Islamic Education Teachers' Strategy
in Optimizing Students Moral and Religious

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Abstract. Moral is a discussion that is not only a provisional moral system but also has a fantastic image. The emphasis on morals in Islam is recommended to be taught since childhood. It is because childhood is more conducive to teaching good behavior habits. Educators need a mature plan to educate children to have a moral education strategy to be effective. The purpose of this study is to describe how the PAI teacher's strategy is in optimizing the morals and religion of students and to describe the obstacles in the application of optimizing morals and religion to students. The variant of this research is field research. The research approach uses a phenomenological approach. Data collection techniques using observation, interviews and documentation. The study results show that (1) PAI teachers have three strategies for optimizing Morals and Religious: PAI Teacher Strategies with Advice Models, PAI Teacher Strategies with Modeling Models and PAI Teacher Strategies with Habituation Models. In implementing this strategy, it is necessary to have the support of parents, students and schools. This strategy can instill morals and attitudes toward religion in female students at school. (2) As for implementing the PAI teacher strategy above, it is certainly not free from obstacles. The researchers divided the two obstacles found, namely Internal Factors and External Factors.

Keywords: Morals · Moral Education · PAI Teacher Strategy

1 Introduction

In Islamic teachings, morality is a discussion that is not only a provisional moral system but also has a unique image. When carrying out the life of a human being, he must understand the things considered in behavior that are classified as good morals and bad morals so that they are not bound by space and time [1]. A human being with the gift of being the most respected or the best among other creatures can carry out his mandate as a caliph on Earth. So that with this vision, a human being should carry out His commands, such as upholding the truth to fellow Muslims and not [2].

The emphasis on morals in Islam is suggested to be taught from an early age, and this is carried out because the childhood period is more conducive to teaching the habit of good behavior. So it can be interpreted from moral education, namely accustoming children to have good manners and noble behavior so that these traits can be used as

children to behave daily. Even regarding the importance of teaching morals was also conveyed by Ibn Al Qayyim Rahimahullah. Since he was a small child teaching the urgency of morals needs to be instilled when later growing up, the child will get used to the traits and temperaments exemplified by his educators in childhood [3].

It is necessary to pay attention to the discussion about the urgency of religion and morals in students because researchers see many cases of lack and the collapse of the morale of students in the country Indonesia. The results of researchers' searches regarding this matter, as in the REPUBLIKA.co.id article, mistreatment of students against their teachers in 2018 in one of one high school caused the death of his teacher [4]. Meanwhile, in the Sociology article, there is much information about juvenile delinquency in Indonesia, such as: driving a motorcycle without a driver's license, watching pornographic films, drinking, brawls between schools, consuming illegal drugs, truancy, socializing too freely, taking other people's belongings, racing wildly. On the street, etc. [5].

Of the many cases of moral degradation, teaching morals to students must also be urgent, especially in education. School is the second place for teaching and learning after the family sphere. This institution is essential in the development of children so that children's character/habit of good behavior is formed [6]. Even though the times are changing, like the moral cases above, it is a challenge for schools to explore ways to instill good behavior in children. Technology developing so fast also has its positive value and its negative impact in teaching students moral crisis improvement in schools [7].

The need for a mature plan so that educating children can be effective. In teaching morals, the teacher must have methods such as exemplary or getting used to a good attitude because, without such an example, it will be challenging to achieve the goals that have been planned and expected. Of course, this is also a necessity for educators to provide examples of good behavior and habituation in order to be able to solve problems of the child's moral degradation.

As for some research on moral education, such as "Moral Education according to Imam Al-Ghazali," namely morals are not only actions, just doing, not also about knowledge but morals, namely efforts to merge oneself with the soul and be able to bring out actions and situations that are more attached so that they can be accustomed to everyday life [8]. Furthermore, research on "Children's Education Strategy" namely there are more or less three methods of habituation, the exemplary method, the advice method and the attention method. There are two strategies, namely, direct and indirect education [7]. Another study regarding "moral education for street children in Surakarta" shows that moral education for street children uses non-formal education (TPA), counseling models, exemplary models and skills models [9].

Other research on "The Influence of Islamic Religious Education on the Student's Conduct" in the form of Islamic religious education can renovate the morals of students when actualized in everyday life through habits, role models from educators, and the obligation to have good morals which are supported from Islamic boarding schools [10]. Furthermore, in the research "Islamic Religious Education Teacher Of Learning Strategy In Implementing Religious Values Through Whatsapp," namely PAI teachers when instilling religious values used quite an interesting strategy when the Covid-19

virus spread, namely using the method via WhatsApp when conveying learning that could be accepted and interpreted by students so that learning does not reduce the religious value to students [11]. The last one is "Urgency of Islamic Religious Education Teachers in Character Building for Students in Junior High Schools," namely the role of Islamic Religious Education teachers when giving character guidance to students through exemplary efforts, habituation, punishment, rewards and advice. The inhibiting factors are the dependence on supervision from the school, student awareness, family background of students and various influences from TV and cell phones [12].

Based on the previous research review above, what distinguishes research from the author is the strategies of PAI teachers in schools, giving problem-solving about moral education strategies, how to optimize student morals and religion, discussing obstacles to implementing strategies and developing a broader research focus on teacher strategies PAI in optimizing Student Morals and Religious.

When the initial observations were carried out by researchers in the field directly, namely at Birrul Walidain Muhammadiyah Middle School, Sragen tried to create an atmosphere so that students were taught about behavior that reflects Islam, such as praying in congregation, muroja'ah/recalling Al-Qur'an readings., obliging morning Duha prayer, 3S habituation, discipline and so on as currently the object of research by researchers. From this, the researcher believes that at Birrul Walidain Muhammadiyah Middle School, Sragen not only teaches cognitive intelligence tendencies but also tries to guide and provide examples of good morals/behaviors and optimize religion through various programs or habits in the school.

The authors have moved to research "PAI Teacher Strategies in Optimizing Student Morals and Religious" from the research problems above and existing research reviews. The purpose of this study is to describe how the PAI teacher's strategy is in optimizing the morals and religion of students and to describe the obstacles in the application of optimizing morals and religion to students. Then the benefits of this research are distributing scientific treasures, especially on the focus of Moral Education in the academic field and providing alternatives to education practitioners in schools to provide more innovative learning nuances.

2   Research Methods

In this study, the research variant used was field research or research in the field. Field research, namely, going directly to the research location to understand the symptoms and investigate directly into the research location [13]. The research approach used is phenomenological. The data used are primary data and secondary data. Three are 3 data collection techniques used: observation, interviews and documentation. Data validity in qualitative research includes testing credibility, transferability, dependability & objectivity. The rest in selecting data analysis techniques uses interactive Milles and Huberman analysis. The activities of this analysis model include data reduction, data presentation and conclusions.

3   Results and Discussion

3.1   PAI Teacher's Strategy in Optimizing Morals and Religious in Students

Education is one of the most critical processes in forming morals after having a family. When in the family, parents are their source of role models. At the same time, teachers in the educational sphere also function in students' moral formation [14]. When the learning period at school, planning is the beginning of determining the goals or objectives pursued to produce effectiveness and efficiency [15].

In developments in an advanced era like this, PAI teachers must be dynamic and utilize various available tools and resources to achieve teacher professionalism [16]. It is also related to teaching students to provide innovative strategies.

When researchers observe schools, they find various findings, such as programs that require students to form religious attitudes and moral awareness towards God/Allah SWT. These activities include muroja'ah tahfidz, dhuha prayers in the morning, checking daily worship, checking the discipline and neatness of students and listening to a few lectures from the teacher who leads activities in the morning before the start of class. These daily activities make students' habits and awareness, of course, have morals and religion, as well as researchers' observations.

The head of the school, Mr. Amir, in an interview with the author, emphasized that "Birrul Walidain Muhammadiyah Middle School, Sragen, which also aims to advance in the field of Robotics, but also does not neglect adab, which later turns to morality. Therefore, teaching morals in schools cannot be separated from the various agendas and programs prepared and carried out optimally".

A glimpse of life that becomes the school's culture in the morning through various programs. The PAI teacher's strategy in optimizing Morals and Religious in Students is based on the author's findings such as:

3.1.1   PAI Teacher Strategy with Advice Model

The model of advice is a motivation, speech or support for someone to be able to change attitudes from bad to good and usually, the advice is through direct conversation. This model was carried out by PAI teachers at Birrul Walidain Muhammadiyah Middle School, Sragen when optimizing student morals and religion. One of the informants interviewed by the researcher, Ms. Amelia Rosa Afriana, teaches PAI subjects in Kemuhammadiyahan and Tarih. The advice given to her students is as follows:

"motivating children to love science and conveying that the knowledge they have later must be of use to the general public."

Furthermore, Mrs. Ni'matu Sholihah is a PAI teacher who teaches the Aqidah Akhlak subject. She gives advice such as:

"when studying until the afternoon thinking tired and hopeless, intended to Allah SWT. That seeking goodness does not have to wait for reciprocity. We need to think in order to get the blessing of Allah SWT and try to seek knowledge.

The interviews show the teacher's concern for students and students to have a moral attitude towards God/Allah SWT. and a religious attitude through advising approaches in class and outside the classroom. The interview was also reinforced by programs that are run at school, such as after the Dhuha prayer in the morning. After the Dhuha prayer activities in the morning, the PAI teacher who leads it usually gives various good advice on moral matters to both parents and reminds them of the importance of prayer, almsgiving and others.

Other activities that strengthen the use of strategies through advice models, such as Morning Apples and Ceremonies, are usually the Principal, Mr. Amir, who can be said to be a PAI teacher when he used to teach. In this activity, Mr. Amir advised his students to have morals towards the state, such as nationalism and respect for fallen heroes.

Furthermore, this advice model is also carried out by PAI teachers, and there are even several other general teachers when in class and outside, both during lessons and not in lessons. When studying, the PAI teacher usually inserts motivation and affirmation about learning goals and strengthening morals to both parents, motivating about the importance of learning, advising students to strengthen their Islamic values at home and school and controlling the Worship Checklist as an effort to emphasize worship.

Based on the data collected by these researchers, PAI teachers also go through existing programs, this school which have a myriad of achievements both nationally and internationally tries to optimize morals and increase a sense of religion in students at Birrul Walidain Muhammadiyah Middle School, Sragen by implementing a strategy by advice models. This model makes the initial provisions so that children are moved to have behaviors that can become an Islamic generation and are expected from schools.

From these data, there is continuity with the research "Professionalism of Islamic Religious Education Teachers in Fostering the Morals of Students" that one strategy in fostering student morals is by guiding, counseling or advising students who are having problems by talking to their students [17].

3.1.2 PAI Teacher Strategy with Exemplary Model

It is well known that the purpose of moral education is "to guide people to become true Muslims, to be pious, to have noble and meaningful morals for society and the State" [9]. The second PAI Teacher strategy model is through exemplary. This method is often called the uswatun ḥasanah method, which means setting a good example. In this case, parents also influence the formation of children's morals when at home. Children have one of the traits of imitating. Therefore the strategy through the exemplary method of the PAI teacher is appropriate to be implemented in schools.

Applying exemplary models in education is one way to ensure success and to prepare and optimize children for moral, religious and social problems. It is because educators are the best examples in the view of children who will be imitated in their actions and manners, whether they realize it or not, even imprinted in the soul and feelings of an image of the educator, whether in speech or deed, whether material or spiritual, known or unknown [18].

So this exemplary model is also a way to make strategies that are not boring. Some even convey that learning moral education through lectures, notes, and continuous memorization will experience saturation [19]. So this second model is one of the breakthroughs in schools in optimizing student morals and religion.

The problem of exemplary is also a factor of urgency regarding the ugliness of children. Suppose the teacher has an honest attitude, can be trusted, is brave, has noble morals and avoids everything prohibited by religion. In that case, the child will also emulate the teacher's excellent example through the teacher's attitude and character. However, on the contrary, if educators have the nature of lying, miserly, cowardly, contemptuous and treacherous, the child grows up to follow the same attitude as the educator [7].

Applying the PAI teacher's strategy in optimizing morals and instilling religious attitudes in students is carried out using the exemplary method model. It can be explained that when the researchers made observations at the school, they saw that students were given exemplary examples of being neat and respectful to their teachers before entering school. At the same time, men followed the example of their teachers, namely wearing caps, collecting cellphones before class started and being taught good manners when before the start of the lesson.

When the bell rang, several PAI teachers were preparing to take ablution for the daily program, namely Duha prayer in the morning. The teacher is also an example/role model so that students can immediately take ablution water and prepare to go to the hall to prepare for the Duha prayer in the morning together immediately.

Furthermore, the PAI teacher, Mrs. Ni'matusholihah, carried out the exemplary model. When in class that she had a dynamic nature in studying, aka not being lazy, wearing clothes that were syar'i and exemplifying the attitude of saying kindly/honestly to fellow friends. From the nature of the teacher, one of the PAI teachers also shows the model of exemplary classroom methods.

The last finding by the researcher was during an interview with the school principal, who also played a role as a PAI educator, Mr. Amir. At school, he became a "top figure," meaning role modeling, discipline, and being the best human being. It shows that apart from teaching PAI subjects, stakeholders such as the Head of School also try to be a teacher who can be emulated by students and students, both from the attitudes and words that he reflects.

The PAI teacher's strategy through this exemplary model is also not spared from the verses of the Qur'an about personal examples of noble character. Allah SWT. said:

لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُواْ ٱللَّهَ وَٱلْيَوْمَ ٱلْآخِرَ

وَذَكَرَ ٱللَّهَ كَثِيرًا ٢١

It means:

Verily, the Messenger of Allah (him) has a good role model for you (namely) for those who hope (grace) Allah and (the arrival of) the Day of Judgment, and he mentions Allah a lot. (Q.S. Al-Ahzab (33): 21).

These findings it has similarities with previous research that in improving Islamic morals, students use good strategies, namely imitating the examples that have been practiced or exemplified by their teachers [17].

3.1.3 PAI Teacher Strategy with the Habituation Model

Third, using the habituation method model, the PAI teacher's strategy, when optimizing the morals and religion of students and female students. As for what is meant by habituation, namely a learning process through various activities and programs that exist and have positive value, which is carried out repeatedly to become a habitual attitude.

Training, guiding and educating children in stages is an obligation that must be carried out on children, with the intention that children can achieve good attitudes and skills and have strong faith and morals. In order to achieve this, a habitual or repetitive process must be carried out so that the vision can be achieved. Like educators, what is meant by teachers in schools can optimize morals and instill an attitude of religion by habituation, initially forced, accustomed to and finally becoming accustomed to and instilling this attitude.

As for the implementation related to the habituation model at Birrul Walidain Muhammadiyah Middle School, Sragen, namely, when the PAI teacher runs a program held by the school and is related to religion, for example, at the event every Friday, there is a program called Gerbu (Thousand Movement). Gerbu events are usually routine once a week with the aim that the child has a habitual attitude, such as setting aside pocket money to spend. The *gerbu* will also be continued to be donated to humanitarian events such as social services and so on.

Furthermore, the PAI teacher instills this habituation model when evaluating and collecting Worship Checklists, several things educators emphasize, namely so that children are accustomed to praying at home, reading the Qur'an, helping parents with activities at home, studying and praying in congregation at the mosque. With the Worship checklist program, it is nothing but to make children accustomed to instilling religious attitudes and having morals towards Allah SWT, parents and so on.

Another activity that is also a strategy for PAI teachers when getting used to good moral behavior and instilling Islamic values in students is when learning takes place. There are several PAI subjects in Muhammadiyah schools, such as Arabic, Akhlak, Kemuhammadiyahan, Date and Fiqh. Especially in the subject of aqidah morals when learning takes place, PAI teachers try to always encourage and motivate children regarding the material in these subjects so they can get used to it in everyday life both at and outside school.

The strategy with this habituation model, according to the author, is so important because if not by habituating religious and habituation from PAI teachers, especially morals towards other people, then they will be dragged along by the currents of the external environment due to various advanced technologies causing negligence in instilling religious attitudes [20].

3.2 Obstacles in the Implementation of Optimizing Morals and Religious in Students

In implementing the PAI teacher strategy above, of course, it cannot be separated from existing obstacles. There is even research that when there is a PAI teacher in disciplining children's worship related to morals towards Allah SWT. Namely the lack of synergy even between parents and the child alone [21].

The researcher divided the obstacles to implementing the PAI teacher's strategy in optimizing morals and religion for students into 2, namely Internal Factors and External Factors.

a. Internal Factors: There are some PAI teachers themselves who are less competent in conveying this method. The many administrative programs run by schools make PAI teachers also sometimes lack in emphasizing morals and religion to students, and the limited hours of PAI teachers in monitoring and accompanying students and female students so that it can be put into practice.
b. External Factors: the awareness of students themselves who are not used to and do not understand the material presented so that it has not been implemented both at school and outside of school, lack of encouragement from the family when at home causing children to sometimes not implement moral behavior and Islamic values that have been conveyed at school and environmental factors when in a group of students also affect the application of morals and religious values can be practiced.

When it is related to previous research states that when in school, implementing programs to improve morals also depends on the student's background. What is more, the backgrounds of children from previous schools are also varied due to the effects of the Covid-19 pandemic, so there are several of these factors that hinder the implementation of moral formation in children [22]. So the obstacles in implementing as written by the author are also understandable and make an evaluation for teachers and the school to coordinate even better so that the vision of optimizing morals and religious for students can be achieved.

4   Conclusion

Based on the results of the research collected by the researcher when he was in the field and analyzed, the researcher was able to draw the following conclusions:

There are three strategies for PAI teachers in optimizing Morals and Religious for Students: Islamic Religious Education Teachers' Strategies with Advice Models, Islamic Religious Education Teachers' Strategies with Exemplary Models and Islamic Religious Education Teachers' Strategies with Habituation Models. In implementing this strategy, it is necessary to have the support of parents, students and schools. This strategy can instill morals and religious attitudes in female students at school.

As for implementing the PAI teacher strategy above, of course, it cannot be separated from obstacles. The researchers divided the two obstacles found, namely Internal Factors and External Factors. Internal factors, namely that there are some PAI teachers themselves who are less competent in conveying this method, the many administrative and programs run by schools make PAI teachers also sometimes lack in emphasizing morals and religion to students and the limited hours of PAI teachers in monitoring and accompanying students and female students so that it can be put into practice. Meanwhile, external factors, namely PAI teachers themselves, are some who are less competent in conveying this method. The many administrative programs run by schools make PAI teachers also sometimes lack in emphasizing morals and religion to students, and the limited hours of PAI teachers in monitoring and accompany students and students to practice.

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