

## Management of Religious Activities in Improving Students' Akhlakul Karimah

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**ABSTRACT:** *This study aims to describe and understand the management of religious activities in enhancing the moral character of students in the Muslim Santitham Foundation School Thailand. This research uses a qualitative descriptive method obtained through observation, interviews, scientific journal literature, and books. The data analysis technique uses data reduction, data display, and conclusion. The results of this study indicate that the management of religious activities in enhancing the moral character of students in the Muslim Santitham Foundation School Thailand is reflected in activities such as congregational Dhuha prayer, religious lectures from foreign religious teachers, and reading short surahs/dhikr. The implementation of these activities is supported by methods of example, habituation, and practice.*

Penelitian ini bertujuan untuk mendeskripsikan dan memahami manajemen kegiatan keagamaan dalam meningkatkan akhlakul karimah santri di Muslim Santitham Foundation School Thailand. Penelitian ini menggunakan metode deskriptif kualitatif yang diperoleh dengan observasi, wawancara, literatur jurnal ilmiah, dan buku. Teknik analisis data menggunakan *data reduction*, *data display*, dan kesimpulan. Hasil penelitian ini menunjukkan bahwa manajemen kegiatan keagamaan dalam meningkatkan *akhlakul karimah* siswa di Muslim Santitham Foundation School Thailand tergambar dalam bentuk kegiatan berikut ini shalat dhuha berjamaah, ceramah agama dari guru agama asing, membaca surat pendek/dzikir. Implementasi kegiatan tersebut didukung dengan metode teladan, pembiasaan, dan latihan.

**Keywords:** *Education Management, Religious Activity, Akhlakul Karimah.*

### I. INTRODUCTION

The management of religious activities is more focused on efforts to prepare a new generation to be able to play a role and respond to various developments and challenge life's problems that arise, to be able to provide solutions for the well-being of human life both physically and spiritually (Syafaruddin, S., et.al., 2016; Syam, A. R., et.al., 2023). This reflects that the implementation of moral education in schools has not been maximized (Estiningsih, D., et.al., 2022; Zain, Z., et.al., 2022). Thus, the provision of good morals to students is very important so that they are accustomed to thanking politely and always doing other commendable things in social life both when they are still at school age and when they grow up later (Ardi, et.al., 2019; Hikmasari, D. N., et.al., 2021). At

present school activity programs are not only in the classroom but are required to add additional activities outside of class hours which are called religious activity programs.

The management of religious activities is a conscious effort to prepare students in the belief, understanding, concern for living and practicing the Islamic religion through guidance, direction or training activities with the demand to respect other religions in inter-religious harmony relations in society to realize national unity (Khusna, 2016). Learners are “raw material” (raw material) in the transformation process of educators (Subandi, S. P., et.al., 2022). Education is a must that is given to students. Students as potential human beings need to be fostered and guided by the teacher (Koriati, E. D., et.al., 2021). The potential of students who are latent needs to be actualized so that students are no longer said to be “animal educable” (Jahari, et.al., 2019; Sunaryo, S. A., et.al., 2021).

As a potential human being, then within the learner there is a power that can grow and develop throughout his age. It is unfortunate that Muslims adopt these theories critically (Millah, R. L., 2020). Even in universities labeled as Islamic, they still use conventional development theory as the only main reference. As humans, students have characteristics. The failure to create a conducive learning process stems from the shallowness of the teacher's understanding of the characteristics of students as individuals (Septianti & Afiani, 2020).

To realize the ideals of Islamic education, it is necessary to implement all aspects of human life which include psychological exercises. The senses of the five senses and so on in education. In order for religious learning to be successful properly so that its elements, namely noble and noble character, can be realized in his personality, so that an interactive educative or teaching and learning process for effective religious education is needed (AlMu'tasim, 2019). This is because the teaching and learning process will affect the results achieved. and the nature of the changes that occur in each of these aspects depends on the level of depth of learning carried out (Zaen, 2019).

Based on this description, what is meant by Islamic religious learning is the interaction of learning (teaching process) by organizing the students' environment and directed to achieve the goals of Islamic religious education, meaning that the interaction is in the form of changing a child's behavior into someone who has good morals or noble character in accordance with religious teachings Islam. Therefore, it is appropriate that the problem of managing religious activities in schools should be reviewed to see the effectiveness of increasing the *akhlakul karimah* students at the Santitham Muslim Foundation School Thailand.

## II. LITERATURE REVIEW

### Management of Religious Activities

Religious activity is a form of conscious effort made to manifest or apply faith in a form of religious behavior in everyday life (Hariyani & Rafik, 2021). In carrying out religious activities in educational institutions, a teacher does not only focus on teaching and learning activities in class, but also must direct his students in the form of religious implementation. For example, students are invited to want to celebrate religious holidays and take part in religious activities at schools that have been held (Hayumuti, 2017). Religious activities are very important in everyday life, because religious

activities can increase faith and devotion to Allah SWT. Besides that, religious activities can also unite with society, nation and state.

A creative teacher always tries to find ways so that the planned activity agenda can succeed as expected (Fadli, M., et.al., 2022). Teachers must be able to overcome problems or obstacles encountered and be able to create a school atmosphere as expected (Fadhli, M., et.al., 2021). As in religious activities, there needs to be a solution and accommodation for character education in fostering religious activities and making all students who don't always want to participate in these activities effective (Wimpenny, K., et.al., 2022; Ulfa, S., et.al., 2020). The benefits of holding religious activities at school are: (a) providing opportunities for students to practice *Islamic Shari'ah*; (b) can increase the enrichment of knowledge; (c) channeling students' interests and talents; (d) train students to live in society; (e) increasing faith and devotion to Allah SWT; (f) improving good morals; (g) printing religious people; (h) do good deeds in accordance with the teachings of *Ahlussunah Wal Jama'ah* (Fatoni, 2020).

The purpose of carrying out religious activities is to deepen students' knowledge of the material obtained in class, to recognize the relationship between subjects and faith and devotion, to channel students' talents and interests, and to complete efforts to develop a whole human being (Ridwan & Ladamay, 2020). So, knowing the importance of implementing religious activities, if religious teachers only rely on teaching and learning activities, it may be difficult to achieve the goals of religious education with satisfactory quality (Hikmasari, D. N., et.al., 2021). Moreover, after learning and understanding religious education material, it needs to be practiced in terms of life. Dissolute the function of religious activities, which aims to provide opportunities for students to gain experience in carrying out what is desired by the Islamic religion, especially matters related to the pillars of Islam (Mahardhani, A. J., & Utami, P. S., 2022). Henceforth it becomes a habit for students to always practice the teachings of Islamic law and have good morals.

With the existence of religious activities, it is expected to be able to form and educate students towards a young generation who are moral and have noble character through these religious activities. This religious activity will assist teachers in educating and shaping students to become generations of faith and piety and can improve good behavior in students (Halawati, 2020). Learning activities are sought so that students at school can add knowledge and insight about religion in the sense that it can make students have good behavior which is carried out by means of various methods used by teachers in their teaching (Hayumuti, H. & Hidayat, M. C., 2020)

#### Formation of *Akhlakul Karimah*

The formation of morals is a serious effort in the context of forming children, by using educational and coaching facilities that are well programmed and carried out seriously and consistently. The formation of this character is carried out based on the assumption that character is the result of coaching efforts, and does not happen by itself (Sumaryanti, L., et.al., 2020). In terminology, morality is a complete system consisting of intellectual or behavioral characteristics that make a person special. (Warasto, 2018). Morals are etymologically derived from the word *khalaqa* which means to create, make, or make. *Akhlaq* is a word that is in the form of mufrad, the plural is *khuluqun*, which means temperament, character, custom or *khalqun* which means event,

creation, creation. So, morals etymologically mean temperament, custom, character, or behavior system made by humans. Morals linguistically can be good or bad depending on the value system used as the basis, (Suryono dkk., 2021)

Commendable morals are also called *akhlak karimah* (noble morals), or *makarim al-akhlak* (noble morals), or *al-akhlak al-munjiyat* (morals that save the culprit) (Syah & Kosasih, 2021). From some of the definitions above, it becomes clear that morality actually comes from a mental condition that has been firmly ingrained in one's soul. Even as if the action has become a reflex action. In principle, the factors that influence the formation of morals are determined by two factors, namely: (Man, 2018).

- a. Internal factors, namely the state of the students themselves, which includes cognitive background (understanding of religious teachings, intelligence), affective background (motivation, interests, attitudes, talents, self-concept and independence). Knowledge of a person's religion will affect the formation of morals, because he cannot be separated from religious teachings in everyday life. In addition to the intelligence they have, students must also have a mature self-concept. Self-concept can be interpreted as a person's mental image of himself, views of himself, self-assessment, and efforts to perfect and defend himself. (Mz, 2018) With a good self-concept, children will not be easily influenced by promiscuity, able to distinguish between good and bad, right and wrong.
- b. External factors, namely those that come from outside the students, which include family education, school education and community environmental education. One of the aspects that contributes to the formation of attitudes and behavior of a person is environmental factors. So far, it is known that there are three educational environments, namely the family, school, and community environment. (Wahid et al., 2020) Being a factor that influences the formation of adolescent behavior or morals, where its development is strongly influenced by environmental factors, including:: (Husen, 2018)
  - 1) Family Environment (Parents). Parents are the first and foremost responsible for the development of a child's character and personality. Parents can foster and shape the character and personality of the child through the attitudes and way of life given by the parents which are indirectly an education for the child. In this case sufficient attention and affection from parents cannot be separated from efforts to shape one's character and personality.
  - 2) School Environment (Educators). Educators in schools have a significant contribution in efforts to form children's morals and personality, namely through fostering and teaching Islamic religious education to students. Educators must be able to improve the morals and personality of students who have already been damaged in the family, as well as provide formation to students. In addition, the personality, attitude, and way of life, even the way of dressing, socializing and speaking carried out by an educator also has a significant relationship with the ongoing educational process and the formation of student morality.

- 3) Community Environment (Social Environment). The community environment cannot be ignored in efforts to shape and develop one's character and personality. A child who lives in a good environment, he will also grow into a good individual. Conversely, if the person lives in an environment that is corrupted by morals, then of course he will also be affected by things that are not good too. The first environment and the main formation and moral education is the family which first of all prohibits the knowledge of God, experience of human association and the obligation to develop responsibility towards oneself and towards others are parents. But the school environment and society also contribute and influence the creation of noble character for children.

### III. METDHDOD

This study uses a descriptive qualitative research method. Qualitative research is research that produces results that cannot be obtained through statistical methods or other methods of quantification (measurement). This research is used in research activities related to people's lives, history, behavior, organizational functions, social activities, and the economy. The results of this qualitative research are in the form of an in-depth description of language, writing, or behavior from the perspective of an individual, group, community, or organization that is studied from a comprehensive perspective (Sugiyono, 2016). This type of qualitative research allows the researcher to identify the subject and feel what the subject experiences in everyday life (Ulfatin, N., 2022). In qualitative research, researchers conduct research related to the situation and environment of the natural phenomena studied. The purpose of this qualitative research is to understand the situation which aims to lead to a detailed and in-depth description of the picture of the situation in the natural context (natural environment), about what actually happened according to what it is in the field of study. The research subject is an important thing that must be determined from the beginning of the research, which means that the researcher can know what and who will provide data and information to the researcher (Moleong, 2017). The subjects of this study were school principals, religious teachers and students. This research was conducted at the Muslim Santitham Foundation School Thailand. Data collection techniques are carried out by observation, interviews, and documentation. Data analysis techniques are carried out by reducing data, displaying data, and concluding. Data reduction means summarizing, choosing the main things, focusing on the important things and eliminating the unnecessary. The purpose of this data reduction is to facilitate the information obtained when searching for data in the field. Display data means a structured set of information that provides an opportunity to draw conclusions. Then the conclusion, in this section the researcher draws conclusions from the data he has obtained in order to find the meaning of the data collected by looking for relationships, similarities and differences (Hadi, A., 2021).

### IV. RESULT AND DISCUSSION

The management of religious activities at the Muslim Santitham Foundation School Thailand is carried out through several programs such as congregational *dhuha* prayers, religious lectures from religious teachers outside of school, reading short letters of dhikr and prayers. The formation of *akhlakul karimah* students at the Muslim Santitham Foundation School in Thailand

has been going well, and has been programmed because it was planned since the beginning of the school year and has been carried out regularly, as evidenced by the large number of students who attended the activity. From interviews with students, it was found that they liked the school program and they also gained knowledge, the facilities and infrastructure were quite adequate. Dhuha prayers in congregation, religious lectures from external Ustadz, reading short letters/*dhikr* and prayers are carried out every Friday with the aim of instilling faith and devotion to God Almighty, so that students are able to carry out Islamic teachings with their own awareness without burdening others, for example students are able to pray correctly, are able to read the Qur'an, have good behavior, Muslim personality and develop their potential, means of prevention and tendencies of students towards negative things, to strengthen the sense of solidarity between students, teachers and employees as well as social care, to provide direction and guidance on Islamic teachings properly.

The management of religious activities in improving student morality at the Muslim Santitham Foundation School Thailand and the supporting factors are a safer, more comfortable and strategic environment, good cooperation between the principal and Islamic Religious education teachers, adequate facilities and infrastructure. So that the process of implementing activities goes well and there are also inhibiting factors in the process of implementing Imtaq activities, namely time constraints, delays in coaching, a large number of students so that the implementation is not optimal and not all students realize the importance of better behavior, both towards friends, teachers, people parents, community and environment. So that the objectives to be achieved from these activities have not fully gone well.

Of the several factors that cause obstacles to the implementation of religious activities in the formation of *akhlakul karimah* students, there is a role for the school principal and religious teachers to anticipate/strive to overcome these inhibiting factors, must hold religious activities such as commemoration of Islamic holidays, recitation and forms other forms of religion, establishing cooperation with related parties, for example, the students themselves, teachers and parents, providing special allowances for religious coaches, supervision by homeroom teachers and teachers on a regular basis, and cooperation between teachers and students, teachers and parents (communicate).

## V. CONCLUSION

Based on the results of research that took place at the Muslim Santitham Foundation School Thailand and regarding the management of religious activities in improving students' *akhlakul karimah*, it can be concluded that the implementation of religious activities such as dhuha prayers in congregation, religious lectures from external Ustadz, reading short letters/goes well, because in the process of implementing these activities using exemplary methods, habituation and training. With this method it will foster good attitudes/morals in students and there is already a special program from religious teachers and cooperation between religious teachers and the school. The supporting and inhibiting factors are: (a) supporting factors, including a safer and more strategic school environment, students' enthusiasm for participating in religious activities, parental motivation, most of the teachers are alumni of Islamic Higher Education and good



cooperation between the Muslim Santitham Foundation School Thailand and with educational institutions. (b) The inhibiting factors were time constraints, delays in coaching, the large number of students so that the implementation of the ban was not optimal, and parents who gave their education entirely to schools.

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