

**ETHICS EDUCATION FOR JUNIOR HIGH SCHOOL STUDENT
IN AL-IKHSAN ISLAMIC BOARDING SCHOOL
BEJI KEDUNGBANTENG BANYUMAS**



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PURWOKERTO**

THESIS

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ABSTRACT

Ethics education plays important role in overcoming the ethics decline in Indonesia. Ethics education acts as a form of counter measure for the negative impacts caused by globalization, especially in the world of education. The decline in ethics which occurs in the world of education makes us concerned. Many students are getting drunk, becoming thugs, smoking, and other deviant behavior. Therefore, we cannot deny that ethics plays an important role in human life. As we know that Islamic boarding school is the oldest educational institution in Indonesia which promotes ethics education. In school students are also educated about ethics but in Islamic boarding school ethics are taught intensively in the students' everyday life so they can become generations of Muslims who have good ethics. For the sake of creating such a generation, ethics education should be taught to students as early as possible, while the youngest students in Islamic boarding school generally have a junior / equal education level. Al-Ikhsan Islamic boarding school Beji Kedungbanteng Banyumas is one of the Islamic boarding schools that prioritize ethics education with the youngest students at the junior high school level. Therefore, in this study, the authors formulate the problem to be investigated into "How is ethics education for junior high school students in Al-Ikhsan Islamic Boarding School Beji Kedungbanteng Banyumas?". The purpose of this study is to describe the ethics education model implemented in the Al-Ikhsan Islamic boarding school Beji Kedungbanteng Banyumas.

The type of this research is descriptive qualitative field research. The subjects in this research were great teacher, teachers, and administrators of the Al-Ikhsan Islamic boarding school Beji Kedungbanteng Banyumas. The data collection method which used in this research is interviews, observation, and documentation. Whereas for data analysis carried out by collecting, subtracting, presenting, and summarizing data to obtain a valid and reliable data.

The results of this study are the ethics education process in the Al-Ikhsan Islamic boarding school Beji Kedungbanteng Banyumas, both inside and outside the classroom. The ethics education material is taken from the traditional books that contain ethics to God, the ethics to the Prophet, ethics to themselves, ethics to parents, ethics to environment, and ethics to society and country. The methods are advice, habituation, lecture, supervision and attention, punishment, and example. The evaluation is divided into two fractions, namely cognitive evaluation and Affective evaluation. This ethics education results in students' ethics development in their daily lives.

Key words: Ethics Education, Junior High School

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Pada zaman sekarang ini, Pendidikan akhlak sangat berperan penting dalam mengatasi kemerosotan moral di Indonesia. Pendidikan akhlak berperan sebagai bentuk penanggulangan dampak negatif yang ditimbulkan oleh globalisasi terutama dalam dunia pendidikan. Penurunan akhlak yang terjadi dalam dunia pendidikan membuat kita prihatin. Banyak anak sekolah yang minum-minuman keras, menjadi preman, merokok, dan perilaku menyimpang lainnya. Oleh karena itu, Kita tidak bisa menyangkal bahwa akhlak sangat berperan penting dalam kehidupan manusia. Seperti yang kita tahu bahwa pesantren merupakan intitusi pendidikan tertua di Indonesia yang mencanangkan pendidikan akhlak. Di sekolah siswa juga dididik mengenai akhlak tetapi di pesantren akhlak diajarkan secara intensif dalam kehidupan santri sehari-hari sehingga dapat menciptakan generasi Islam yang memiliki akhlak yang baik. Demi terciptanya generasi yang demikian ini, maka pendidikan akhlak harusnya diajarkan kepada siswa sedini mungkin, sedangkan santri termuda di pesantren pada umumnya memiliki tingkat pendidikan SMP/ sederajat. Pondok pesantren Al-Ikhsan Beji Kedungbanteng Banyumas merupakan salah satu pesantren yang mengutamakan pendidikan akhlak dengan santri termudanya berada pada tingkat pendidikan SMP/ sederajat. Oleh karena itu, dalam penelitian ini, penulis merumuskan masalah yang akan diteliti menjadi “Bagaimanakah pendidikan akhlak bagi santri MTs di pondok pesantren Al-Ikhsan Beji Kedungbanteng Banyumas?”. Adapun tujuan dari penelitian ini adalah untuk menjabarkan model pendidikan akhlak yang dilaksanakan di pondok pesantren Al-Ikhsan Beji Kedungbanteng Banyumas.

Jenis penelitian ini merupakan penelitian kualitatif lapangan yang bersifat deskriptif. Subjek penelitian yang ada dalam penelitian ini yaitu pengasuh, ustadz, ketua, dan pengurus pondok pesantren Al-Ikhsan Beji Kedungbanteng Banyumas. Adapun metode pengumpulan data yang digunakan yaitu wawancara, observasi, dan dokumentasi. Sedangkan untuk analisis data dilaksanakan dengan cara pengumpulan, pengurangan, presentasi, dan penyimpulan data untuk mendapatkan data yang valid dan terpercaya.

Hasil dari penelitian ini adalah proses pendidikan akhlak yang berlangsung di pondok pesantren Al-Ikhsan Beji Kedungbanteng Banyumas baik di dalam maupun di luar kelas. Materi pendidikan akhlak yang diajarkan diambil dari kitab-kitab kuning yang berisi akhlak kepada Allah, Rasul, diri sendiri, orangtua, lingkungan, masyarakat, dan negara. Metode yang digunakan yaitu nasihat, pembiasaan, ceramah, pengawasan dan perhatian, hukuman, dan teladan. Evaluasi yang digunakan dibagi menjadi dua yaitu evaluasi kelas dan evaluasi luar kelas. Pendidikan akhlak ini menghasilkan pengembangan akhlak santri dalam kehidupan sehari-hari mereka.

Key words: Ethics Education, Junior High School

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CHAPTER I

INTRODUCTION

A. Background of The Problem

Ethics is an important thing for human life, especially for those who are Moslem. It has impacts which would be felt by themselves and the others. The impact of the ethics can be positive impacts and negative impacts, it depends on the ethics which possessed by an individual. If a Moslem possessing good ethics, the impact will become positive, and vice versa. This determination of ethics will make their life better or worse. Ethics are often used to demonstrate the behaviors, good manners, conformity to the values of life. Besides that, the term of ethics is often used to describe personality intact including discipline, responsibility, work behavior, trustworthy, keeping promises, wisdom, and self-reliance.¹

The position of ethics in human life is very important; because the respect from another people depends on ethics.² As we know, our prophet; Muhammad PBUH; was sent to enhance human's ethics, as it stated in the following hadith:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

“I (the Prophet) is sent to enhance ethics.”

¹ Mastuhu, *Memberdayakan sistem pendidikan Islam*, (Jakarta:Logos Wacana Ilmu, 1999), page.135.

² Yatim Abdullah, *Studi Akhlak Dalam Perspektif Al-Qur'an*, (Jakarta:Amzah,2007), page. 1

Prophet gave lesson to his friends about ethics by giving good examples (*Uswatun Chasanah*), direction, and so forth. From Prophet's friends then taught to *tabi'in* and then *tabi'it tabi'in*, and then taught to the scholars in this time. There is a principle about that statement **الْعُلَمَاءُ وَرَثَةُ الْأَنْبِيَاءِ** which means that scholars are the inheritors of the prophet. So, what is taught by the scholars was coming from the Prophet.

Scholars in this day, especially scholars in Indonesia, teaching ethics to the Indonesian people using many ways, one of them is by establishing Islamic boarding school. Islamic boarding school in the community have an important role for fostering the peace and unity of Islamic teaching which is contained in the community. The participation of Islamic boarding school provides a huge impact for society such as Public tranquility is depending on ethics education in the boarding school. If the ethics education in Islamic boarding school is lacking, then the peace in the community will also be lacking.

Learning process is an individual activity which done intentionally to obtain information continuously and there will be changes in the form of physical, mental, and behavioral performance. To obtain a good learning process so that the learning objectives can be achieved requires a learning model. A wise educator will certainly continue to seek for more effective alternative to implementing the basics of education which influential in preparing the child's

mental, spiritual, scientific, and social ethos so that children can achieve perfect ripeness and have extensive knowledge and integral personality.³

Ethics education is a part of Islamic religious education, where one of the functions of religion is to beautify the character. Basically, the Ethics education occupies a very important position in Islam, since perfection of someone's religion depends on one's Ethics. Good Ethics will not be realized on someone without teacher's guidance and implemented in everyday life.

The role of ethics in human life becomes very important because fall-up or glory-destruction or prosperous of a nation is depend on the citizen's ethics. If the ethics is good (has ethics), physically and spirituality of human will be at peace, but if the ethics was bad (doesn't has ethics) then human physically and spirituality of human will be devastated.⁴

Children are a mandate from the God Allah SWT. A child who was born in a state of nature is like a clean white cloth without stain or color even a bit. The parents and the environment are what make it colored or stained. To make children have a beautiful color, the parents have to stain it with a beautiful color that is means with ethics. With the ethics, life would be glorious not only in the eyes of parents, but also in the eyes of people and Allah SWT. Many children are actually still need guidance, but instead they was abandoned by their parents and lack of affection. They had schooled in formal institutions and satisfied their

³ Abdullah Nasih Ulwan, *Pendidikan Anak menurut Islam*, (Yogyakarta:Teras, 1992), page 141

⁴ Rachmat Djatnika, *Sistem Etika Islam (Akhlak Mulia)*, (Jakarta: Pustaka Panjimas, 1992), page 11

material needs only, and they forget that children need to be loved too. Parental affection is what should be the top priority as said by Mr. Abdullah Nashih Ulwan, that the love of parents to the children can give glory to the children in their education and prepare the children to achieve a great success.⁵

Every parent would want their children to have a noble character. A lot of parents who have the noble desire but environmental conditions are unfavorable to achieve their noble desire. So, in the end of the day, they can only leave their children to the Islamic boarding schools which were judged to have environmental which supporting the development of their children's noble character as well as for their guidance and good control of his character. At this age, many teenagers and children doing acts that violate ethics or morals such as writer got from a newspaper called "Radar Banyumas" on January 21th, 2018 reported that in district sumpiuh region Banyumas there is some junior high school boy who terrorized his teacher just because they have been punished by the teacher for their coming late to the school. In addition to a newspapers called "Suara Merdeka" on Monday, February 22th, 2018 reported that there are junior high school children engaged in a gang fight in the district Nusawungu, region Cilacap. Writer hypothesized that the distortions are caused by a lack of ethics education in the family or community or school. When someone undergo ethics education course, their behavior and attitude will be maintained and away from the violations. It is an established fact that those who have knowledge will be

⁵ Abdullah Nashih Ulwan, *Pendidikan Anak....*, page 33

easier to keep their self from doing wrong things than those who do not have knowledge. Therefore, ethics education is important for children as early as possible. The most intensive ethics education is at Islamic boarding school. Writer stated that because at the Islamic boarding school, ethics are taught every day with the developed knowledge and real experience based on some credible sources.

Ethics education for Junior high school students in Al-Ikhsan Islamic boarding school was done through indoor and outdoor. Indoor ethics education carried out during night after dawn prayer with *Bandungan* style and after the evening prayer with *Sorogan* style and *Madrasah Diniyah*. Indoor ethics education uses traditional books as its main reference such as *Akhlaqul-lil-baniin*, *Akhlaqul-lil-banaat*, and *Ta'limul Muta'alim*. During the holidays, there is an additional indoor ethics education with *Bandungan* style in the morning with *Washoya al-abaa'I lil abnaa'i* as its main reference. While the outdoor ethics education carried out in any free time in the student's daily life while they stay at the Islamic boarding school. From this data, writer concludes that ethics education in Al-Ikhsan Islamic boarding school Beji is very intensive. Given the importance of ethics in the children's life, it is good for the ethics development of the students, especially for students at junior level. Thus, the writer is interested to examine the ethics education that takes place in Al-Ikhsan Islamic boarding school Beji especially ethics education for students in junior high school level and then make a thesis entitled “**Ethics Education for Junior High School**

Student in Al-Ikhsan Islamic Boarding School Beji Kedungbanteng Banyumas”.

B. Operational Definitions

1. Ethics Education

According to Muhibbin Syah who borrowed an idea from Big Dictionary of Indonesian Language (KBBI) state that education is a process of changing people's attitude and behavior as the effort to maturing people through teaching effort and training.⁶

According to Al-Ghazali which borrowed by Yunahar Ilyas, define ethics as an attitude planted in the soul which showing good deeds easily without any cogitations and judgement.⁷

Based on definitons above, ethics education is a bunch of education's process to change people's attitude become more mature through teaching methods and trainings for delivering ethics by teacher, so students accustomed to it and doing good deeds easily. In this research, ethics education is including methods, materials, and evaluations of ethics education.

⁶ Muhibbin Syah, Psikologi Pendidikan dengan Penekanan Baru, (Bandung:Remaja Rosda Karya, 2007), page 10.

⁷ Yunahar Ilyas, *Kuliah Akhlak*, (Yogyakarta:Lembaga LPII, 2000), page 1-2.

2. Junior High School Student

Junior high school student is students that take an education in the middle level in Indonesian educational hierarchy. They were in stretch of age between 11 until 16 years old. In Al-Ikhsan Islamic boarding school students are divided into three majorities or level that is junior high student level, senior high school level, and general level. The reason why writer choose junior high school level because in that level, Islamic student started to enter teenager hood between 13 until 17 years old. In that time most of student through unstable period because they on the peak of child hood and in the beginning of teenager hood. They experiencing change of phase that most people become unstable. So, they should be given an ethics education to keep them safe in the term of ethics. Because like writer said in the background of the problem, someone's success (in world and the hereafter) is depending on their ethics.

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3. Al-Ikhsan Islamic boarding school Beji, Kedungbanteng, Banyumas

According Ahmad Tafsir which borrowed by Binti Maunah, Islamic boarding school is the oldest Islamic Education Institute in Indonesia which it's grow and amend acknowledged by peoples with five characteristics and

main components such as: holy teacher, boarding school, mosque, students, and teaching classical books.⁸

Al-Ikhsan Islamic Boarding School Beji is non-formal education which is located in the Beji Village Rt 04 Rw 03 district Kedungbanteng, region Banyumas. This boarding school owned by a foundation of Al-Ikhsan led by Al-Mukarrom K.H. Abu Chamid. In this Islamic boarding school, Writer will examine ethics education held in it later.

Based on that operational definitions, writer created a thesis entitled Ethics Education : Teaching Ethics for Junior High School Student in Al-Ikhsan Islamic Boarding School Beji Kedungbanteng Banyumas. This thesis has a purpose to knowing how ethics education for junior high school students in Al-Ikhsan Islamic Boarding School Beji Kedungbanteng Banyumas.

C. Problem Formulation

Based on the background of the problem, the formulation of this research's problem is:

“How is Ethics Education for Junior High School Student in Al-Ikhsan Islamic Boarding School Beji, Kedungbanteng, Banyumas?”

D. Objectives and Significance of The Research

⁸ Binti Ma'unah, Tradisi Intelektual Santri, (Yogyakarta: Teras, 2009), page 17-18.

The objective of this research is to describe the ethics education in Al-Ikhsan Islamic boarding school Beji, Kedungbanteng, Banyumas. And the significance of this research is:

1. The result of this research provides a helpful stimulus to Al-Ikhsan Islamic boarding school Beji, Kedungbanteng, Banyumas in improving the quality of teaching ethics.
2. Provide scientific information about ethics education in Al-Ikhsan Islamic boarding school Beji, Kedungbanteng, Banyumas.
3. Provide scientific treasures for IAIN Purwokerto.
4. Develop ethics education scientific, especially within the scope of Islamic boarding school.

E. Literature Review

Before the writer conducted a study, the writer first examines some of the books and the results of the thesis that has been studied by previous Writers, to explore some theories or statements of experts associated with this thesis proposal.

According to Hamzah Ya'qub in his book, *Pembinaan Akhlaqul Karimah*, development of ethics is divided into two major group, formal ethics development and non-formal ethics development. Yunahar Ilyas stated that the ethics is a trait that is embedded in the human psyche that will arise spontaneously when it needed without making any judgment or consideration in advance without a push from the other party. Ethics is not only a rule or norms

regulate relations between fellow human beings but also the relationship with God and Universe.⁹

According to Abdullah Dirroz in a book written by Zahrudin and Hasanudin Sinaga stated that ethics is a strong will and the will purposed to choose or to do the right action (*Akhlaqul Karimah*) or reprehensible actions (*Akhlaqul Madzmumah*).¹⁰

In addition to the review of reference books, the writer also does a review of the results of existing research. In a review of the author, found a study that has some similarities with a title that will headline the author adopted.

Uswatun Khasanah repertoire in his thesis entitled “Penanaman Nilai-Nilai Akhlak Santri di Kelas Shifir B1 dan B2 Madrasah Diniyah Al-Ittihad Pasir Kidul, Purwokerto Barat Tahun Pelajaran 2013/2014” discusses the cultivation of the ethics value by examples, customs, advices, stories, awards, disciple, cleanliness, manners, and honestly. Teachers act as the mediator and as a delivery of knowledge.

This thesis has similarities with writer’s research is discussed about ethics education for Islamic student. However, there are significant differences which the writer discussed about education of ethics as well as implementation and control of ethics for junior high school students in Al-Ikhsan Islamic boarding school by teachers.

⁹ Yunahar Ilyas, *Kulia*, page 1-2.

¹⁰ Zahrudin dan Hasanudin Sinaga, *Pengantar Studi Akhlak*, (Jakarta:PT. Raja Grafindo Persada, 2004), page 7.

Indah Wahyuni (2008), in his thesis entitled " Metode Pendidikan Akhlaq pada Remaja". Her thesis discusses on how the method of ethics education for teenagers. In her research she mentioned that ethics for teenagers were taught in five methods that is example method, habiting method, gift and punishment method, discussion method, advice method. That method used according to teacher's intention, student situation, and purpose of ethics education. She also mentioned some problem of ethics education for teenagers such as widening of crime and demoralization of human, weakening of family's education of ethics, degradation of moral's standard and soiled culture. In summarize, there are some inhibitor factors that comes from teenager's self, family, environment, and society. And to against those factors strong faith and will was needed. Besides that, good planning for ethics education and giving understanding importance of ethics also have strong power to against those factors.

The similarity of this thesis with writer's research is both researches on moral education which is devoted to teenager. But has the difference that the object of writer's research is teenager especially junior high school students who stay and study in Al-Ikhsan Islamic boarding school Beji, Kedungbanteng, Purwokerto and the ethics education that takes place in it.

Moreover, the writer also examined the thesis written by Uswatun Fadhilah (2011) entitled "Pendidikan Akhlak Santri Pondok Pesantren Al-Hidayah Karang suci Purwokerto". This research discusses the process of ethics education for all students in the Al-Hidayah Islamic boarding school Karang suci both indoor and

outdoor education. Ethics in that that Islamic boarding school was taught in five methods (*Bandungan, Sorogan*, speech, discussion, and catechizing) for indoor and nine methods (Speech, teach by example, teach by habit, advising, punishment, complimenting, *Wirid*, supervising, and training and practice) for outdoor teachings.

The Similarity of this research with writer's research is both examine ethics education based on a boarding school. But it has a difference in the focus of research subjects. Her research centered on all Islamic students in Al-Hidayah Islamic boarding school but writer's research centered on students of junior high school only.

From several references and scientific research above, none of them which exactly matches the research by writer. The writer does research that will focus on ethics education for students who are still in the junior high school level.

F. Structure of The Research

Generally, this thesis contains three parts, the first part consisting of a title page, memos mentor, page validation, the motto and the dedication, preface and table of contents.

The second part contains the following: Chapter I contains the introduction of the background issues, operational definitions, the formulation of the problem, objectives and benefits of the research, literature reviews, and systematic writing thesis.

Chapter II contains ethics education, belong to ethics education that include: understanding of ethics education, understanding of ethics education, basis and objectives of ethics education, scope of ethics education, method of ethics education, and factors of ethics development. Islamic boarding school, include: understanding of Islamic boarding school, kind of Islamic boarding school, objectives of Islamic boarding school, Islamic boarding school's component, educating system of Islamic boarding school, and principle and characteristic of Islamic boarding school.

Chapter III is research methods which contain the types of research, research subject, the object of research, methods of data collection, and data analysis.

Chapter IV Data presentation and analysis of data that contains a general overview, learning ethics in Al-Ikhsan Islamic boarding school Beji, Kedungbanteng, Banyumas, the data analysis of ethics education in Al-Ikhsan Islamic boarding school Beji, Kedungbanteng, Banyumas.

Chapter V is conclusion, includes conclusions and suggestions as well as closing remarks.

In the final section consist of bibliography and appendices as well as the curriculum vitae.

CHAPTER V

CLOSING

A. Conclusion

Based on the data that the author has obtained through interviews and observations, and documentation and based on the analysis, it can be concluded that ethics education in Al-Ikhsan Islamic boarding school is implemented to achieve vision and mission of Al-Ikhsan Islamic boarding school that is producing Muslims who are knowledgeable, virtuous, and independent. The process of ethics education in Al-Ikhsan Islamic boarding school Beji, Kedungbanteng, Banyumas is through indoor learning which was students taught the traditional books in the class such as *akhlakul lil banin*, *akhlakul lilbanaat*, *ta'limul muta'alim*, *wahaya alabaa'I lil abnaa'i* and supported by outdoor learning using some methods such as advice, habituation, exemplary, lecture, supervision and attention, and punishment which implemented directly in students' life in the Al-Ikhsan Islamic boarding school Beji, Kedungbanteng, Banyumas. The materials of ethics education in Al-Ikhsan Islamic boarding school including ethics to Allah, Prophet, parents, themselves, environment, and society and country. All that activity of learning is properly carried out continuously, consistently, orderly, and always supervised.

From all the efforts of the teacher and great teacher in the process of ethics education, can be felt the result which students have good ethics, respecting the teachers, respecting the seniors, discipline in their prayer, and faultlessly dressed by covered the forbidden shown part of their body.

B. Suggestions

From the research result of ethics education for junior high school students Al-Ikhsan Islamic boarding school Beji Kedungbanteng Banyumas, author asking for permission to convey suggestions as follows:

1. To the headmaster of Al-Ikhsan Islamic boarding school Beji Kedungbanteng Banyumas to optimize the management of the boarding school in order to maintain and improve the quality of morality students and complete the references of moral education apart from the traditional book.
2. To the teachers and the committee of Al-Ikhsan Islamic boarding school Beji Kedungbanteng Banyumas, should always carry out optimal learning despite limited facilities and infrastructure, and improve the assistance and supervision of junior high school students in the Islamic boarding school's environment continuously in order to strengthen student's ethics.
3. To the Junior High School students of Al-Ikhsan Islamic boarding school Beji Kedungbanteng Banyumas, to always pay attention to the learning that has been given by the teacher and practice it in everyday life.

By saying *alhamdulillah robbil 'aalamiin*, all praise and gratitude only dedicated to Allah SWT who has given his grace and blessings so that the author

can finish this thesis. *Shalawat* as well as the salvation of the author conveyed to the prophet Muhammad PBUH who has educated his people so that his people become people who have an *akhlakul karimah*.

Author is aware that there are many shortcomings and mistakes that author did, Whichever intentionally or not. Authors expect criticism and suggestions that build to further develop the authors in particular and the readers in general.

Furthermore, authors say many thanks to the Dr. Maria Ulpah, S.Si., M.Si. who have been patiently guiding in the preparation of this thesis, may her good deeds be rewarded with a lot of Blessings from Allah SWT.

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Purwokerto, June 28th, 2018

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