

# CHAPTER ONE

## INTRODUCTION

### A. Background of the Study

Aqeedah is a foundation every Muslim should have. If a Muslim has not been strong, then Islam is not perfect in terms of deeds, worship, and muamalah.<sup>1</sup>

As a provision to form faith in a person, every Muslim must understand the nature and scope of the Islamic creed correctly, because the correct understanding and commitment to the Islamic creed will be a role model for every Muslim in his daily behavior. Akidah is likened to the foundation of a building. So it must be designed and built in advance compared to other parts.<sup>2</sup>

Moral creed is one of the behaviors of a person who can cause an impulse to do good or bad, so we often encounter it in social life, especially among teenagers, some have good character and some have bad character. The implementation of moral creed education can be seen as a forum to foster and shape student behavior in developing knowledge (cognitive), attitudes (affective), and habituation (psychomotor).<sup>3</sup>

To achieve peace and order in living together with society, it is necessary to have discipline, manners, and the maintenance of common interests and morals in the community. This is where ethics, morals, and character are important for personal safety or human order and peace.

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1 *Muhammad Asroruddin Al Jumhuri*, Belajar Aqidah Akhlak :: Sebuah Ulasan Ringkas Tentang Asas Tauhid Dan Akhlak Islamiyah (*Deepublish*, 2015).p.15

2 *Dedi Wahyudi M.Pd.I*, Pengantar Akidah Akhlak dan Pembelajarannya (*Lintang Rasi Aksara Books*, n.d.). p.6

3 *Siska Fitri Yanti and Swis Tantoro*, “Pengaruh Pembelajaran Aqidah Akhlak Terhadap Perilaku Siswa Di Madrasah Aliyah Negeri Kampar Timur” (*Journal:eArticle, Riau University*, 2017), accessed December 7, 2022, <https://www.neliti.com/publications/205443/>.

However, it is not uncommon for teenagers to take shortcuts to overcome the inner turmoil they are experiencing. This mental escape will sometimes lead to harmful and destructive acts, such as drug case, and brawls between students, but criminal acts are part of the failure of teenagers to find a way in life that can calm their inner turmoil. So that if the character shown is by applicable norms, then the behavior is considered good and accepted. On the other hand, if the behavior is not by or contrary to applicable norms, then the behavior is poorly judged and rejected.<sup>4</sup>

The progress of the times, which was initially seen as facilitating human work, advancing education, and providing welfare for the Indonesian state, turned out to cause new unrest and fear for humans, namely the fading of the nation's character. Advances in science and technology can reduce or even negate human values called dehumanization. Where today, our nation needs to build its character of the nation, which is, in fact and the public perception of the declining quality of moral attitudes of the younger generation. So character educational curriculum is very necessary because the curriculum must have character and be oriented for the tahajformation of the character of students.<sup>5</sup>

Talking about the character is fundamental. Character is a clear distinction that distinguishes man from animal. A human being without character is a human being who has already cultivated. People of strong character and both individually and socially are those who have good morals and ethics. Given the importance of character, educational institutions have the responsibility to instill it through the learning

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4 Muhammad Hidayat Ginanjar and Nia Kurniawati, "Pembelajaran Akidah Akhlak dan Korelasinya Dengan Peningkatan Akhlak al-Karimah Peserta Didik," *Edukasi Islami: Jurnal Pendidikan Islam* 6, no. 02 (November 21, 2017): 25, <http://jurnal.staialhidayahbogor.ac.id/index.php/ei/article/view/181>.

5 Murni Eva Marlina, *Kurikulum 2013 yang Berkarakter*, *Jurnal Pendidikan Ilmu-Ilmu Sosial*, Vol. 5 Nomor 2(2013),p.6

process.

According to Islam, education is an activity characterized by continuity and sustainability. This means that education must be carried out continuously uninterrupted, but continuously between one stage and another.<sup>6</sup> The Messenger of Allah said

أَكْرِمُوا أَوْلَادَكُمْ وَأَحْسِنُوا آدَابَهُمْ

“Educate your children continually and improve their ethics.» (HR. Al-Hakim)

In Indonesian, character is defined as a character, traits of the psyche, morals, or ethics that distinguish a person from others.<sup>7</sup> A person’s positive or noble character elevate the status to a high and noble degree for himself. The glory of a person lies in his character. Character is so important because with a good character makes us resistant, steadfast in facing trials, and able to live life excellently.<sup>8</sup>

In Islamic teachings, all Muslims must carry out education. Because according to Islamic teachings, education is the absolute necessity of human life that must be met, to achieve the welfare and happiness of the world and the Hereafter. With that education, humans will also get various kinds of knowledge for their provisions and life.<sup>9</sup>

The knowledge gained by children at school may not necessarily be applicable and applied by children in everyday life. In this case, a child’s behavior will not be separated from the religious education taught by parents from childhood so that a child understands that all kinds of deeds will be accounted for in the hereafter as explained in the

6 Uhbiyati, Nur, *Dasar-Dasar Ilmu Pendidikan Islam*, Semarang: PT. Pustaka Rizki Putra. 2013, p.13

7 Suyadi, *Strategi Pembelajaran Pendidikan Karakter*, (Bandung: PT Remaja Rosdakarya, 2013).p.26

8 Syamsul Kurniawan, *Pendidikan Karakter di Sekolah: Revitalisasi Peran Sekolah dalam Menyiapkan Generasi Bangsa Berkarakter* (Samudra Biru, 2017).p.54

9 Zuhairini, *Filsafat Pendidikan Islam*, (Jakarta: Bumi Aksara, 1992).p.113

Verse of the Qur'an:

وَلْتُسْأَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ.

«And indeed you will be asked about what you have done». (QS. An-Nahl:93)

Therefore, the character curriculum applied in schools is needed to instill an understanding in children, that all forms of behavior, be it commendable or despicable, will be the responsibility of every human being both in the world and in the hereafter.<sup>10</sup>

In Islamic school, moral education is listed in the subject, namely the moral creed which emphasizes the ability to understand and maintain the right beliefs or faith by practicing the values of *asmaul husna*. Creating an atmosphere of exemplary habituation by practicing commendable morals and Islamic customs through habituation of examples of daily behavior.<sup>11</sup>

The subject of moral creed is a branch of science that teaches moral values by Islamic law, namely teaching about belief in Allah and manners in the society. Thus, if the moral creed education used as the basis for the development of spiritual values is carried out properly, people's lives will be better.<sup>12</sup>

Islamic State Senior High School 3 Ngawi is one of the educational institutions that strongly support learning success so that the students are expected to play a role in global competition and create students who have good character.

Based on the results of a survey conducted by the author on

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10 *W. Pinar*, The Character of Curriculum Studies: Bildung, Currere, and the Recurring Question of the Subject (*Springer*, 2011).p.65

11 *Paul M. Gaston*, The New South Creed: A Study in Southern Mythmaking (*NewSouth Books*, 2011).p.35

12 *Morris Joseph*, Judaism As Creed And Life: Fourth Edition (*London: Routledge*, 2018). p.29

August 22, 2022, the author obtained data from an interview with an moral creed teacher, Mrs. Endang Nur Hidayati. She said that the implementation of moral creed education at MAN 3 Ngawi refers to the curriculum, core competencies, and basic competencies. Then instill the character of student discipline, for instance entering school on time, at 07.00. All students must have come to school even though the time to start teaching and learning activities at 07.15. It continue with praying, reading asmaul husna and reading al-Qur'an, from here is instilled the character of discipline regarding punctuality.<sup>13</sup>

The character of the discipline applied in addition to prayer on time, during teaching and learning activities, students' cellphone is collected by the homeroom teacher and focuses on learning and paying attention to the teacher. According to her, the learning of moral creeds at school is very influential on the character of student discipline, because even though at home there have been instilled morals from parents, students are reminded to have good morals to parents, fellow friends, lest fellow friends there are cases of bullying at school. However, in reality, there are some students who do not listen or are indifferent, do not obey the rules or regulations of the school. If the student has violated the existing rules then the parents of the students will be called to face the teacher concerned. In addition, for students who violate the order, there is a point related to minor, moderate, and severe violation.<sup>14</sup>

In forming morals, the Islamic high school educational institution relies heavily on its Islamic religious subjects, especially on the subjects of moral creed. Moral education used as the basis for the development of spiritual values is done well, so people's lives will be better.<sup>15</sup>

Based on the MAN 3 web, Ngawi stated that efforts towards

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13 Interview Results with Ibu Endang on August 22, 2022 at MAN 3 Ngawi, Code:01/W/22/VIII/2022

14 Carol Berkenkotter and Thomas N. Huckin, *Genre Knowledge in Disciplinary Communication: Cognition/Culture/Power* (New York: Routledge, 2016).p.68

15 *Émile Durkheim*, *Moral Education* (Courier Corporation, 2012).p.144

effective learning have been carried out by many related schools such as infrastructure, learning media, professional teachers, and other components that can create good management, which in the end will be achieved as a school quality.

Also as it is known, the core teachings of Islam include the problem of faith (Aqeedah), the problem of Islam (Sharia), and the problem of Ihsan (Akhlak).<sup>16</sup> Then the scope of morals includes three areas, namely morals to God, morals to fellow human beings, and morals to the natural environment. Thus, morals encompassing the physical and spiritual, physical and mental, world and hereafter, are universal, valid throughout the ages, and include relationships with God, Man, and the natural environment.<sup>17</sup>

Based on the age of students who are still unstable, some have poor morals.<sup>18</sup> Facing various problems. Characterized by lack of parental supervision, misuse of gadgets, media influence, and indifference to the surrounding environment. It is necessary to organize the education system as a whole, especially related to the quality of education. Especially in the character of students, the reason for the need to build the character of the nation is that the existence of character in the nation is the foundation, because a nation that has a strong character can make itself a dignified nation and be respected by other nations.

Students need parental guidance in dealing with the conditions experienced by students. Parents guide in the family environment and become example for their children. Because the family also has an

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16 Siti Maesaroh, "Peranan Metode Pembelajaran Terhadap Minat dan Prestasi Belajar Pendidikan Agama Islam", *Jurnal Kependidikan*, vol. 1, no. 1 (2013), p. 150.

17 Agus Budiman, "Efisiensi Metode dan Media Pembelajaran dalam Membangun Karakter Pembelajaran Pendidikan Agama Islam," *At-Ta'dib* 8, no. 1 (December 15, 2013), accessed June 8, 2022, <https://ejournal.unida.gontor.ac.id/index.php/tadib/article/view/514>.

18 Saifuddin Amin, *Etika Peserta Didik Menurut Syaikh Muhammad Bin Shalih Al-Utsaimin* (Deepublish, 2019).p.16

essential role in fostering the morals of students. Parents are the first and foremost people in providing education, especially in disciplining children.<sup>19</sup>

The moral creed is a branch of science that teaches moral values by Islamic law, namely faith in Allah and manners in the society.

Therefore, for the implementation of moral creed learning to be optimally realized, it is necessary to pay attention to the factors causing the behavior. These factors include the following:

1. Socio-cultural structure, that is, the expected ideal behavior pattern.
2. Situation factors, include, all physical and social conditions in the place of being and the implementation of a social system.
3. Personality factors, include all psychological and biological factors that influence the behavior of individual perpetrators.<sup>20</sup>

With the learning of Aqidah Akhlak, it can be realized how a vital the role of Aqidah Akhlak learning is in shaping the character and social behavior of students as a whole. Therefore, Aqidah Akhlak Learning has a significant meaning and role in shaping these students' the character and social behavior. Because with the learning of Aqidah Akhlak, students are not only directed to the achievement of happiness in life in the world, but also to the happiness of living in the hereafter.<sup>21</sup>

Therefore, the learning of moral creed aims to cultivate a round pattern of character through the practice of psychology, intelligence, reasoning, feelings, and senses. Learning Aqidah Akhlak with such a purpose must serve the growth of learners in all its aspects, whether spiritual, intellectual, imaginary, physical, scientific, or linguistic. The

19 Welda Wulandari, Zikra Zikra, and Yusri Yusri, "Peran Orangtua dalam Disiplin Belajar Siswa", *Jurnal Penelitian Guru Indonesia*, vol. 2, no. 1 (2017), p. 24–31.

20 Novianti Muspiroh, "Peran Kompetensi Sosial Guru Dalam Menciptakan Efektifitas Pembelajaran", p. 19.

21 Binti Khoiriyah, Nur Laili, and Masrurotul Mahmudah, "Pendekatan Contextual Teaching And Learning (CTL) Untuk Meningkatkan Hasil Belajar Akidah Akhlak", *Al-Mudarris*, vol. 1, no. 2 (2018), p. 62.

learning of Aqidah Akhlak must push all these aspects towards the virtues and achievement of life perfection based on Islamic values.

Moreover, to realize the above goals, it must be supported by various factors, such as teachers or educators, the environment, motivation, and relevant facilities. The development and growth of the learner's character go fast or slow depending on the extent to which the learning factors of moral creed can be provided and function as well as possible.<sup>22</sup>

Based on the above characteristics, it is obvious that the lesson of morals consistently pays attention to visible behavior. Because with the presence of various violations of negative behavior can be carried out by children at school. So this attention will be to examine the subject of moral creed. Because in the subject of moral creed there are materials that lead a child to form a noble character, especially in the formation of his disciplinary character.

This study uses indicators of competency standards related to Morals, habituation to behave commendably and avoid despicable behavior and assess the morals of students. Based on these indicators, the author sees that the moral state of students in MAN 3 Ngawi still has to be strengthened again to reflect commendable moral.

This research entitled, «THE INFLUENCE OF ISLAMIC MORALS AND FAITH LEARNING ON THE DISCIPLINARY CHARACTER OF CLASS XI STUDENTS IN ISLAMIC STATE SENIOR HIGH SCHOOL 3 NGAWI EAST JAVA IN THE 2022-2023 ACADEMIC YEAR «.

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22                      *John Dewey, Moral Principles in Education and My Pedagogic Creed by John Dewey: With a Critical Introduction by Patricia H. Hinchey (Myers Education Press, 2018).p.8*



**B. Problem Formulation**

1. How is the learning result of moral creed class XI students at MAN 3 Ngawi East Java in the Academic Year 2022-2023?
2. How is the disciplinary character value of class XI students at MAN 3 Ngawi East Java in the Academic Year 2022-2023?
3. How is the influence of moral creed learning on the disciplinary character of class XI students at MAN 3 Ngawi East Java in the Academic Year 2022-2023?

**C. Purpose of the Study**

1. To describe out the result of learning the moral creed of class XI students at MAN 3 Ngawi East Java in the Academic Year 2022-2023.
2. To describe out the disciplinary character values of class XI students in MAN 3 Ngawi East Java in the Academic Year 2022-2023.
3. To describe out the influence of moral creed learning on the disciplinary character of class XI students at MAN 3 Ngawi East Java in the Academic Year 2022-2023.

**D. Significance of the Study**

1. For Institutions

Obtaining factual information about the objective conditions of the institution regarding the implementation of moral creed learning and the development of the students' character.

2. For Managers

To be input and reference material in the implementation of Aqidah Akhlak education and character development of students.

3. For Researchers

Adding more mature knowledge in the field of teaching and insight in to the field of research, so can be used as an exercise and development of suitable techniques, especially in making scientific papers, as well as a real contribution to the world of education.

## **E. Systematics of the Study**

To make it easier to understand this title, the systematics of the discussion are as follows:

CHAPTER I: Introduction, which discusses the background of the study, problem formulation, significance of the study, and the systematics of the study.

CHAPTER II: Literature Review discusses the study of moral creed subjects which include: understanding the subject of moral creed, the scope of the subject of moral creed, the purpose of the subject of moral creed, the subject matter of moral creed subject, the method of learning the subject of moral creed. The study of character building, the stages of disciplinary character formation. And the study of the influence of moral academic subjects on the formation of the disciplinary character of students.

CHAPTER III: Research methods that discuss research locations, approaches and types of research, research variables, populations and samples, data and data sources, research instruments, data collection techniques, validity and reliability tests, data analysis, and research procedures. Data exposure and research results data presentation consist of a presentation of data on the implementation of learning subjects of moral creed, a presentation of data on the formation of student disciplinary character.

CHAPTER IV: Discussion of Research Results that discuss the profile of the research object, namely: the history of the establishment of the school, the vision and mission of the school, school facilities and infrastructure, the organizational structure of the school, the state of teachers, employees and students. Data analysis includes data analysis on the implementation of learning of moral

creed subjects, presentation of data on student character building, and data analysis on the influence of moral creed learning on the formation of character and social behavior of students in MAN 3 Ngawi.

CHAPTER V: The conclusion, which contains conclusions and suggestions. Here, the researcher briefly describes the Influence of Moral Creed Learning on the Formation of Disciplinary Character in MAN 3 Ngawi.