



## **EFFORTS TO CULTIVATE AKHLAKUL KARIMAH AND TASAMUH ATTITUDE OF CLASS V STUDENTS MI MANSYAU ULUM KADILANGU**

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### **Abstract**

*This study aims to describe the efforts of fifth grade teachers in instilling morality and tolerance for students. Today information and technology must be accompanied by the cultivation of Akhlakul Karimah and tolerance at every step. This research approach is a qualitative descriptive approach. The subjects of this study were students of class V MI Mansyaul Ulum Kadilangu. The data collection techniques of this research are observation, documentation and interviews. While the data analysis technique using data triangulation includes data reduction, data presentation and conclusions or levers. The results of this study are tasamuh or tolerance is an attitude of respect, allowing and allowing opinions and views that are different or contrary to the establishment itself. MI Mansyaul Ulum, a fifth grade teacher, has made efforts to instill morality in his students. Namely, by integrating moral education in all subjects, making habituation of the actions of morality itself and being a good role model.*

**Key words:** Akhlakul Karimah, Tasamuh Attitude, Ibtidaiyah Madrasah Students

### **INTRODUCTION**

In the world of education to achieve a learning goal is placed on the fofosionality of an educator. This is realized based on how much competence a teacher can master, besides that skills or skills in teaching are also one of the factors in realizing learning objectives. Therefore, the selection of the right method in learning must also be considered. The selection of the wrong method will make the learning process experience obstacles for both students and the teachers themselves. However, the selection of the right method can affect the motivation and understanding of students of the material taught.

Educational institutions also have a very important role in carrying out the educational process which emphasizes the aspect of cultivating noble character (akhlakul karimah) (Ayuningsih et al., 2020) Nowadays the cultivation of charismatic morals to students is very necessary because it is increasingly eroded by the influence of globalization. Akhlakul karimah is a good character, attitude

and behavior. One part of this akhlak itself is cultivating an attitude of tasamuh or tolerance. In fact, the development of the times affects the mutual relations and interactions between one individual and another, as a result of which many young people do not understand and lack tolerance. The moral character and also this attitude of tasamuh in multicultural education is not only directed to the scope of race, culture and religion, but also aimed at increasing tolerance between individuals and educational groups.

Globalization has a major impact on the formation of one's character, one of which is the formation of charisma and also tasamuh attitude. Educators must be able to provide fortifications to their students from the negative impacts caused by globalization. The real form of effort to fortify students is by instilling morals, attitudes, good behavior ethics and also attitudes of tasamuh / tolerance. The values of honesty, respect, gentleness, forgiveness, courtesy, towards others are very important to be instilled in the souls of students, especially in the institution of Madrasah Diniyah which is concretely an Islamic educational institution that must apply Islamic learning in accordance with the Quran and Sunnah. The cultivation of charisma morals must be taught as early as possible, which must also be supported by internal factors such as family in order to achieve learning goals and moral values in the child. Moral formation, moral formation, personal and general attitudes through experience since childhood. The cultivation of akhlakul karimah is also carried out in the form of efforts to form student competencies in the classroom (Fahrudin, 2019).

The main educators are parents, then after that teachers. All the experiences that children go through at an early age are important elements in their person. Children's behavior or attitudes are formed first by their parents and then corrected and perfected by teachers at school. The role of the teacher in maintaining student morale consists of the teacher as a role model, the teacher as a guide, the teacher as an advisor (Lubis, 2017).

The creation of akhlakul karimah in the school environment, especially religious schools, can be started by getting used to having charisma, for example starting the learning process by saying greetings and then praying, respecting each other between friends, or other people by greeting when meeting, saying greetings, and getting used to praying when starting something so that everything can run smoothly. This is intended so that students are taught to submit everything to God and there are many more examples of its application in the context of teachers' efforts to instill akhlakul karimah and tasamuh attitudes to students.

Akhlakul karimah itself consists of two words "akhlak" and "karimah". *Akhlaq* comes from Arabic with the origin of the word *Khalaqa* which means to make, create, make. Morals are a form of mufrad (Ali, 2011) The plural of "khalqun" which according to etymology means attitude, ethics, temperament, conduct, or character. Or from the word *khalqun* meaning artificial, event or creation. So, in moral language is the loading, character, custom or system of behavior that is made. Thus, linguistically morals can be good or bad, depending on the value system that is used as a benchmark (Rohidin, 2019).

Ibn Maskawaih revealed that the definition of morals is all behavior embedded in a person's soul that encourages to do actions without thought and consideration. While Imam Ghazali mentioned that morality is an attitude or behavior that is embedded in a person and causes behavior or actions that do not require thought and consideration. If the attitude arises from good and praiseworthy actions, both in terms of reason and *shara'*, then it is called good morals. And if it arises from bad deeds then the attitude is called bad morals.

Al Qothany mentions the context of morality as a science defined as a scientific discipline whose study concerns moral law, deeds, which are characterized by something good or bad (Bahtiar, 2013) Farid Ma'ruf interprets morality as the will of one's soul to give birth to actions easily because they are used to it and there is no consideration of the mind first. Sa'adudin argues that morality has several meanings of character, custom, character (Sajadi, 2019). While Somad Zamawi said from various understandings of morality *dapa diartika akhlak* is a stability of the soul that produces good behavior or experiences that are memorable good, in that behavior indicates noble and easily tidal actions through contemplation, deliberate or fabricated (Sumarti, 2015). From the above understanding, it can be concluded that morals have characteristics, namely *first*, morals are behaviors that are firmly hidden in a person's soul and become his personality. *Second*, Morals are traits that are done easily and without thinking. However, in doing so is not a state of memory loss, crazy, sleep.

*Third*, moral deeds are actions that arise from the soul of someone who does it, there is no pressure or coercion from externally, morals are something that is carried out based on the will, decisions and choices concerned. *Fourth*, morality is something that is done, done in fact, not a play. *Fifth*, like the characteristics of the fourth moral (especially good morals) are actions done out of sincerity solely because of Allah SWT, not to be praised by others (Bahtiar, 2013).

In terms of moral definition, it is behavior related to one of three important elements, including cognitive as a person's basic knowledge with intellectual abilities, affective, namely the development of one's mind abilities in a way, and psychomotor is to carry out rational understanding in the form of concrete or concrete actions (Ani, 2014). There are two groups of morals in general, namely mazhmumah (qabihah) and mahmudah (fadhilah). In addition to these terms, Imam Ghazali used the term "muhlikaf" for mazhmumah and "munjiyat" for Mahmudah morals (Sholihah, 2019).

Tasamuh or tolerance itself comes from the word "tolerant" which means nature or being uphold, respecting and allowing an opinion. According to Umar Hashim, tolerance is the freedom of every human being to carry out beliefs and beliefs to regulate his life, as long as in carrying it out does not conflict with peace or public order (Muawanah, 2018). Tolerance according to KBBI is a tolerant attitude or nature. The tolerant nature in question is an attitude of respecting, allowing and allowing the establishment of different or contradictory opinions and views on an establishment itself. The tolerance that has been built not only complements the differences of students. But tolerance is a vehicle to help each other (Irham, 2016). According to Ashraf Abdul Wahhab, tolerance in its context is a necessity. In essence, every human being needs a sense of peace and security. Besides this, tolerance is a moderate attitude that bridges in terms of understanding and interests. From this, tolerance becomes very useful in society. When viewed from a sociological point of view, tolerance can be summed up as attitudes and traits that have various possibilities.

Ibn Arabi as quoted by Abdullah Husen Shaban argues that the nature of tolerance has the potential to cause other good qualities, such as, wise, forgiving, compassionate, and polite. In fact, the Prophet Muhammad had a tolerant nature according to Abdul Husen Shaban, Arab culture at that time was developing. That the easiest path to the pleasure of Allah is the tolerant Sharia which makes it easier. The proof is that in Islam we are required to carry out worship in accordance with our ability. This relies on the hadith narrated by Ubadah bin Samit which tells that once the Holy Prophetsa came to ask him about the main charity. He replied that the most important charity is imamn to Allah and jihad in his life. Then the man asked again, is there anything easier than that, O Messenger of Allah? He replied that what is easy is steadfastness and patience.

However, that tasamuh or tolerance and patience as mentioned in the hadith is easier than faith in Allah and jihad in the 18th century, tolerance developed as a

result of a person's indifference to religion, not because of the value of tolerance (Hidayat, 2015).

## **METHOD**

This research approach is a *Descriptive Qualitative approach*. Qualitative research is research that uses a natural setting, with the intention of interpreting phenomena that occur and is carried out by involving various existing methods (Gunawan, 2015). Qualitative descriptive research is aimed at describing and describing existing phenomena, both natural and human engineering, which pay more attention to the characteristics, quality, relationships between activities (Sukmadinata, 2005).

The subject of this study was a class V student of MI Mansyaul Ulum Kadilangu. Data collection techniques for this study are observation, documentation and interviews. While data analysis techniques using data triangulation include data reduction, data presentation and conclusion or verification.

## **RESULT AND DISCUSSION**

### **1. The Urgency of Instilling Morals and Tasamuh Attitudes in Students of Madrasah Diniyah Mansyaul Ulum Kadilangu**

Islamic education is an educational institution that is artificial in nature. Its position, done out of necessity, as a guide to the role of family education. The focus of moral character building such as tolerance in educational institutions can be included in Islamic education (Tanyid, 2014). Morals have a high position in Islam, this can be observed from the following reasons:

- a. Islam makes akhlak the reason why Islam was revealed. It is said by the Prophet "I am commanded only to improve morals until they become perfect, that is, to become noble morals"
- b. Islam holds that people who are high in faith are noble people of moral character
- c. Islam disbelieves "Addin" with noble morals
- d. In Islam, good morals are the main actions that can add weight to the balance of good deeds in the Hereafter.

- e. In Islam, it is stated that the person who obtains intercession from the Messenger of Allah at the last day is a person of good character (Sarinah, 2019).

But now that there is a moral crisis happening in this country, there must be a cause. In this case, Abuddin Nata mapped there are four root causes of moral crisis, namely: *First*, moral crisis arises due to loose religious guidelines which can result in loss of self-control. The controlling tool is a legal regulation that is fair, firm and does not look at feathers. Using the ICW coordination term, Teten Masduki, while the law enforcement of this country is still "selective", public peace and justice are not created. Therefore, the early rule of law to guide the social order decorated with akhlakul karimah. *Second*, moral crisis occurs due to ineffective moral formation and guidance carried out by parents, schools, and communities. The three educational ESI institutions have been carried away by a life that prioritizes material without being accompanied by good mental and spiritual coaching. The book *The Role of Religion and Mental Health*, Zakiah revealed that morality is not a lesson that can be achieved only learning it, not carrying out habituation since children are young. Exemplary through disciplined habituation in children is very important to instill because the cultivation of moral charisma in children can affect development in everyday life (Khoirunni'mah & Agus Wibowo, 2022).

*Third*, moral crisis is caused by the rapid flow of hedonistic, secularistic and materialistic culture of life. *Fourth*, the moral crisis results from the absence of real desire on the part of the government. Technology, funds, power, human resources, and opportunities owned by the government have not been widely used to carry out the development of national morals. Coupled with the actions of some rulers who only pursue wealth, position, and so on in an exemplary way and also do not educate, for example corruption.

The importance of the generation of the nation with character in a pluralistic society, that having a behavior of "tolerance" can strengthen national integration and social integration. Hamdi Muluk said that "without tolerance, various sentiments of primordialism will arise and society will be divided (Tanyid, 2014). Multicultural education can be formulated as a form of awareness about cultural diversity, human rights as well as reducing various *prejudices* in building an advanced and just society (Arifudin, 1970). Observing these alarming conditions, some circles revealed that the moral crisis became the root cause of

crises in various national lives (Abdur Rouf, 2015). A. J. E Toelie, for example, observed this bad problem due to the failure of schools to humanize students. Meanwhile, others label it as an accentuation of school orientation errors that prioritize intellectual learning over education in a broad sense, where educational processes tend to be drill and rote learning, not in a true humanistic learning format. As practitioners and thinkers of education, we should not be offended" by this opinion, because education is a medium that has an important role in instilling and fostering the morals, attitudes, dispositions, and behaviors of students who will later return to society. Therefore, these opinions must be used as evaluation material to formulate orientation and also the implementation of education. That is, in the future educational institutions, both formal, informal and non-formal education, must have sufficient attention to the cultivation of students and society in general (Abdur Rouf, 2015).

This is true, the existence of schools is not only a place to gain knowledge, besides that it should be accompanied by the cultivation of moral character and tolerance for students. Because there are some who are smart intellectually but have bad morals. If we do not pay attention to the urgency of moral cultivation, then we are destroying our country slowly. Thomas Lickona revealed that there are important things about the need to apply moral education, namely

- a. There is an urgent need
- b. The transmission of value is the working of a civilization
- c. The role of educational institutions as moral educators is important when millions of children receive moral education of which few receive from their parents, and when the influence of schools is central to values
- d. There is a common basis of ethics and values, even in conflict-ridden societies
- e. Democracy wants moral education
- f. No education is value-free
- g. The moral question is a big question that faces, both society and individuals

The urgency above requires character education or the cultivation of *akhlakul karimah sayogyanya* to be applied from childhood (Zainudin, 2011). A country can be devastated if its citizens have ignored the importance of morality and do not have an attitude of tolerance to respect each other as happened in ignorant times. So it is not surprising that the Prophet SAW. was sent by Allah to the world to perfect good morals. In this regard, Muhammad Abdulah Waraz formulated this moral urgency in order to obey the commandments of Allah and His Messenger, our love for Allah and the Messenger, and to be the reason we go to

heaven (Purnomo, 2020) Moral education or character education is instilled and developed because it is one of the most important elements of national development and the foundation of the life of the nation, society and state (Sajadi, 2019).

## **2. Class V Teachers' Efforts in Instilling Akhlakul Karimah and Tasamuh Attitude in MI Mansyaul Ulum Kadilangu**

The word moral is often used interchangeably with the words ethics and morals. But, regardless of the differences in terms used, both ethics, morals and morals have the same emphasis, namely the existence of good quality, which is carried out, in daily human behavior. The following is the method of cultivating akhlakul karimah or morals according to Emile Durkheim

### a) Habituation method

The habituation method is an effort to instill akhlakul karimah in students by guiding them to implement the values instilled.

### b) Punishment Methods

This method is oriented to instill obedience in charity, obeying rules. The punishment should not burden students because if the punishment is severe, it will imprint later on the soul of students.

### c) Instilling solidarity in students.

Solidarity in learning akhlakul karimah is carried out by familiarizing students to work together in groups. This is done by assigning tasks so that the collective strength of learners is formed. This solidarity planting is aimed at creating an attitude of tasamuh, mutual respect and respect between individuals.

### d) Exemplary method

The example shown by teachers to students has a strong contribution in cultivating akhlakul karimah. This method makes teachers, parents or others good role models (Sahlan, 2011).

Moral cultivation is a way or process of making a person experience planting seeds of good behavior in his soul consciously and systematically. So that students are familiarized with these good behaviors. And the cultivation of akhlakul karimah is expected to correct and uproot the causes of the phenomena of social deviation. Moral cultivation can be carried out with moral education or character education. In educational institutions, starting from the elementary or elementary / MI level, moral education is applied to the curriculum. This moral education is included in one of the lessons, namely PAI. But every subject should contain moral cultivation.



As for MI teacher Mansyaul Ulum Kadilangu, how to increase tolerance towards students is to give equal opportunities to students, examples of giving opportunities to ask questions, using active and fun learning methods and fair assessments and distinguishing students.

The ability of tolerance is to respect, beliefs and behaviors possessed by everyone many people. In Islam tolerance is also called *tasamuh* which means respecting or allowing the stance of others that contradict us. Methodological principle, tolerance is an acceptance that seems to be falsely exposed. Tolerance is relevant to epistemology and also relevant to ethics, which is a main principle in accepting what is Desirable. Unworthiness is revealed. Influencing factors are conditions of space, time, prejudice, desires that differ from one religion to another (Ikhsanuddin & Amrulloh, 2019).

Instilling moral education values is very important for society regardless of age restrictions, especially for children (Amelia & Huda, 2022). For the realization of the cultivation and development of *akhlakul karimah* and *tasamuh* attitudes in schools, it is necessary to pay attention to several things, including the school is an organization that must strive, instill and develop attitudes, schools should make a mission, vision and goals that firmly catapult the realization of *akhlakul karimah* or good character in schools, the achievement of the cultivation of *akhlakul karimah* requires the encouragement of school facilities and infrastructure facilities and planting and development *Akhlakul Karimah* also needs school programs. The program is so that students are accustomed to daily practice of Islamic teachings as well as moral and ethical values as outlined in school regulations (Sajadi, 2019).

Teachers at MI Mansyaul Ulum have several efforts in instilling *akhlakul karimah* in their VA class students, including::

- 1) Starting from the beginning of learning, the teacher gives greetings and students answer them. This is so that after leaving school later when meeting other people such as teachers, friends, neighbors and relatives greet each other, say and answer greetings. And practice courtesy to others.
- 2) At the time of praying, it is also certain that everyone participates in praying well.
- 3) During the learning process, students' attitudes are also monitored, for example, when asking questions must be polite, going out to relieve themselves must be allowed to enter the classroom, must say greetings

- 4) And during the learning process when students actively express their opinions, other students are expected to accept each other's differences of opinion or *tasamuh*. This is intended so that there are no collisions, especially until fights with other students
- 5) The implementation of *dhuha* and *dzhuhur* prayers in congregation trains students to obey Allah and His Messenger.
- 6) Compulsory for female students to wear hijab, this is instilled so that students get used to covering their *aurat* later.
- 7) The cultivation of *akhlakul karimah* through the story of exemplary or teachers who become examples of the *akhlakul karimah*.

Instilling moral charisma towards students in every learning process, especially learning, is very important to always strive for because of a person with character, civilized (Azis & Ruslan, 2021). Instilling the value of *ahlaqul karimah* as a basis for character building (Sabi'ati, 2018).

## CONCLUSION

*Akhlakul Karimah* is good behavior, morals come from the human soul without any engineering or effort. There are 2 kinds of morals seen from the good and bad, namely *mazhmumah aklak* and *mahmudah* morals. While seen from the object there are morals to Allah SWT, morals to fathers and mothers, to fellow humans, to the environment. While *tasamuh* or tolerance is an attitude of respecting, allowing and allowing the establishment of different or contradictory opinions and views on a stance itself. *Akhlakul karimah* and *tasamuh* attitude are very important to be instilled in students, especially in the current era where there are many moral crises. All aspects of parents, teachers, and the community must support the cultivation of moral charisma in order to save this country from the moral crisis of the nation's generation. Schools should not only be concerned with the intellectual cultivation of students but also their charity. Therefore, in MI *Mansyaul Ulum*, class V teachers have efforts to instill *akhlakul karimah* in their students. That is by integrating moral education in all subjects, habituating the moral deeds of *karimah* itself and being a good example.

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