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IMPLEMENTATION OF AKHLAKUL KARIMAH EDUCATION IN MADRASAH ALIYAH (MULTI CASE STUDY) BASED ON BOARDING SCHOOL AND NONBOARDING SCHOOL STUDIES IN YOGYAKARTA

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ABSTRACTS

The demands of life require a balance between faith and piety, reflected in noble morals. Therefore, students need to be prepared and guided to have good morals. Moral education is essential; MA Islamic Center Bin Baz (ICBB) and MA Jamillarohman apply this concept. Research was conducted to evaluate the education system and the implementation of morals in the two schools. This research method uses a qualitative approach and a multi-case study type. Data analysis uses Miles and Huberman's interactive approach and cross-case data analysis. The results of the research show similarities in both schools, such as the goal of forming moral character, the implementation of the education system at the beginning of the school year through meetings with the teacher council, and positive implications for students such as honesty, trustworthiness, devotion to worship, a tendency to help in benevolence, obedience to others. Old, and generous. The difference between the two lies in the karakul Karima pattern at ICBB, which involves Islamic boarding schools, MA Jamillurohman's emphasis on the MAPK curriculum, and MA ICBB's focus on continuing studies in the Middle East and preparing its graduates for work. In contrast, MA Jamillarohman focuses on continuous learning with merit scholarships, memorizing the Koran, and improving studies.

A. INTRODUCTION

Morals are essential in human life (Simanjuntak, 2020; Suwija et al., 2022). Islamic education aims to guide morals so that humans become true Muslims, steadfast in human faith, do good deeds and have good morals, and are helpful to society, the nation's religion, and the state (Afrina et al., 2021). However, several facts show that the moral decadence (moral decline) that has hit this nation's generation has reached an alarming level and is destroying the sanctity of the soul and intelligence of the generation (Sjah et al., 2022), promiscuity and brawling among drug-using students is increasingly common among students and youth (Miuro, 2023; Sjah et al., 2022).

Moral education in Indonesia has an important role in shaping the character and morality of the younger generation (Husaeni, 2023; Izzati et al., 2019; Rahiem et al., 2020). The Qur'an is the main guideline in this education, and the Hadith provides a strong foundation (Khaidir & Suud, 2020; Khairon et al., 2021; Saihu, 2020). Madrasah Aliyah Islamic Center Bin Baz and Madrasah Aliyah Jamilurrahman are two educational institutions that emphasize moral education as an integral part of their education. They teach religious values and develop students' character, not only focusing on cognitive aspects (Jumadi & Susilawati, 2022; Mustofa & Shodikin, 2022; Widiyanto & Tamami, 2023).

Moral education emphasizes the importance of creating people with good morals, faith, and piety. This education is directed at brightening the nation's life and helping students develop their potential to become responsible citizens (Khairon et al., 2021; Mahfud et al., 2019). However, there are weaknesses in the current education system, including an imbalance in integrating cognitive, affective, and psychomotor aspects of learning (Santoso, 2021). The importance of moral education is also seen in overcoming problems such as brawling, drug use, and other negative behaviors among youth (Kusmawati et al., 2022; Tsoraya, Primalaini, and Asbari, 2023). Good morals are the basis for overcoming anger (Oktofiyah, 2023), understanding the importance of patience, and refraining from bad words and actions (Alfain et al., 2023; Yanto, 2021).

Moral education is integral to education in Indonesia to form a young generation with good morals and positive behavior (Pradana et al., 2020). In an effort to achieve this goal, educational institutions need to continue to innovate and adapt to current developments to provide more effective moral education. Moral education at Madrasah Aliyah Islamic Center Bin Baz and Madrasah Aliyah Jamilurrahman uses various educational models, such as operational and contextual models and Madrasah cultural methods. They integrate Islamic culture and values into moral learning.

Nevertheless, observations show that there are still weaknesses in the education system which is not fully effective in dealing with moral problems (Kosim, 2021). Textbooks do not emphasize aspects of science and religion (Husni, 2020), learning strategies are not always by curriculum targets, and the learning environment is not always conducive. Therefore, there is a need for innovation in moral education to achieve the educational goal of making the nation's life intelligent.

The use of various learning models and Madrasah culture can be a solution to form students who have good morals, are devout in worship, have faith, and are

devout. With innovation in moral learning, it is hoped that students will be able to respond and solve various problems in the present and future with good morals.

Based on the explanation above, there is an interesting phenomenon regarding Akhlakul Karimah's education at MA Islamic Center Bin Baz and MA Jamilurrahman Yogyakarta. From this phenomenon, the researcher focused on moral education and the implications of moral education for students in two Islamic boarding schools, Madrasas and non-Islamic boarding schools. Then find the research objectives based on the predetermined focus. The focus and objectives of the research are compared with pre-existing theories.

The researcher focused on moral education and its implications for students in two Islamic boarding schools, Madrasas and non-Islamic boarding schools. The theory in the first focus refers to the theory of the concept of akhlakul karimah education put forward by Ibnu Miskawaih (Herningrum & Alfian, 2019), Zakiah Daradjat (Mawangir, 2015), and Ary Ginanjar (Sumbula & Pahlawati, 2022). The second focus refers to the theory of spiritual mental development models by Ary Ginanjar (Sumbula & Pahlawati, 2022), while the third focus refers to Zakiah Daradjat's theory of the implications of karakul Karima education (Mawangir, 2015).

B. METHOD

This research uses a qualitative approach (Rukajat, 2018) and a multi-case case study research type (Andrews, 2023) with two research locations, namely the Islamic boarding school-based Madrasah Aliyah Islamic Center Bin Baz and the non-Islamic boarding school Aliyah Aliyah Jamilurrahman in Bantul, Yogyakarta. The steps taken by researchers in this research involved collecting data in the first case (Madrasah et al.) and the second case (Madrasah et al.), as well as managing the data that had been collected from both cases (Andrews, 2023).

The data analysis technique uses Miles and Huberman's interactive approach, which includes data collection, condensation, display, and verification (Bazeley & Bazeley, 2020). Cross-case data analysis was used to compare the findings from the two research cases. Checking the validity of the data was carried out based on four criteria, namely credibility (trust), transferability (transferability), dependability (dependence), and confirmability (certainty), involving dependent auditors (promoters) as the party who supervises and ensures the quality of research (Andrews, 2023; Bazeley & Bazeley, 2020).

C. RESULT AND DISCUSSION

Madrasah 'Aliyah Islamic Centre Bin Baz

1. Implementation of Akhlakul Karimah Education at MA Islamic Center Bin Baz

The implementation of Akhlakul Karimah Education at MA Islamic Center Bin Baz, Piyungan, Bantul, has a main focus on building students' character and good morals. This includes a curriculum that integrates moral values in all subjects and a holistic approach to forming students' morals. Karakul Karima's education aims to create a generation of believers and achievers with noble morals. This madrasa involves teachers, supervisors, and even parents in an effort to build student character. Moral education is the core of Madrasah education, with a strong emphasis on example, consistency, and evaluation of student morals. Madrasas face global challenges and changing times by

focusing on the formation of strong morals, in line with the vision of the Realization of an Islamic and Achievement Generation. To make it easier to understand, the concept of implementation of akhlakul karimah education can be seen in the following chart:

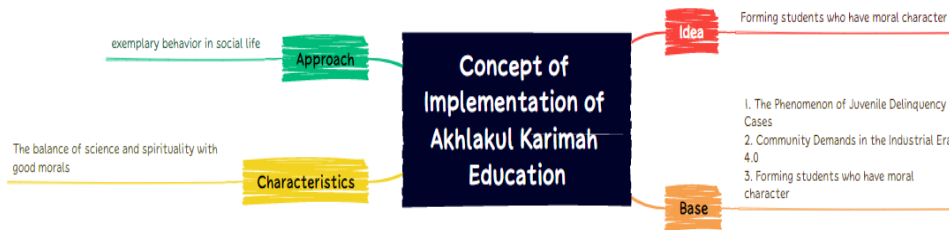


Figure 1. Findings of the Concept of Implementation of Akhlakul Karimah Education at the MA Islamic Center Bin Baz

2. Strategy or model of akhlakul karimah education at MA Islamic Center Bin Baz

The implementation of Akhlakul Karimah education at MA Islamic Center Bin Baz in Piyungan, Bantul, involves strategic steps aimed at nurturing students' noble character and morals in the face of contemporary challenges. Recognizing the significance of instilling these virtues, the madrasa focuses on creating a generation of believers with high morals, emphasizing honesty, trustworthiness, competence, and adaptability to life's challenges. Aligned with the vision to become an internationally recognized educational institution excelling in morals, Arabic, aqidah, tahfidz, and academics, the program incorporates yearly activity planning, involving teachers in goal-setting and determining benefits.

Observations indicate positive impacts on students' moral transformation, evidenced by enhanced honesty, disciplined worship, and trustworthy actions in fulfilling responsibilities. These programs aid students in self-discovery and the cultivation of strong characters. The strategic steps undertaken at MA Islamic Center Bin Baz align with the recognition that moral development is as crucial as academic proficiency. The focus on faith, achievement, and noble character reflects the madrasa's commitment to achieving its vision as an internationally esteemed educational institution. Activities conducted daily, weekly, monthly, and annually contribute to the formation of strong morals in students, emphasizing the integration of Islamic teachings into various aspects of their education and daily lives. The model for Akhlakul Karimah education is visually represented in the accompanying chart:

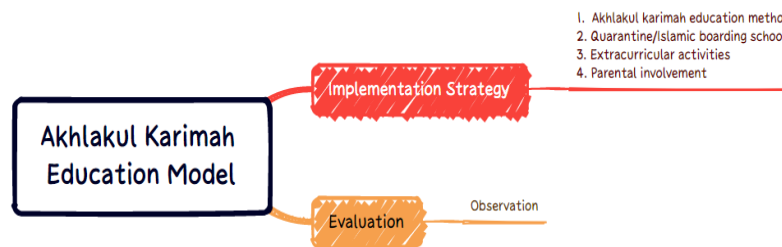
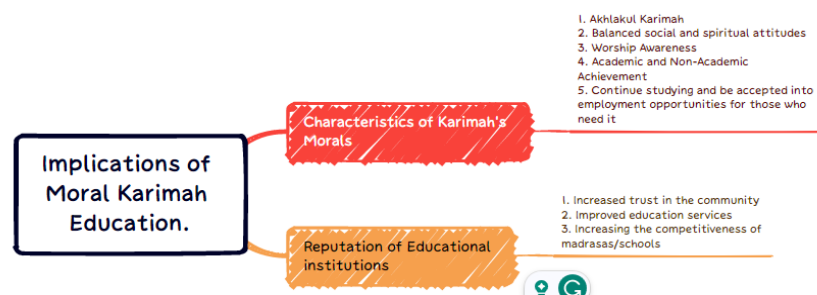


Figure 2. Findings of the Akhlakul Karimah Education Model at MA Islamic Center Bin Baz

3. Implications of Akhlakul Karimah Education at MA Islamic Center Bin Baz

The implications of Akhlakul Karimah Education at MA Islamic Center Bin Baz in Piyungan, Bantul, highlight the madrasa's commitment to cultivating individuals with noble morals and integrity. Aligned with the National Education Law, the program emphasizes the development of student's abilities and fostering dignified character through excellence in morals, Arabic, tahfidz al-Qur'an, and correct aqidah. The comprehensive implications cover various aspects, including students' adherence to madrasa regulations, punctuality, participation in Islamic boarding school activities, congregational prayers, and a focus on expanding knowledge through library resources and talent development.

The significance of Akhlakul Karimah is manifested in students' exam behavior, demonstrating honesty and perseverance, laying a robust



foundation for a noble character crucial in future careers. Positive changes are observable in worship, leadership roles in prayers, preaching, filial piety to parents, and a readiness to engage in benevolent actions. This educational approach addresses academic aspects and reinforces moral and ethical values essential for daily life. Teachers play a pivotal role as role models, contributing to students' noble moral development and fostering a reputation for good morals, evident in the absence of negative behaviors among students, such as smoking, drinking, or promiscuity. The achievements in various academic fields underscore the success of the Akhlakul Karimah education program, with positive implications seen in alums securing tertiary education placements with merit scholarships. Overall, the program significantly impacts character development, producing individuals with noble morals and preparing them to face future challenges with integrity.

Figure 3. Findings on the Implications of Moral Karimah Education at MA Islamic Center Bin Baz

Madrasah 'Aliyah Jamilurrohman

1. Implementation of Akhlakul Karimah Education at MA Jamilurrohman
Akhlakul Karimah education at MA Jamilurrahman, Banguntapan, Bantul, Yogyakarta, aims to produce graduates who have noble character and broad knowledge. This madrasah wants to produce students who are strong in character and have memorized at least 10 chapters of the Qur'an. They focus on a friendly approach between teachers and students, with activities such as kultum (seven-minute lectures) about morals, visiting sick friends, and maintaining good morals inside and outside the classroom.

The basis for implementing akhlakul karimah education at MA Jamilurrahman is the madrasa vision, namely the realization of a superior Islamic Madrasah. Their mission includes optimizing Al-Qur'an learning, Islamic Religious Education lessons, Arabic language skills, and fostering student independence. They also establish harmonious cooperation between madrasah residents, student guardians, the community, and related institutions. The teachers at this madrasa act as role models in morals and following Islamic teachings. They emphasize patience, dressing neatly, greeting with a smile, and maintaining positive actions in daily life. Criteria for good morals include not talking dirty and not being ignorant. To make it easier to understand, the concept of implementing moral education can be seen in the chart:

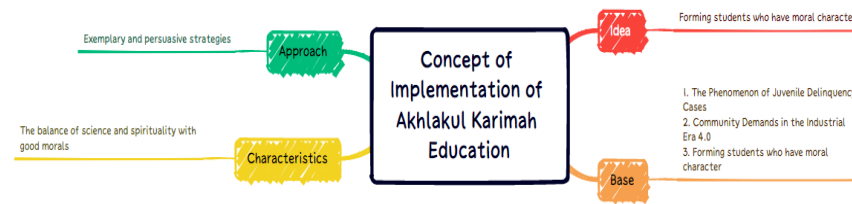


Figure 4. Findings of the Concept of Implementation of Akhlakul Karimah Education at the MA Jamilurrohman

2. Strategy or model of akhlakul karimah education at MA Jamilurrohman

The akhlakul karimah education model at MA Jamilurrahman involves various strategic steps in an effort to form students with noble morals. This education is based on the Qur'an and As-Sunnah guidelines, aiming to produce quality students who have good morals.

The strategic steps in this education model involve an approach that involves environmental events around the madrasah, both negative and positive, as learning. Madrasahs hold camp activities to form student responsibility and discipline. Akhlakul Karimah education is emphasized through various activities, such as greetings and smiles and avoiding actions not based on Islamic teachings.

Teachers have the freedom to develop learning methods that focus on morals. BK teachers advise students in choosing universities and majors, intending to seek Allah's approval. Parents are involved in monitoring and communicating with madrasahs to monitor student progress.

To make it easier to understand, the strategy or model of akhlakul karimah education at MA Jamilurrohman can be seen in the chart:



Figure 5. Findings of the Akhlakul Karimah Education Model at MA Jamilurrohman

3. Implications of Akhlakul Karimah Education at MA Jamilurrahman
 The implications of Akhlakul Karimah Education at MA Jamilurrahman, Piyungan, Bantul, Yogyakarta are very significant. Through this approach, MA Jamilurrahman has produced students with high morals and discipline. This includes students' awareness of obeying school rules, carrying out religious duties well, and behaving honestly, trustworthy and with good manners. The positive impact can also be seen in changes in students' attitudes and awareness at the madrasah and at home. Apart from that, many MA Jamilurrahman alumni have continued their studies at universities or started successful careers, which is largely due to their noble morals. This also encourages parents' interest in enrolling their children in MA Jamilurrahman, which makes this educational model considered successful and effective. The entire educational process is supported by dedicated teachers and the active role of parents, forming quality individuals with strong morals.

Comparative Analysis Between Case I and Case II Findings

The examination of data findings unveils distinctions in the vision, mission, and execution of Akhlakul Karimah Education between MA Islamic Center Bin Baz Piyungan and MA Jamilurrahman Banguntapan. Bin Baz Piyungan places a strong emphasis on cultivating graduates with a blend of morals, linguistic proficiency, tahfidz al-Qur'an, Aqidah, and academic excellence, grounding their approach in spiritual development based on the teachings of the Qur'an and Sunnah. The driving force behind this educational framework is the pressing demands of a global society and a surge in juvenile delinquency cases. In contrast, MA Jamilurrahman Banguntapan leans towards shaping individuals with akhlakul Karimah, comprehensive insights, and practical work skills, aligning with the exigencies of the global job market. Despite differing visions, both institutions share common ground in prioritizing morals, linguistic proficiency, and tahfidz al-Qur'an. The formulation of madrasa programs actively involves all stakeholders, fostering collaboration among committees, teachers, employees, and parents. The implications of Akhlakul Karimah Education in both madrasas exhibit striking similarities, particularly in terms of student transitions to higher education and the workforce. Both institutions aspire to produce graduates characterized by integrity, morals, honesty, good manners, trustworthiness, and a spirit of cooperation. This vision is supported by initiatives such as creating a conducive learning environment, enhancing institutional resources, and fostering effective communication with all members of the madrasah community and student parents.

No	Focus	Indicator	Equality		Difference
			Case I	Case II	
1	Concept of Akhlakul Karimah Education	Idea	Formation of students with moral character who are able to face the challenges and demands of life in the global era		The akhlakul karimah pattern at ICBB emphasizes quarantine and Islamic boarding schools

		Foundation and Orientation	Global challenges require institutions to be able to produce graduates with moral character	Akhlakul Karimah at MA Jamilurrahman places more emphasis on the MAPK curriculum and camps at the end of each semester
2	Akhlakul Karimah Education Model	Strategy	The moral education program and extracurricular activities are organized at the beginning of the learning year through joint work meetings with the entire teacher council	MA ICBB focuses more on continuing studies in the Middle East, getting accreditation from Madinah University, and is ready to produce graduates who are ready to work
3	Implications for Improving Karimah's Morals	Characteristics of students who have good moral character	Become a person who is honest, trustworthy, devout in worship, helpful in virtue, dutiful to parents, and charitable	MA Jamilurrahman focuses on continuing to study with high-achieving scholarships, memorizing the Qur'an, and furthering public and private studies and the principles of continuing to become a religious teacher and religious teacher.
		Institution's reputation	Improving the quality of institutions	Quality criteria for each institution

Table 1. Comparative Analysis Between Case I and Case II Findings

Discussion

The results of the research are discussed by presenting research findings data with the aim of finding out the existence of research data and findings, whether the research data and findings support or strengthen previous theories, reject existing theories, or even discover new, different theories as a result of this research.

1. The results in the field identified three concepts for the formation of students with akhlakul karimah at MA Islamic Center Bin Baz Piyungan, Bantul, Yogyakarta and MA Jamilurrahman, Banguntapan, Bantul, Yogyakarta:

Firstly, educational institutions play a crucial role in instilling good morals in students, forming the foundation for peace, happiness, and obedience to Allah and His Messenger, and contributing positively to family, society, and the nation. Akhlakul Karimah serves as the cornerstone for students facing diverse challenges in the global era, fostering a resilient mindset while upholding values like honesty, trustworthiness, and obedience to worship. Conversely, individuals lacking Akhlakul Karimah values may excel in specific academic fields but risk exhibiting damaging behaviors, disobedience, dishonesty, and deceit. Secondly, the holistic and integrated learning process involves collaboration among students, parents, and all educational programs at the madrasah. This approach aims to educate and prepare students to adapt to the rapidly evolving landscape of science and technology. Thirdly, the provision of Akhlakul Karimah education focuses on nurturing noble behavior, filial piety, honesty, patience, mutual assistance, good manners, and the ability to overcome challenges with perseverance.

Collaborating and synergizing these three development concepts in madrasas is essential to producing graduates with strong moral character.

This effort is about providing attention and changing thought patterns and views about what is good and right but also about continuously getting used to, training, and providing examples of good values and practicing them in everyday life. What Miskawaih stated regarding attitudes that encourage humans to act is obtained through self-habituation training until it becomes a psychological trait that will ultimately form commendable actions (akhlakul karimah). At this point, it shows that there is a similarity in views between the Miskawaih concept and the findings in the field, namely the need for effort or training in order to build sustainable morals and maintain one's morals (Juarman et al., 2021; Khan, Pahlevi, and PS 2022; Majapura & Pangasih, n.d.; Nadziroh, 2022; Nasution & Adim, 2023; Reni Chania, 2023; Rozi & Jinan, 2022). Researchers believe that akhlakul karimah is obtained from habituation to certain activities that are based on Islamic values.

2. Implementation Model of Akhlakul Karimah Education at MA Islamic Center Bin Baz and MA Jamilurrahman.

The results of research findings in the field show that there are similarities between the implementation model of akhlakul karimah education in two madrasas and the ESQ coaching model offered by Ary Ginanjar (Petorena et al., 2023; Sumbula & Pahlawati, 2022). There are differences in the schedule and implementation methods between the two, but both are effective in forming students' morals.

In these two madrasas, students are involved in social and religious activities, such as community service, caring for sick friends, and praying for corpses. This activity aims to train and educate students in akhlakul karimah. The research findings show that students who have undergone akhlakul karimah education tend to be honest, trustworthy, and achieve exemplary achievements in various fields.

3. Implications of akhlakul karimah education at MA Islamic Center Bin Baz and MA Jamilurrahman, Bantul Yogyakarta.

The results of the research show that the implementation of Akhlakul Karimah Education at MA Islamic Center Bin Baz and MA Jamilurrahman, Bantul, has been effective. Students at these two madrasas have shown positive changes in their daily behavior, such as honesty, trustworthiness, obedience in worship, politeness in relationships, and respect for parents and teachers.

Implementing akhlakul karimah education can create students who have graduated with akhlakul karimah as provisions for life in this world and the hereafter. They will move forward to continue their studies at university or enter the world of work according to their respective interests. This is in line with the opinion of Muhaimin, Suti'ah, and Sugeng Listyo who stated that the results of school/madrasah graduates include aspects of student behavior and the reputation of the alma mater (alumni) (Muhaimin et al., 2009)—for example, the level of acceptance of alumni in higher education and the job market. The implications can also be in the form of a positive image and proud

reputation of the madrasa, increasing the public's interest in sending their sons and daughters to the madrasa.

4. Conceptual Building

The conceptual framework derived from the findings and discussions on the implementation of akhlakul karimah education in Madrasas can be summarized as follows: The implementation of akhlakul karimah education focuses on shaping a holistic personality rooted in akhlakul karimah based on Qur'anic and Sunnah values, comprehensive knowledge, and versatile life skills. Desired student characteristics include honesty, trustworthiness, devotion to parents, worship obedience, a penchant for helping others, and maintaining friendly relationships. The model for implementing akhlakul karimah education involves integrating the curriculum, student affairs, and Islamic boarding school programs with counseling guidance (BK). This integration is realized through eco-curricular learning in the classroom, extra-curricular activities, religious practices, and life skills coaching using a systemic and exemplary approach. Collaboration between madrasas/schools, parents, BK, practice places, and the community is crucial. Implications of implementing akhlakul karimah education include the formation of morally upright individuals, improvements in academic and non-academic achievements, increased acceptance of graduates in superior universities, especially in the Middle East, successful employment opportunities for non-continuing students, and an overall enhancement in service quality, competitiveness, and public trust.

D. CONCLUSION

The implementation of Akhlakul Karimah Education at MA Islamic Center Bin Baz and MA Jamilurrahman centers on shaping students' holistic personalities, emphasizing Quranic and Sunnah values, and integrating various elements such as quarantine programs, curriculum, student affairs, and counseling guidance. Key characteristics of akhlakul karimah, including honesty, trustworthiness, filial piety, obedience to worship, good manners, and mutual help, are the focal points. This approach has led to significant outcomes, including the development of students' morals, improved academic and non-academic achievements, and enhanced opportunities for further studies at prestigious universities, both nationally and internationally, particularly in the Middle East.

Despite the successes, challenges in implementing Akhlakul Karimah Education require attention. Recommendations include holistic improvements in the program, with clear directions from madrasah heads, ongoing coordination, and communication to garner support and ensure smooth implementation. Support enhancements, like guidebooks, daily practice monitoring, and periodic evaluation instrument procurement, are essential. Serious consideration of learning facilities and infrastructure is necessary for optimizing educational activities. Substantial backing from madrasah heads, teachers, parents, and stakeholders is crucial for success. Parental support is vital, requiring continuous communication with guidance and counseling teachers to monitor their children's development. Finally, further quantitative or mixed methods research is suggested to be conducted to

deepen understanding and contribute to new theories in the Akhlakul Karimah Education in Madrasas.

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