

The Internalization of Noble Moral Values in Shaping Students' Character at Islamic Senior High School Tarbiah Tarbiyah Islamiyah Hamparan Perak

Mukhlis Malik, Sakban Lubis, Zulfi Imran, Amanda Devina

Abstract

This study explores the process of internalizing noble moral values in shaping the character of students at Islamic Senior High School Tarbiyah Islamiyah in Hamparan Perak, Deli Serdang Regency. The research aims to examine the strategies employed by educators, the role of the school environment, and the influence of Islamic teachings in fostering students' moral development. A qualitative descriptive method was used, involving interviews, observation, and documentation as data collection techniques. The findings reveal that the internalization of moral values is carried out through integrated religious learning, exemplary behavior of teachers, and consistent enforcement of school rules. Religious activities such as congregational prayers, Quran recitation, and moral counseling sessions contribute significantly to building students' discipline, responsibility, and respectful behavior. The study concludes that a comprehensive approach involving curriculum, extracurricular programs, and moral modeling is essential for developing students with strong Islamic character.

Keywords: Moral Values, Character Building, Islamic Education, Internalization, Students

Mukhlis Malik

Philosophy Study Program, Universitas Pembangunan Panca Budi, Indonesia

e-mail: mukhlismalik@dosen.pancabudi.ac.id

Sakban Lubis, Zulfi Imran, Amanda Devina

e-mail: sakbanlubis@dosen.pancabudi.ac.id, zulfiimran@dosen.pancabudi.ac.id,
amanda@gmail.com

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Introduction

In this regard, a nation's progress is not solely defined by its economic performance or material success, but also by the strength of its people's moral character. Strong character is reflected not only in personal conduct but also in how communities consistently apply ethical principles in daily interactions. (Mansur,2005:230). The importance of morality in shaping the character of a nation becomes increasingly prominent when we observe the reality of recent years. Various social issues and moral deviations have come into focus, manifested through various cases spread across various electronic and print media platforms. Some examples of moral deviations that often occur involve serious cases such as murder, robbery, corruption, student brawls, drug abuse, sexual harassment, and promiscuity. The analysis of the nation's moral decline as a result of education drifting away from Islamic values reflects a perspective that focuses on the religious aspect in shaping the character of society. Education plays a central role in forming the values and ethics inherent in a nation.

The competency standards emphasize the importance of religious education in shaping students' characters, especially in the context of Islamic religious education. The competency standards for religious education curriculum present objectives that encompass aspects of belief, morality, understanding of religious teachings, and attitudes of tolerance towards religious diversity. (Baharuddin,2017:171). That opinion reflects an understanding of the importance of the role of religious education, particularly Islamic education, in addressing various forms of moral deviation and negative behavior. Religious education is considered an effective means to combat moral deviations. By providing a strong understanding of religious values, it is hoped that students can develop strong character and behavior in accordance with religious teachings. Handling through education aims to shape children's personalities that reflect values in line with Islamic teachings. Thus, it is hoped that children's personalities will serve as an effective filter against foreign cultural values that are not aligned with Islamic teachings. This approach is directed towards shielding children from the negative influences that may arise due to globalization and exposure to foreign cultures. (Abidin,1998:135).

In Islam, understanding of moral conduct is not only regarded as a standalone science but also an integral part of the three main Islamic disciplines: faith (iman), religious practice (islam), and spiritual excellence (ihsan). The three concepts are interconnected and form the main foundation for a Muslim's life. Faith (iman), as the first discipline, encompasses a Muslim's belief or faith in Allah and the teachings of Islam. Faith serves as the basis or root of all actions and behaviors that a Muslim engages in. Next, the second discipline, Islam, emphasizes the implementation of religious teachings through actions and deeds in daily life. Islam teaches worship practices, social norms, and ethics that every Muslim should adhere to in societal living. Meanwhile, the third discipline, ihsan, encompasses the concept of perfection or goodness, which is the pinnacle of an individual's faith and Islam. Ihsan reflects awareness and sincerity in worship, as well as living life with full devotion and piety towards Allah. (Zuhairin,1995:52).

In Islam, the importance of personal development to attain perfection is evident. Every Muslim is expected to possess a mind filled with beneficial knowledge, a heart filled with faith

and piety towards God. Their attitudes and behaviors should reflect strong Islamic values, and their character should be exemplary. The guidance provided to the community is expected to result in faith, unity, independence, high work ethic, peace, and compassion. Their attitudes and behaviors should reflect strong Islamic values, and their character should be exemplary. The guidance provided to the community is expected to result in faith, unity, independence, high work ethic, peace, and compassion. With conscious living, every Muslim is expected to fill their daily activities with beneficial deeds in accordance with religious values, state laws, and societal norms, while avoiding religious prohibitions and applicable regulations. (Hanna,1995:150).

Private Islamic High School of Tarbiah Islamiyah Hamparan Perak demonstrates a high commitment to the development of its students' moral conduct. Through initial observations, it is evident that students' behavior is the main focus in their daily conduct patterns. Strict supervision and attention from teachers are implemented to ensure that students' moral conduct is well maintained and controlled. This is evidenced by the prohibitions imposed on students, such as not being allowed to wear tight clothing, prohibited from wearing transparent headscarves, not allowed to bring toy accessories, prohibited from bringing or using mobile phones during the teaching and learning process, as well as strict prohibitions against dating or interacting with non-mahram individuals (those who are not immediate family members). From this issue, researchers feel interested to observe and further examine how the inheritance jurisprudence learning in the Private Islamic Senior High School of Tarbiah Islamiyah in Hamparan Perak Sub-District, Deli Serdang Regency, through a study titled "Inculcation of Noble Moral Values in Students at the Private Islamic Senior High School of Tarbiyah Islamiyah." (Latifah, S., Syarifuddin,2024:75).

Literature Review

1. Definition of Value Cultivation

According to the Kamus Besar Bahasa Indonesia, penanamani is defined as the process, manner, or act of planting, sowing, or instilling. (David,2020:308). The term penanaman refers to a method or step to instill a certain behavior so that desired traits can grow and develop within an individual. The origin of the word "nilai" comes from the Latin word "vale're," which means useful, capable, powerful, and applicable. Therefore, "nilai" is interpreted as something considered good, beneficial, and most correct according to the beliefs of individuals or groups. These values reflect something useful and positively evaluated, whether from an individual's perspective or from that of a particular group. (Sutarjo,2012:56). It can be concluded that value cultivation is an action or process aimed at instilling something considered good, beneficial, and in line with certain beliefs. (Abdi Syahrial,2022:76). This action aims to shape a distinctive identity within an individual's patterns of thinking, feeling, attachment, and behavior. Therefore, value cultivation plays a crucial role in shaping the character and personality of individuals.

2. Varieties of Values

In Islam, there are many moral values that are considered important to be followed by Muslims. Some of them include:

- a. Taqwa: Obedience to Allah and awareness of Him in all aspects of life.
- b. Ikhlas: Performing all deeds with pure and sincere intentions solely for Allah.
- c. Adil: Treating everyone fairly without bias, both in speech and actions.
- d. Sabar: Exercising restraint from complaints and facing trials with perseverance.
- e. Tawadhu: Adopting humility, respecting others, and avoiding arrogance.
- f. Kasih sayang: Showing care and compassion to others, including family, neighbors, and those in need.
- g. Hormat: Respecting parents, teachers, and elders, and treating them with courtesy.
- h. Amanah: Fulfilling responsibilities faithfully and not betraying trust given.
- i. Tabah: Remaining steadfast in facing obstacles and trials in life.
- j. Kasih sayang terhadap sesama makhluk: Caring for the environment, animals, and nature, and refraining from harming living beings unnecessarily.

The embodiment of noble character traits is a responsibility that must be embraced by every individual, starting from an early age. Education plays a crucial role in the process of shaping the character of a learner. Through effective education, learners are guided to develop and strengthen noble character traits, enabling them to become individuals who are beneficial to society and their surroundings. (M.Yunan Harahap,2023:67).

3. Understanding Akhlakul Karimah.

In the context of Islam, character (akhlak) is not merely a product of social norms, but rather it originates from the Qur'an, the holy book of Islam. Character that aligns with Islamic teachings is the result of correct faith (akidah) and the proper application of Sharia law. The Prophet Muhammad, as the Messenger of Allah, was sent with the sacred task of guiding humanity towards moral perfection. He taught moral values, virtues, and ethics that shape good character in interactions with both God and fellow human beings. (Imran, Zulfi, et al,2024:89). The primary goal of the Prophet Muhammad was to guide humanity to live in accordance with the will of Allah, to create a just society, and to improve relationships between individuals and among people. According to Al-Ghazali, (Manshuruddin,dkk, 2021:89), character (akhlak) is not merely a set of rules or ethical norms understood and applied rationally. Beyond that, character is an integral part of human nature that guides individuals in their daily actions without requiring lengthy thought processes. In other words, character (akhlak) comprises moral qualities that are inherent to an individual, guiding behavior and decisions without the need for deep analysis or thought. (Alfauzan,2019:88).

4. Moral Construction

Pembinaan is an effort, action, and activity undertaken to achieve better results. This definition emphasizes that development involves active efforts towards improvement or progress, and the desired outcome is the primary goal of the process. (PDK,1998:117). Development is a process that assists individuals through their own efforts to discover and develop their abilities in

order to attain personal happiness and social usefulness. This definition highlights the aspect of guidance that is supportive, where individuals play an active role in efforts to discover and develop their potential. The expected outcomes include personal happiness and positive contributions to society. (Jumhur,1987:25). Development, especially when associated with human development, can indeed be considered an integral part of education. In this context, development is not only focused on the transfer of knowledge and skills but also involves the cultivation of attitudes, abilities, and individual capabilities. (Mangun,1986:11).

According to its etymology or origin, "akhlak" is closely related to the Arabic word "khuluq." In Arabic, "khuluq" means character, behavior, conduct, or disposition. Therefore, akhlak can be understood as the plural form of "khuluq," referring to the qualities of character, morality, and behavior of an individual. (A. Mustofa,1997:11). The explanation provides an interesting insight into the correlation between the word "akhlak" in Arabic and similar concepts in Greek, particularly the word "ethicos" which evolved into "ethics". There is a parallelism in meaning and concept between "khuluq" in Arabic and "ethicos" or ethics in Greek. (Sahilun,1991:14).

Ibnu Maskawaih's explanation of akhlak provides an intriguing perspective. According to him, akhlak can be interpreted as a state of the soul that prompts someone to act without deep thought or consideration. This definition highlights the inherent or natural aspect of akhlak, where moral qualities ingrained in the soul guide individuals to act with spontaneity, without requiring extensive thought. (Ibnu Maskawaih,1994:56). Ahmad Amin's view on akhlak, as presented in his book, states that akhlak is habitual will or the habit itself. This definition highlights the element of habit or internalized practice in an individual's behavior. Meanwhile, according to Al-Ghazali in the book "Abidin Ibnu Rusn, Akhlak is Please provide the continuation of the sentence or the complete definition for Al-Ghazali's perspective on akhlak:

Abidin's explanation highlights the importance of attitudes inherent in an individual's soul and how these attitudes can serve as the basis for various actions. This understanding leads to the concept that akhlak can be reflected in actions and deeds that arise naturally, without the need for deep thought and consideration. (Abidin,2000:99).

Sidi Gazalba's perspective, as described in his book "Systematics of Philosophy (Introduction to Value Theory)", provides a comprehensive overview of the concept of ethics. Based on his elaboration, several points can be identified: ethics encompass behavior, nature, demeanor, humanity, habitual will, or habitual will that covers various aspects involving behavior, nature, demeanor, and habits related to habitual will or intention. (Sidi Gazalba,1973:482). From the various definitions above, a good understanding of the concept of ethics is provided. Therefore, it can be concluded that ethics can be considered as inherent qualities of humans that are present from birth, constant, spontaneous, and do not require deep thought or consideration. (Asmaran,1994:1). The act of repetition indicates that for something to be considered as ethics, an action or behavior must be done repeatedly. This reflects the idea that ethics involves habits or consistent actions over time. (Hamdani,2002:480).

Moral development is an endeavor undertaken through personal efforts, actions, and activities with the aim of cultivating the morals of students. The purpose of this effort is to instill noble morals in them and foster commendable habits. In other words, the cultivation of morals aims to make students individuals of noble character. The teachings of morals or virtues lead to a perspective on human goodness as servants of Allah SWT and as social beings in society.

In this teaching, the good and bad of man's behavior is not only judged by what he has or the position he holds. The discussion of morals which is divided into six aspects, as mentioned by Yunahar, provides a comprehensive structure to understand and discuss the various dimensions of morality in daily life. Here are six aspects of moral discussion:

1. **Morality Towards Allah SWT:** Focuses on the relationship and behavior of humans towards God. This includes aspects of obedience, submission, and worship to Allah SWT.
2. **Morality Towards the Prophet Muhammad (SAW):** Emphasizes respect and attitude towards the teachings and exemplary behavior of the Prophet Muhammad (SAW). This involves love, reverence, and following him as a role model of morality.
3. **Personal Morality:** Discusses the moral aspects and ethics of individuals. This involves the formation of character, behavior, and personal attitudes that reflect good values.
4. **Morality Within the Family:** Highlights the behavior and relationships among family members. This includes aspects such as affection, respect, loyalty, and responsibility within the context of family life.
5. **Morality Within Society:** Discusses behavior and social interactions within society. This involves values such as honesty, mutual assistance, compassion, and ethics in interacting with others.
6. **Morality Towards the State:** Focuses on the behavior and responsibility of citizens towards the state. This includes aspects of citizenship, fair governance, as well as participation in building and maintaining the nation. (Yunahar,2005:6).

5. Construction Position of Akhlaki Student.

Yes, as stated in the mission of the message brought by Prophet Muhammad (SAW), which is to perfect the morality of mankind, the mission of Islamic education also follows the footsteps of the preaching carried out by the Prophet. Islamic education, as mandated by Islamic teachings, plays a crucial role in shaping characters that reflect the nobility of Islam itself. Therefore, nearly a quarter of the verses in the Quran summarize guidance regarding morals. The Quran contains principles of morality and ethics for all human activities. As stated in Surah Luqman, verses 14, 18-19:

14. And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination. 15. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who

turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do. 16. Luqman said, "O my son, indeed if something should [even] weigh as much as a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted. 17. O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination. 18. And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful. 19. And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the braying of donkeys.

6. Moral Construction Method.

In moral development, it's crucial to select appropriate methods to achieve the desired competencies, namely the cultivation of an ideal individual, often referred to as a "complete individual "or" perfect human being. The methods utilized should be capable of contextualizing Islamic teachings, meaning they are relevant and applicable in everyday life. Some methods that can be employed in moral development include:

1. Lecture and Tausiyah Method: Delivering lectures and Tausiyah (spiritual advice) by educators or religious figures can provide deep understanding of desired moral values. Selecting relevant and inspirational stories can also have a positive impact.
2. Role Model Method: Utilizing exemplary figures or role models who possess noble character as examples to follow. Involving figures who serve as role models can have a direct impact on shaping students' characters.
3. Discussion and Brainstorming Method: Encouraging students to discuss moral values, ethics, and ethical dilemmas encountered in daily life. Through discussions, students can share perspectives and seek solutions together.
4. Simulation and Educational Games Method: Employing simulations of everyday life situations or educational games that invite students to actively engage in facing ethical challenges. This can provide direct experience in applying moral values.
5. Field Experience Method (Field Trip): Inviting students to visit places that demonstrate the application of moral values in society or their surrounding environment. This can provide real and concrete experiences.
6. Project Development or Social Activity Method: Encouraging students to develop projects or social activities that focus on applying moral values to benefit society.
7. Evaluation and Self-Reflection Method: Encouraging students to self-evaluate their application of moral values. The process of self-reflection helps students become aware of their character development and changes.

The moral development methods applied have proven to be highly effective in their implementation process. This approach utilizes concrete examples and positive encouragement to promote the application of moral values such as patience, frugality, generosity, solidarity, discipline in worship, hard work, courtesy, and the inclination to help others, among others. These

real-life examples, which students can emulate, provide inspiration and motivation to apply positive values in their daily lives. (Zainuddin,1991:106).

7. Akhlakul Karimah indicator not yap wa' Hol.

In Islamic teachings, Akhlakul Karimah, or good character, refers to behavioral patterns based on the values of Iman (faith), Islam (submission to God's will), and Ikhsan (excellence in actions). Islam provides clear guidance for nurturing learners with noble character. In evaluating the goodness of actions, Islam not only considers good intentions but also emphasizes the manner in which they are carried out. If someone has good intentions but executes them in an incorrect manner, the action is considered blameworthy.

The indicators of Akhlakul Karimah serve as guidelines for humanity to develop the best possible traits, mentality, and personality in accordance with the guidance of the Quran and the teachings of Prophet Muhammad (peace be upon him). In Islam, actions are considered good if they align with the guidance of the Quran and the actions commanded by the Prophet. Based on the description above, it does not provide information related to the indicators of attitudes and behavior of moral charisma adolescents aged 13-15 years delivered by Maimunah Hasan. If there is any additional information or direct quotes from Maimunah Hasan that you'd like to discuss or elaborate on, please provide further details so that I can assist in detailing or offering insights on those indicators. (Syekh Nurjati,2024).

- a. Respectful Behavior: Respectful behavior is exhibited when children interact with others, whether peers or older individuals. When speaking with elders, children demonstrate greater politeness and use more refined language compared to when they converse with peers of the same age.
- b. Definition of Discipline: Discipline is defined as the sense of obedience and compliance with recognized values, which becomes the responsibility of the teenager. This includes obedient behavior and compliance with the norms prevailing in society.
- c. Implementation of Righteous Deeds: Discipline encompasses carrying out an action in the right manner. The teenager demonstrates the ability to execute actions or activities in accordance with prevailing norms and rules.
- d. Obedience to Regulations: Teenagers' disciplined behavior is reflected in their obedience to regulations. They adhere and submit to existing rules, demonstrating an awareness of the importance of obeying established norms.
- e. Discipline as Value Formation Effort: Discipline is described as the effort made to instill values or involve enforcement to ensure teenagers adhere to regulations. This reflects a systematic effort to shape disciplinary character.

Result and Discussion

The research findings and discussion on the teaching of Inheritance Fiqh conducted at Madrasah Tarbiyah Islamiyah Hamparan Perak are as follows:

A. Planning for inheritance Fiqh learning at Madrasah Aliyah Tarbiyah Islamiyah.

From the interviews and observations conducted by the researcher, findings have emerged indicating that in the teaching of inheritance fiqh, thorough planning is essential. This is because this type of learning is related to calculations. Because the concept of inheritance itself is still unfamiliar to the community, people tend to prefer dividing their inheritance while they are still alive. However, inheritance is supposed to be divided after the deceased passes away. Therefore, as a teacher who teaches inheritance fiqh, planning the learning process beforehand is crucial because this is part of Islamic law. Because the concept of inheritance itself is still unfamiliar to the community, people tend to prefer dividing their inheritance while they are still alive. However, inheritance is supposed to be divided after the deceased passes away. Therefore, as a teacher who teaches inheritance fiqh, planning the learning process beforehand is crucial because this is part of Islamic law. And there is a need for a challenge in creating a good plan starting from the delivery of materials to the method of calculation. (Bahtiar Siregar,2023:45).

- a. Students are able to explain the concept of inheritance implementation in Islam through lecture method effectively.
- b. Students are able to translate evidence and read evidences about inheritance implementation correctly through the Reading Aloud method. Students are able to translate evidence and read evidences about the implementation of inheritance correctly using the Reading Aloud method.
- c. Students are able to draw conclusions about the implementation of inheritance through the lecture method effectively and correctly.
- d. Students are able to list the individuals entitled to inherit through memorization and the Card Sort method effectively and correctly.
- e. Students are able to discuss the proportions of inheritance in the distribution of inheritance using The Power of Two method effectively and correctly.
- f. Students discuss issues arising in society regarding inheritance through the Problem Based Learning method correctly.
- g. Students are able to practice the distribution of inheritance through the Problem Based Learning method correctly.

Regarding the planning, it is structured based on specific time needs and primarily made to be easily implemented and precisely targeted. Because the creation of planning, especially in learning inheritance jurisprudence, is crucial as an initial step in the teaching and learning process and to achieve the desired goals. However, in reality, not all learning plans align with the needs present in the field. Therefore, creativity is needed to adapt to the needs and circumstances within the classroom. And it is stated by Mr. Rojali, MA, as the head of the Aliyah Tarbiyah Islamiyah school, that the implementation of learning will be better and more effective with the presence of prepared learning plans before teaching.

B. The implementation of inheritance jurisprudence learning at Aliyah Tarbiyah Islamiyah School.

The implementation of learning is the most crucial aspect of the teaching and learning process because it determines the execution of teaching activities. Effective teaching occurs in a continuous and directed process based on well-thought-out planning. Opening a lesson, delivering the material, and closing the lesson are competencies that must be possessed by subject teachers, especially in the subject of inheritance jurisprudence. Opening a lesson is an activity to prepare the students mentally and to foster their attention focus. Thus, it requires a skill for teachers to open the lesson. In opening a lesson in the classroom, the teacher delivers motivation related to the inheritance jurisprudence material. Through this motivation, students are encouraged to be more enthusiastic about learning. Next, the teacher first explains the learning objectives. Because students will be more prepared to learn when they know the learning objectives which are aimed at mastering the subject matter.

In managing the classroom, which involves creating a pleasant and effective learning atmosphere in the classroom and managing the teaching-learning interactions such as assessing students' learning achievements for teaching purposes, a method is required. Because methods are the means used by teachers to establish relationships with students during teaching. The methods applied in the implementation of inheritance jurisprudence learning are lecture method, memorization, The Power of Two, Card Sort, and Problem-Based Learning. Ideally, in teaching inheritance jurisprudence, especially regarding problem-solving in inheritance issues, the methods of memorization and problem-solving learning, or the Problem-Based Learning method, are most suitable. While the other methods serve as supplementary activities to prevent student mental fatigue. The aim is for students to understand and be able to apply what they have learned in inheritance jurisprudence according to Islamic law provisions.

C. Evaluation of inheritance jurisprudence learning at Aliyah Tarbiyah Islamiyah School.

The evaluation activity is an action or process to assess the extent to which learning objectives have been achieved or mastered by students in the form of learning outcomes (teaching-learning process). Evaluation is not only about identifying mistakes but also aims to prevent mistakes from occurring and to correct them if they do happen. Therefore, evaluation is conducted as a process, during the process, and after the process, until the final results are known. In the teaching-learning process, teachers assess not only the learning outcomes but also evaluate the teaching process itself. According to the results of observations and interviews conducted by the researcher, it was found that teachers assess during the ongoing classroom teaching. The aim is to assess how well students understand the conveyed material. Additionally, it provides an added value for students who actively participate in answering questions from the teacher. All instructors at Aliyah Tarbiyah Islamiyah School are required to conduct evaluations effectively. Because through evaluation, areas that have not been successful can be identified. Similarly, without evaluation, it will not be known whether the efforts of students and teachers in teaching and learning activities, especially in inheritance jurisprudence learning, have been successful or not.

The importance of assessing learning outcomes underscores the necessity for both teachers and educators to conduct assessments of student learning. In the field of education, particularly within the realm of schooling, the assessment of learning holds significant meaning for students, teachers, and schools alike.

1. Meaning for Students

For students, the assessment of learning outcomes holds several important meanings:

- a. **Understanding Personal Progress:** Assessment provides students with an understanding of how well they have grasped the subject matter and how proficient they are in applying that knowledge.
- b. **Motivation to Learn:** Assessment results can serve as a source of motivation for students to continue learning and improve their academic performance.
- c. **Mapping Strengths and Weaknesses:** Through assessment, students can identify areas where they have succeeded and where they need to improve their performance.
- d. **Strengthening Self-Development:** By knowing assessment results, students can direct their efforts towards self-improvement and achieving their learning goals.
- e. **Preparation for Exams and Further Evaluation:** Assessment results can help students prepare for exams and further evaluations that may affect their continuing education.

2. Meaning for Teachers

For teachers, the assessment of learning outcomes holds several important meanings:

- a. **Understanding Student Progress:** Assessment provides teachers with insights into the progress of their students, allowing them to gauge how well the material has been understood and retained.
- b. **Informing Instructional Strategies:** Assessment results help teachers tailor their instructional strategies to address areas where students may be struggling or need additional support.
- c. **Evaluating Teaching Effectiveness:** Assessments allow teachers to evaluate the effectiveness of their teaching methods and adjust their approaches as needed to enhance student learning.
- d. **Providing Feedback for Growth:** Through assessment, teachers can provide constructive feedback to students, helping them understand their strengths and areas for improvement.
- e. **Informing Curriculum Development:** Assessment data can inform decisions about curriculum development, ensuring that instructional materials and activities are aligned with learning objectives and student needs.

3. The Challenges of Teaching Inheritance Jurisprudence in Madrasahs

There are several issues faced in the implementation of inheritance jurisprudence (fiqh mawarits) learning, namely:

- a. The reality in the field is that many fiqh teachers still lack understanding and mastery of the inheritance jurisprudence (faraid) material, despite being the primary educators in the teaching process.

Because it is in the hands of educators that the possibility of achieving learning objectives lies, and they are the ones who guide and deliver learning to students. In addition to teaching knowledge (transfer of knowledge), they are also required to convey and explain positive Islamic values to students (transfer of values). Educators are expected to be professional, knowledgeable, and have noble personalities in accordance with Islamic law. In addition to understanding the material, Fiqh teachers also face challenges with strategies and methods that often become monotonous. Lecture method remains heavily relied upon and dominates every learning activity. Students are treated as objects, like empty vessels that need to be filled.

- b. Material Aspect

The inheritance jurisprudence (fiqh mawarits) lesson is a new subject that has not been studied at previous levels, and the inheritance (faraid) material can be quite confusing for students because it involves a lot of numbers, calculations, and memorization, making it less appealing. Whether consciously or not, those who enjoy mathematics are usually the ones with high thinking abilities and good memory retention.

- c. Time Allocation

Aspect The inheritance jurisprudence (fiqh mawarits) material requires a significant amount of time for instruction. In the second semester of the eleventh grade, there are two competency standards that need to be addressed. The first is understanding Islamic law regarding family law, with the basic competency that must be mastered being: explaining the provisions of Islamic marriage law and its wisdom. Explaining the provisions of marriage according to the laws of Indonesia, and explaining the Islamic concept of talak (divorce), separation, iddah (waiting period), ruju' (returning), and its wisdom, as well as explaining the Islamic provisions regarding the custody of children (hadhaanah). While the second basic competency that must be mastered is understanding Islamic law regarding inheritance, with basic competencies including: explaining the provisions of inheritance law in Islam, explaining the relationship between inheritance and wills, and providing examples of how inheritance and wills are implemented.

- d. Application Aspect

At the application level, the knowledge of inheritance jurisprudence (Ilmu Faraid) is rarely used in the midst of society; instead, the concept of wills (wasiat) is more commonly utilized. Many people adhere to what has been bequeathed by someone before their passing. And this is justified in Islamic teachings, with scholars unanimously agreeing on the recommendation of giving charity through wills (sedekah dengan cara wasiat). Additionally, within society, even if someone who has passed

away did not make a will, many matters are resolved through consultation (musyawarah). Another problem in terms of application is the abundance of inheritance jurisprudence software applications, rendering it unnecessary to delve deeply into the intricacies of the subject matter. With these applications, one simply needs to input the positions of the heirs and the amount of property to be distributed among them. On one hand, the proliferation of such applications greatly aids in effectiveness and efficiency, but on the other hand, it makes people reluctant to study a subject in detail.

Conclusion

The final part of this thesis discussion is the conclusion, which is based on the analysis adjusted to the objectives of this thesis discussion. Following the conclusion, relevant suggestions for improvement will be provided, with the hope of making a valuable contribution to the field of education. Through this thesis, the following conclusions can be drawn:

- A. The implementation of the Mawaris fiqh learning at the Tarbiyah Islamiyah Hamparan Perak Islamic Senior High School is carried out by applying various learning methods, such as lectures, discussions, case studies, and practicums, in order to improve students' understanding of the material. The aspect to be considered is the formulation of learning objectives developed through Basic Competencies which are then used as indicators. The aim is to assist students in mastering and understanding inheritance laws and being able to apply them in life in accordance with Islamic law.
- B. The implementation of inheritance jurisprudence learning at Aliyah Tarbiyah Islamiyah Hamparan Perak involves teachers explaining the material through a concept map that has been prepared beforehand, containing key summaries of the material. This approach avoids teaching the entire material at once. The methods used include lectures, memorization, card sorting, The Power of Two, and Problem-Based Learning.
- C. The evaluation of inheritance jurisprudence learning at Aliyah Tarbiyah Islamiyah Hamparan Perak consists of two assessments: process evaluation conducted after each material presentation and outcome evaluation at the end of the learning process. Both assessments consider cognitive, affective, and psychomotor aspects, packaged in the form of written assignments and portfolios.

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