and to be a caller to Allah with His permission and to be an illuminating light.

Madrasah

Madrasah is a translation of the term school in Arabic. The word "Madrasah" in Arabic is a form of the word "description of place" (zharaf makan) from the root word "darasa". Literally, "madrasah" is interpreted as "a place for students to learn", or "a place to give lessons". From the root of the word "darasa" can also be derived the word "midras" which means "a book to be studied or a place to learn. When translated into Indonesian, the word "madrasah" means "school". However, at first the word "school" itself did not come from Indonesian, but from a foreign language, namely school or scola. Technically in the formal teaching and learning process, madrasas are no different from schools, but in Indonesia madrasas are not necessarily understood as schools but are given a more specific connotation, namely religious schools.

Da'wah activities in moral development of MTs. Muhammadiyah Tonrokombang students

Based on the results of data collection conducted by researchers, there are several da'wah activities

carried out by teachers in the process of moral development of MTs. Muhammadiyah Tonrokombang students.

The da'wah activities that have been implemented and have been carried out at MTs. Muhammadiyah Tonrokombang are efforts to develop morals and shape students' character, da'wah activities are certainly inseparable from the da'wah method applied.

a. Student Activities

Students of MTs. Muhammadiyah Tonrokombang carry out routine activities every school day, as interviewed by the researcher to Mrs. Aisyah S.Pd as the homeroom teacher of grade VIII.

Every rule or activity that will be carried out, previously it must have been socialized first to the students, so that students know what activities and rules are applied and the consequences if they violate the rules, both written and unwritten. For the teaching and learning hours themselves, it is from 8.00 to 13.00 after the congregational prayer.

In addition to interviewing the homeroom teacher of class VIII, the researcher also interviewed two students about the rules and activities carried out at MTs. Muhammadiyah Tonrokombang

"Every rule and activity and consequences that exist in school have been socialized from the beginning of school so that we already know what activities and consequences we receive if we violate them, and we also do not

feel burdened by the existing rules and activities."

The activities carried out at MTs. Muhammadiyah Tonrokombang are none other than to improve the morals of students. Where these habits are built from habits that are often carried out, such as Dzuhur prayers in congregation then continued with cults, recitations before learning begins, and Dhuha prayers in congregation on Friday and joint prayers after prayers and other useful activities, it is hoped that when students return to the community environment these habits can be an example for others.

The routine activities of MTs. Muhammadiyah Tonrokombang can be seen from the following table:

Schedule of student activities

Hit	Activities
8.00-10.0	Subjects 1 & 2
10.00-11.00	Rest
11.00-12.00	Subjects 3 & 4
12.00-13.00	Dzuhur prayer, cult
7.30-8.00	Dhuha Prayer / Friday
b. Teaching and Learning Activities of MTs. Muhammadiyah Tonrokombang Students	

Based on an interview conducted by the researcher to Mrs. Aisyah S.Pd that MTs. Muhammadiyah Tonrokombang is still implementing the K 13 Curriculum and for the independent Curriculum which has now changed to the National Curriculum is still in the process of preparing modules for teaching materials.

c. Extracurricular Activities

In addition to teaching and learning activities in the classroom, MTs. Muhammadiyah Tonrokombang also provides extracurricular activities based on researcher interviews to Mrs. Hatijah S.Pd, one of the teachers at MTs. Muhammadiyah Tonrokombang and also the school treasurer said that the school provides extracurricular activities such as Scouts, Hizbul Wathan, but for the scouts themselves, we see conditions such as before Scout Day and also last year we had time to participate in Hizbul Wathan activities held in Malino, These activities are carried out outside of study hours.

Based on the results of observations made by the researcher, da'wah activities in fostering the morals of MTs. Muhammadiyah Tonrokombang students, including the following:

Schedule Activities

1. Every day of congregational prayer
2. After the dzuhr prayer Cult
3. Every Friday Dhuha prayer
4. Before starting religious lessons
5. Recitation

Da'wah method in moral development of MTs. Muhammadiyah Tonrokombang students

Based on the results of data collection conducted by researchers, there are several methods carried out by da'i or teachers through observation, interview, and documentation data collection methods.

Method is a procedure, procedure, road, or technique used by a person or

group to achieve a goal, activities will run effectively and efficiently if the method to be applied is well planned and prepared and implemented properly. Likewise, efforts in fostering student morals, as expressed by Mr. Muh. Saleh Jumran, S.Pd. I. as the principal "as the vision and mission of this school, one of which is steady in the akhlaqul qarimah. Fostering and developing the attitude and personality of the moral character of the qarimah, the method used in shaping the morals of students is of course the first to be taught the basics first, namely faith and morals, the first is the creed, the faith, so that students are steady in their faith because if the faith is not stable until at any time a good moral character is not formed and that is the most basic thing before applying the method for moral development. Then of course, of course, given good examples, good advice, or activities applied in schools are efforts for the development of students' morals, including such as Dhuhur prayers in congregation then continued with cults, Dhuha prayers after prayers to read prayers together on Fridays, recitations before religious learning begins, and also the habit of cleaning the school yard on Saturdays. Cooperation and mutual cooperation between students and teachers who participate in this activity or we usually call it "Saturday Clean"

As a teacher or educator, of course, you have an informative and educational task and position yourself as a da'i where you are required to set a good example and teach goodness in

accordance with the guidance of Islamic sharia, where in da'wah of course you need strategies and methods, so that as a da'i or teacher you need good preparation in implementing the da'wah method in fostering student morals. As stated by Mrs. Isra Mirawati S.Pt as the homeroom teacher of class IX.

One of the da'wah methods in fostering student morals applied in schools is the enactment of rules where every student is obliged to comply with existing rules. For example, students who skip or go in and out of class when learning begins will be sanctioned for cleaning the toilet, memorizing short letters, cults in front of the class, and standing in front of the class, this is expected to have a deterrent effect and warn students to comply with the rules that have been implemented.

The same is stated by Mrs. Hatijah S.Pd, as a teacher and also the treasurer of the school.

There are several da'wah methods carried out by teachers at school, the first is the exemplary method, then the second is the method of advice and routine recitation activities which are held once a week every Thursday, local residents usually call it *akkammisi'* at the mosque near the school, every student is obliged to take part in the recitation.

In the process of fostering students' morals, it is necessary to have an example from teachers or educators, the application of rules and routine activities that are in accordance with the

student's expectations and level of understanding, and a good approach.

Based on the results of the observations made by the researcher, the da'wah method used by teachers in fostering the morals of MTs. Muhammadiyah Tonrokombang students includes the following:

a. Exemplary (Uswatun hasanah)

Exemplary is a form of non-verbal da'wah, by providing a reflection of good morals, good habits, providing good examples so that it is hoped that students can also emulate the morals and habits carried out by teachers.

b. Practice and habituation

It is an activity such as the dhuha prayer on Friday, the congregational dzuhur prayer, and recitation before starting the lesson, precisely on religious subjects. With the hope that it can become a habit that is embedded in students.

c. Taking lessons (ibrah)

Sanctioning students who do not obey the rules or violate, so that students know the consequences of each violation and provide a deterrent effect and minimize violations, it is hoped that students can learn lessons from the punishment and are reluctant to commit violations.

d. Advice

Advice given by teachers to students who violate the rules and those who do not violate, so as not to commit the same violations by giving good advice to students, and taking a persuasive approach to students who violate.

e. Discipline

Students are present in class at the specified time, it is expected to grow discipline in each student and a sense of responsibility, obedience and obedience to the rules.

f. Educating through independence

Kultum after the Dzuhur prayer, this activity is expected to educate students to be brave and confident to appear in public.

Supporting and Inhibiting Factors in the Moral Development of MTs Muhammadiyah Tonrokombang Students

The process of fostering students' morals carried out at MTs. Muhammadiyah Tonrokombang, did not run smoothly and smoothly according to the methods that had been carried out and expected. The moral development process is carried out well because of supporting factors and vice versa.

Likewise, in carrying out the da'wah method, many things are obstacles in the process of implementing the da'wah method in moral development among environmental factors, family factors.

Some examples of obstacles in implementing the da'wah method in moral development are from environmental factors outside school and family because some parents lack education and lack of awareness to instill good moral values where the

family environment is very influential on the morals and character of the child himself because parents are a reflection of the child. Several obstacles were also experienced by the teachers as conveyed by Mrs. Aisyah S.Pd as the teacher and homeroom teacher of Class VIII.

"For the inhibiting factors such as the environment outside the school, and also those from the family (broken home) then also parental control that has not been maximized. If the supporting factors themselves are students, students are aware of their responsibilities as students so that they comply with the rules and carry out activities at school."

The same thing was also conveyed by Mrs. Hatijah S.Pd, as a teacher.

"If the obstacle is probably because here our area is a remote area, there is also a lack of students and teachers, but all students are not discouraged, but they use it as motivation to be better. For the supporting factor, the high awareness of both teachers and students in the process of moral development and also carrying out moral development activities so that the da'wah method can run well."

Based on the results of interviews with resource persons by researchers, it can be concluded that there are several supporting factors and inhibiting factors in the process of moral development of MTs. Muhammadiyah Tonrokombang, the supporting factors are as follows:

a. High awareness of students and teachers of their respective responsibilities.

- b. The availability of facilities and infrastructure that can support the implementation of activities in the coaching process
- c. There is good coordination and cooperation between teachers and students
- d. There is support from the principal in carrying out activities in the coaching process and other school activities.

Meanwhile, the inhibiting factors in the process of implementing student moral development include the following:

- a. Environmental factors outside the school, can be a bad influence on students' morals if moral cultivation is not properly instilled.
- b. Lack of parental control where some parents are indifferent to their children's education at school and in guiding their children at home, education at school alone is not enough, so here parental control is very important.
- c. Peers who sometimes have a bad influence on students, so that students are affected and commit violations.

From the results of the previous discussion, it can be concluded that the da'wah method in fostering student morals applied by teachers can be said to be successful, this can be seen from the way teachers apply rules and punishments to students' daily lives and carry out school activities where these activities can become a habit for students.

In essence, there are still difficulties and challenges faced by teachers in the process of fostering student morals, because each student has a different character, this is a challenge for teachers in dealing with students with different characters, as well as different levels of understanding.

Providing examples, advice, and punishment and also praise is a da'wah

communication method given by teachers to students that can increase the success of teachers in fostering students' morals. Then the character of students who are emotionally mature, and have good morals, discipline, responsibility, and obedience will be formed and can spread goodness and benefits to the surrounding community.

CONCLUSION

Da'wah activities carried out by teachers at MTs. Muhammadiyah Tonrokombang include various practices, such as congregational prayers, post-dzuhur cults, dhuha prayers on Fridays, and recitations before religious learning. The method of fostering students' morals involves example, practice, habituation, lesson taking, discipline, and education through independence. Supporting

factors in this process include high awareness of students and teachers, adequate facilities, good cooperation, and the support of the principal. On the other hand, inhibiting factors include the influence of the environment outside of school, lack of parental control, and negative influence from peers. In maintaining the integrity of students' morals, cooperation between the school, parents, and the environment is very important.

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