

Model of Guidance of Good Character in Private High School Students Ar-Rahman, Helvetia District, Medan

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Abstract

This Research aiming for describe and analyze in a way deep about Akhlakul Karimah coaching model for students of Ar-Rahman Private High School, Helvetia District. For students of Ar-Rahman Private High School, Helvetia District. Knowing methods Which used, as well as know factor Supporter and inhibitor in implementation. Research on students of Ar-Rahman Private High School, Helvetia District, while his approach use approach anthropological and This is study qualitative, with take background behind method determination subject his research use technique purposive. Collection data carried out by conducting interviews, observation and documentation. Analysis data is done descriptively analytically, namely giving meaning to the data Which succeed collected, and from meaning that's it withdrawn Conclusion. Results study shows: that the implementation of moral development at Ar-Rahman Private High School students in Helvetia District has been walk with good according to which are expected, this can be seen from students' daily behavior, such as in speaking, Good with Teacher, Friend, and also public around. Supporting factors in moral development student at Ar-Rahman Private High School Students in Helvetia District, there is Work The same with all Teacher eye lesson and for guardian class about information about the condition of students, the holding of books package in library so that it is easier for students to obtain books by borrowing them. Whereas inhibiting factors in moral development Students at Ar-Rahman Private High School, Helvetia District, lack of support from family, environment, students is at in in the company of their peers have level ego Which The same so that sometimes often arise conflict. School BK does not have time classical Which remain. association student in outside O'clock lesson with environment outside Which sometimes bring to direction Which negative.

Keywords: Model, Guidance, Morals, Students, Ar-Rahman High School.

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Introduction

In the current era of globalization, it can be described that world society is increasingly dynamic and complex due to discoveries in the fields of knowledge and technology. A real example of the above phenomenon is the opening of unlimited communication between the western world and the eastern world which has an impact on progress and rapid exchange of information. With the progress in all these fields, everything will be easier and more efficient, thus requiring humans to be open to the development and progress of the world. This has a positive impact on humans in general, because with the openness of communication and information, it is easier for humans to get actual information quickly and with only a few obstacles. The existence of this technological development, apart from having benefits, turns out to have negative impacts caused by misleading foreign cultures, resulting in a decline in norms in community life, moral decay, spiritual illness, and other forms of deviation have now spread in Indonesian society, especially the younger generation.

Humans were created by Allah SWT in the most perfect form in order to carry out their duties as caliphs on earth. To become a caliph, of course you must have good morals. A poem composed by Syauqi Bek states that "a nation is known for its morals, if its morals have collapsed then the nation will collapse." This shows how important morals are as a national character, if they still want to exist in the world, this means that the nation will be successful if its citizens consist of people with noble morals. On the other hand, if the morals of its citizens are damaged, then the country will be damaged.

In recent years, many problems have arisen. This can be seen and heard from both electronic and print media that there are many moral deviations such as murder, robbery, corruption, brawls between students, drug use, sexual harassment and free sex. The decline in the nation's morals like this is the impact of education that is increasingly leaving Islamic values, the most fundamental problem causing the weakening of this nation is the decline in the nation's morals and morals which are increasingly fading. This is certainly contrary to the ideals of Indonesian education.

In the competency standards for religious education study materials, it is explained that "students have faith and are devoted to God Almighty, have noble character (noble character) which is reflected in their personal, social, national and state life, understand, appreciate and practice the teachings of their religion and are able to respect other religions in harmony between religious communities", while in the specific competency standards Islamic religious education study materials are explained on the basis of the Qur'an and Sunnah of the Prophet Muhammad SAW, students believe in and are devoted to Allah SWT, having noble morals (noble character) which is reflected in daily behavior in relation to Allah SWT, fellow humans and the natural environment.

From all these forms of deviation, a serious effort is needed to overcome them. One effort to overcome them is through religious education. In this case, the instillation and understanding of faith and morals is one of the tools to overcome them, especially through Islamic religious education which is an absolute demand and need for Muslims. Handling through this education is

expected so that children have a personality that reflects the true personality of the season, so that it becomes a filter for foreign cultural values that are not in accordance with Islamic teachings, and juvenile delinquency is slightly overcome.

In Islam, before morality is made into a scientific problem or a stand-alone science, it is first part of the 3 Islamic treatises, namely faith, Islam and ihsan or in other words that morality is a form of projection of the practice of ihsan, namely as the peak of perfection of a person's faith and Islam. The practice of moral experience is guided by the Qur'an and Hadith, actions that are based on the truth that has been outlined by religious texts that are sourced from revelation.

Thus, in Islam it is clear how important personal development is to achieve the quality of a complete human being or one whose brain is full of useful knowledge, who resides in the heart of faith and piety towards God, attitudes and behavior that truly realize Islamic values that are stable and steadfast, whose character is commendable and whose guidance to society produces faith, a sense of unity, independence, high work spirit, peace and love. Every Muslim should be able to live consciously to fill their daily activities with things that are useful and in accordance with the values of faith, sharia and morals, state regulations and norms of social life, and at the same time try to stay away from things that are prohibited by religion and applicable regulations.

The importance of morals in shaping the character of the nation is increasingly prominent if we look at the reality of the last few years. Various social problems and moral deviations have been in the spotlight, manifested through various cases spread across various media, both electronic and print. Some examples of moral deviations that often occur involve serious cases, such as murder, robbery, corruption, brawls between students, drug use, sexual harassment, and free sex. Analysis of the decline in national morals as an impact of education that is increasingly moving away from Islamic values reflects a perspective that focuses on the religious aspect in shaping the character of society. Education has a central role in shaping the values and ethics inherent in a nation.

Handling through education aims to shape the child's personality that reflects values that are in accordance with Islamic teachings. Thus, it is expected that the child's personality will be an effective filter against foreign cultural values that are not in line with Islamic teachings. This approach is aimed at preventing children from negative influences that may occur due to globalization and exposure to foreign cultures. (Abidin, 1998: 135). In Islam, understanding morals is not only considered as a stand-alone science, but is an integral part of the three main Islamic treatises: faith, Islam, and ihsan. The three concepts are interrelated and form the main foundation for a Muslim's life. Faith, as the first treatise, includes a Muslim's belief or faith in Allah and the teachings of Islam. Faith is the basis or root of all deeds and behavior that will be carried out by a Muslim.

Literature Review

A. Understanding of Good Morals

In the context of Islam, morality is not merely the result of social norms, but it is also derived from the Qur'an, the holy book of Muslims. Morality that is in accordance with Islamic teachings is the result of correct belief and the application of straight sharia. The Prophet Muhammad as the messenger of Allah was sent with a sacred task to guide humanity towards the perfection of morality. He taught moral values, virtues, and ethics that form good character in interactions with God and fellow human beings. The main goal of the Prophet Muhammad was to direct humanity to live according to the will of Allah, create a just society, and improve relationships between individuals and between humans. According to Al-Ghazali, morality is not just a set of rules or ethical norms that are understood and applied rationally. More than that, morality is an integral part of human character that guides him in daily actions without requiring a long thought process. In other words, morality is moral traits that are a natural part of a person, guiding behavior and decisions without requiring deep analysis or thought. (Alfauzan, 2019: 88).

Ibnu Maskawaih's explanation of morality provides an interesting view. According to him, morality can be interpreted as a state of mind that drives a person to act without thinking and considering it deeply. This definition highlights the innate or natural aspect of morality, where moral traits embedded in the soul guide individuals to act spontaneously, without requiring long thought. (Ibn Maskawaih, 1994:56). Ahmad Amin's view of morality, as conveyed in his book, states that morality is a habitual will or habit itself. This definition highlights the element of habit or practice that is internalized in a person's behavior. While according to Al Ghazali in book Abidin Ibnu Rusn, *Morals is: Abidin's explanation highlights the importance of attitudes inherent in a person's soul and how these attitudes can be the basis for various actions. This understanding leads to the concept that morals can be reflected in actions and deeds that are born naturally, without the need for deep thought and consideration. (Abidin, 2000:99).*

B. Understanding Moral Development

Coaching is a word derived from the Arabic word "Bana" which means to foster, build, establish. While in the big Indonesian dictionary, coaching is all the energy and effort to provide the best in the future through actions and activities. According to Maolani, coaching is all efforts carried out consciously, planned, directed, responsible, both formal and non-formal education in order to provide a better personality for students. (Saipun M, :52). This definition highlights the element of habit or practice that is internalized in a person's behavior. While according to Al Ghazali in book Abidin Ibnu Rusn, *Morals is: Abidin's explanation highlights the importance of attitudes inherent in a person's soul and how these attitudes can be the basis for various actions. This understanding leads to the concept that morals can be reflected in actions and deeds that are born naturally, without the need for deep thought and consideration. (Abidin, 2000:99).*

There are several coaching models that we need to know to develop students' personalities to be more morally upright and have noble character, including:

a. Exemplary Method

In the big dictionary of Indonesian language, it is explained that exemplary is something that can be imitated or is worthy of being imitated. While exemplary is taken from Arabic "swah" and "Qudwah" which means treatment or improvement. Exemplary in the world of education is a method that needs to be prioritized and is the most powerful and effective in fostering morals, spirituality and social. Because as an educator is a figure who is made the main role in the formation or fostering of children's morals. both his behavior, his speech and later students will imitate the behavior that will be brought by their teacher. Exemplary according to An-Nahlawi explains that the exemplary method actually contains applied educational values, so that this method has important values including:

- 1) Islamic education is an education that always invites towards the path of Allah SWT. Therefore, as an educator, one must be able to provide a good reflection because the behavior of the educator will more or less be imitated by the students. There is a Javanese proverb that says the word "Guru" is di gugu and ditiru. So the needs and actions of teachers must apply attitudes in accordance with the Qur'an and As-Sunnah.
- 2) Indeed, Islam has made Rasulullah a role model in education. And this is not only an imagination but also applied to oneself.

b. Habituation Method

This habituation method is also very important especially among children. Because they do not yet know the good and bad of a social life. And they are not yet required to do like adults. So that children are accustomed to good things from speech, behavior, mindset, skills. And over time children will get used to commendable traits.

c. Method of Giving Advice

Advice is a word form from a collection of letters Nun, Shad, and Ha which have two meanings, namely pure or permanent, gathered and patching. It means that the person giving advice is providing enlightenment, motivation for the person being advised and basically the person being advised to be pure from falsehood. So advice is someone to encourage, order, recommend, prohibit by means of motivation and punishment. This method is very often given by educators to students to arouse their hearts and in the future will change for the better.

d. Story Method (qashash)

Etymologically, the word Qashash is a plural form of Qisshah, the masdar of the word Qassha Yaqusshu which means telling, observing, following the trail. In this method, it is very important to apply in delivering lesson materials, explaining it chronologically, to find out the actual situation whether it is a fact or just a fiction. With this method, students can apply commendable morals from the stories that have been conveyed by educators and students can later take wisdom from the story. It is also hoped that students can conclude in taking positive things and leaving negative stories. Allah SWT gives lessons to his servants using many stories of the apostles. And the apostle when educating his people used many story

methods, so with this story method, educators can later conclude in emulating good stories and leaving bad stories.

e. Method of parable (amstal)

The parable method is a method of coaching or teaching that is often implemented in the Qur'an and Hadith. So this method is widely applied in schools, and with this method student find it easier to understand theories that are difficult for students to reason and digest, which is expected with this method. students' understanding is deeper and later students' morals will be better. because this method is often found in the hadith of the Prophet SAW.

f. Reward (Tsawab) and Punishment ('iqab) methods

The gift method is an award that is given and received by someone because they have given the best to others in terms of attitude, good or polite actions, and rewards that are both material and non-material.

Factors that Influence the Development of Good Morals According to Murtadha Muthahhari, there is a type of morality that is based on ego, namely the type of morality that is influenced by lust. Factors that influence the development of morals reviewed from a psychological perspective include:

- 1) Instinct (Instinct/Gharizah). is a morality that humans have brought since birth Psychologists explain that this factor is very important in encouraging the birth of human behavior and also as a driving motivator, for example the instinct to eat, be happy and happy with the opposite sex (sexual instinct), maternal instinct (love of parents for their father or vice versa), awareness of God, and the instinct to be able to survive (fighting/combative instinct).
- 2) Customs. Is someone who usually does something in a repetitive way, such as dressing, eating, drinking, sleeping, bathing, exercising, etc.
- 3) Descendants (wirotsah). A person carries out a role by continuing the legacy of his ancestors. The types of inheritance include special inheritance from human identity, tribal and national inheritance, and special inheritance from parents.
- 4) Environmental factors (milieu). It is the human environment which is the environment of the country, river, nation, ocean, air. While the environment is of two kinds, namely the natural environment and the social environment.
- 5) Will. It is an action carried out with one's own will, such as reading, writing, speaking, etc. And an action that is not based on one's own will is said to be unwilling, such as heart, breathing, eye movements, heartbeats.
- 6) Education. In the world of education, the soul of the students and their personalities are very influential. Therefore, professional educators are very much needed and must be held because everything is related to the development of the students' potential. The methodology of learning and education also needs to be considered in the process of delivering the material.

- 7) Destiny. It is a definite provision from the Creator for his servants. Like someone is given a forgetful, hard, soft, character, etc. So this can affect the morals of human personality.

C. Indicators of Good Morals

In Islamic teachings, Akhlakul Karimah, or good morals, refers to behavioral patterns that are based on the values of Faith, Islam, and Ikhsan. Islam provides clear guidelines for creating students who have a character of good morals. In assessing the goodness of an act, Islam not only pays attention to good intentions, but also emphasizes how it is carried out. If someone has good intentions but carries them out in an incorrect manner, the act is considered reprehensible. Indicators of good morals are a guide for humanity to develop their nature, mentality, and personality as well as possible, in accordance with the guidance of the Qur'an and the hadith of the Prophet Muhammad SAW. In Islam, an act is considered good if it is in line with the guidance of the Qur'an and the actions ordered by the Messenger of Allah.

Based on the description above, it does not provide information related to the indicators of attitudes and behavior of noble morals of adolescents aged 13-15 years as conveyed by Maimunah Hasan. If there is further information or direct quotes from Maimunah Hasan that you would like to discuss or explain, please provide further information so that I can help detail or provide insight into the indicators. (Syekh Nurjati, 2024).

- a. Respectful nature. Respectful nature when children interact with other people, both those of the same age and those who are older. When children talk to older people, their attitude is more polite and their language is better when compared to when talking to their peers.
- b. Definition of Discipline: Discipline is defined as a sense of obedience and compliance with recognized values and the responsibility of the teenager. This includes obedient and compliant behavior towards the norms that apply in society.
- c. Correct Execution of Actions: Discipline involves performing an action in the correct manner. The adolescent demonstrates the ability to carry out actions or activities in accordance with applicable norms and rules.
- d. Obedience to Rules: Adolescents' disciplined attitudes are reflected in their obedience to rules. They obey and submit to existing rules, showing awareness of the importance of adhering to established norms.
- e. Discipline as an Effort to Form Values: Discipline is described as an effort made to instill values or involve coercion so that teenagers obey the rules. This reflects a systematic effort to form a disciplined character.

RESULT AND DISCUSSION

The values in the development of good morals in Ar-Rahman High School students are carried out by the school or teachers by instilling the following things:

1. Deepening Islamic Religious Values

Religious values according to informant one are the highest religious values or values among other values, because these values are absolute and real, eternal or everlasting, and are based on

trust and belief in humans. An example of this religious value is someone who carries out their religious orders such as performing prayer. Because in essence this religious value is a value where the relationship between humans and the creator, namely Allah SWT, as in the interview results below: Religious values often provide clear moral guidance in one's life. By understanding and practicing these values, one can have a solid guide in making decisions and directing one's life in a meaningful and responsible direction. Deepening religious values can help in developing good character. Values such as love, tolerance, honesty, and patience taught in many religions can shape one's personality to be better.

2. Discipline

Discipline value is one of the important aspects in developing noble morals. Noble morals refer to noble, good, and commendable character or behavior according to moral values that are upheld in religion and society. As well as schools, as the results of the interview below:

Discipline includes consistency in carrying out obedience to religious teachings and moral norms that are firmly held. This shows steadfastness and commitment to living according to the right principles. Discipline also involves the ability to control oneself, both in terms of emotions and worldly desires. The ability to restrain oneself from harmful temptations or actions that are contrary to moral values shows maturity and wisdom in behavior.

3. Cultivating Honesty

Schools can integrate lessons on honesty and other moral values into the curriculum. This can be done through religious, moral lessons, or even through other subjects such as history or literature as the interview results below:

According to informant one, the value of honesty is a behavioral value that is in accordance with reality. Especially for people who already have a position or as a leader. An honest attitude is a trait that must be possessed by a leader, just like a leader who must be imitated, namely the Prophet Muhammad SAW. An example of this is applied at Ar-Rahman High School. Teachers and school staff must provide honest and constructive feedback to students about their behavior, both in terms of honesty and other things. This can help students understand the consequences of their actions and encourage positive behavioral changes.

4. Cultivating the Value of Responsibility

Character development based on student responsibility is an approach that focuses on developing a responsible attitude and awareness of the consequences of actions taken by students. Here are some steps that can be taken in character development based on student responsibility in the school environment as the results of the interview below:

Provide opportunities for students to make decisions and manage their own responsibilities. This can be done through independent projects, independent assignments, or project-based learning that allows students to take an active role in the learning process. Teachers should provide constructive feedback to students about their level of responsibility in carrying out their

tasks and obligations. This feedback should be supportive and motivate students to continue to improve.

5. Hard Work

The value of hard work is a value that never gives up. and another meaning of hard work is an activity that is done earnestly without knowing the word tired or stopping before the work target is achieved and always prioritizing or paying attention to the satisfaction of the results in every activity carried out. Interview results at Ar-Rahman High School:

Cultivating the value of hard work in high school students is an important step in preparing them for the challenges of the future. It is important to recognize students' efforts, not just the end result. Recognize students' hard work and dedication to achieving their goals, no matter how big or small their accomplishments are. Encourage Perseverance so that students do not give up when faced with difficulties or failures. Encourage them to persist and keep trying despite obstacles, as this is a normal part of the learning and development process.

6. Shake hands

Shaking hands and saying hello with a humble attitude to teachers at Ar-Rahman Medan High School needs to be instilled in students. The level of habit of shaking hands and saying hello, this kind of habit really influences the attitude of politeness and respect towards the teacher. Students who get into the habit of shaking hands and saying good greetings, their humble or polite attitude towards the teacher will be better than those who don't shake hands and say hello. As the results of an interview with a moral aqidah teacher:

The activity of instilling good morals at SMA Ar-Rahman Medan such as shaking hands and saying hello is always carried out every morning. Teachers, teachers, and employees greet students at the gate and they are required to shake hands with the same sex and say hello to train children to remain polite and accustomed to shaking hands and greeting anyone. During this pandemic, this activity was transferred to parents so students must shake hands every time they leave and always say hello to their parents. (Interview results).

7. Carrying out Islamic holiday activities

Activities on Islamic holidays are a good opportunity to instill and strengthen moral values in students. Here are some moral values that can be instilled in activities on Islamic holidays:

Islamic holidays are a great time to show kindness and generosity to others. Through helping those in need, such as giving alms to the poor or providing food to the underprivileged, Muslims can demonstrate the values of kindness and generosity.

8. Dhuhur Prayer in Congregation

Dhuhur prayer in congregation is always held in the school prayer room accompanied by a teacher as the imam. There are also teachers who are tasked with controlling students to participate in the congregation. With the congregational prayer activity, students are trained to pray in congregation not only at school but also outside of school, as the results of an interview with the principal:

For congregational Dzuhur prayer activities every day are carried out in the school prayer room under the supervision of teachers and the participation of teachers in congregational Dzuhur prayers. Congregational prayers teach students to be disciplined in the time and procedures of worship. They must be present on time, prepare themselves well, and maintain concentration during prayer. This helps to form the discipline needed in living everyday life.

CONCLUSION

Part end of the discussion is the conclusion or conclusion obtained based on the analysis that is adjusted to the purpose of the discussion. Then the suggestions that are felt to be relevant and need to be improved, with the hope that they can be a valuable contribution of thought to the world of education. Through the writing of a, it can be concluded as follows:

1. Instilling Noble Moral Values at SMA Ar-Rahman Medan. Islamic religious education teachers and other subject teachers always provide direction, guidance and advice to students to always do good and have good morals. The method used by Islamic religious education teachers and other subject teachers in instilling noble morals in students is by carrying out useful activities at school, including shaking hands when entering school, memorizing short letters during the learning process, performing Dhuha prayers in congregation, getting used to praying together when going to study, carrying out Islamic holy day activities and performing Dhuzur prayers in congregation.
2. Factors that influence the instillation of students' moral values are divided into 2, namely:

Supporting factors include IMTAQ activities held every Friday and cooperation between teachers in fostering students' noble character. The inhibiting factors identified in this study involve several aspects that affect the students' educational environment. First, teachers' limited time is the main obstacle, where educators have difficulty in supervising student behavior due to time restrictions during class hours. This can limit the effectiveness of supervision of student behavior outside the classroom context.

Second, students are less aware of good morals, indicating that awareness of moral values may not reach the expected level. This factor may stem from a lack of emphasis or adequate understanding of the importance of good morals inside and outside of school.

Third, lack of parental attention is another inhibiting factor. Parents who are busy with work, even in a broken home situation (divorce), result in students being taken care of by their grandparents. This creates a lack of supervision and monitoring from parents, which can have an impact on the formation of character and behavior of students.

Fourth, the social environment, especially social circles, is also a significant inhibiting factor. The influence of the social environment can have a major impact on students' morals and behavior. Therefore, efforts to form positive values need to pay attention to the influence of the social environment.

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Interview List:

- Results of an interview with Mr. Martias as the principal of Ar-Rahman High School, Medan.
- Results of an interview with Mr. Heri Gunawan as the vice principal of Ar-Rahman High School, Medan.
- Results of interviews with Mr. Mrs. Fauziah as homeroom teachers at Ar-Rahman High School, Medan.
- Results of an interview with Mr. Mrs. Nur Zannah as the homeroom teacher of Ar-Rahman Medan High School
- Results of interviews with Mr. Mrs. Fauziah as homeroom teachers at Ar-Rahman High School, Medan.
- The results of the interview with Mr. Mrs. Arliani Br. Sembiring as the School Committee of Ar-Rahman High School Medan.