

## **Integration of Aqidah Akhlak Learning: Efforts to Improve the Quality of Islamic Education**

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### **ABSTRACT**

Aqidah akhlak is not only a subject to memorize the theory of the material, but also it emphasizes reflecting the religious values in daily life. Hopefully, this subject can increase the character building of the students. This article aims to describe the planning and implementation of Aqidah Akhlak learning as an improvement in the institution's quality. This research is a type of qualitative research using a case study approach. The data in this study were collected using three methods, namely: observation, interviews, documentation, and triangulation. Data analysis techniques include data reduction, data presentation, and verification. The findings of this study represent an effort made by the management of educational institutions to improve the quality of Islamic education by planning the integration of learning Aqidah Akhlak, which is carried out by integrating handbooks, learning materials, and learning support. In the process of integrating Aqidah learning which is carried out while at school, students use the Arabic language of instruction, as well as handbooks used in education, and learning in dormitories uses the yellow book as a support for learning at school.

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## **1. INTRODUCTION**

In general, Islamic education in Indonesia only touches on the cognitive aspects and seems to ignore the affective elements of students. In addition to introducing and teaching Islam, Islamic education also aims to make students appreciate religious values and become part of their personalities (Jumal, 2020). Boarding schools, whose system implementation is not much different from Islamic boarding schools, are attractive offers for students (Aisyah, Ilmi, Rosyid, Wulandari, & Akhmad, 2022; Baharun, 2017). By following the dormitory system, students not only learn to improve cognitive abilities but also effectively and psychometrically (Bafadhhol, 2016). In this case, it can be seen that the

educational process takes place, students are not only guided during the learning process at school, but by living in dormitories, students get an education and even complete examples from educators and caregivers (A. Ansori, Rohmatulloh, Sudrajat, Am, & Utami, 2022; Hidayah & Az-zafi, 2021). Their existence during the lives of students is also a representation of parents who are responsible for fostering the behaviour and morals of their children, in this case, the students (Perawironegoro, 2019).

Madrasas, apart from being trusted by the community as educational institutions, are also able to provide a more significant portion of religious knowledge than general knowledge (Maarif, Wardi, & Amartika, 2020). Based on its function, madrasas help prepare students to become members of the community who understand and can practice the values of their religious teachings and become experts in religious knowledge (M. Ansori, 2020; Devi & Subiyantoro, 2021; Hasanah & Maarif, 2021). In theory and practice, madrasas provide educational alternatives in responding to public anxiety amid religious values and norms fading (Alawiyah, 2014). Thus, the existence of madrasas is an intermediary for spreading Islamic knowledge, especially in religious values and norms.

Islamic education faces material challenges in the Islamic religious education curriculum which does not prioritize religious values (Kholidah, 2015). It should be realized together that aqidah lessons do not only demand memorizing several materials related to them but emphasize the appreciation of faith in everyday life so that the aqidah learned has an impact on the good deeds of students (Marianti, 2020). Of course, to achieve this goal, it is necessary to plan and implement effective learning from the management of educational institutions.

Muzakkir (Walad, 2021) has studied previous research on learning Aqedah Akhlak to shape student character; the learning process uses the method of habituation, teacher motivation, intensive reinforcement, and teacher example. Aqedah Akhlak learning is also compatible with the Contextual learning model. The Contextual Learning Model is not applied to all materials but only to certain materials (Harahap, 2021; Mansir, Tumin, & Purnomo, 2020). Learning Aqedah Morals can be applied with other methods as a form for character building (Banna, 2019; Mannan, 2017; Sitepu, Maarif, Basir, Aslan, & Pranata, 2022). Looking at the results of previous research, there has been no learning of Aqedah Morals with the integration of various student competencies.

MAPK is a program launched by the Ministry of Religion of the Republic of Indonesia through the Directorate General of Islamic Education. The presence of MAPK is an answer to public anxiety about high-quality Islamic educational institutions, mastering qualified Islamic scholarship, and having integrated intellectual, emotional, spiritual (IESQ), and social intelligence. In addition, to prepare the successor of scholars knowledgeable about Islam, Indonesianness, and modernity. It is necessary to organize a religious program to improve the quality and competitiveness of madrasah aliyah education graduates with this religious debriefing (Islam, 2016).

MAPK adopts an integrated curriculum, namely, learning that is carried out day and night. The educational process is carried out during the day regarding the National Curriculum (2013 Curriculum), while the evening education process refers to the Dormitory Curriculum established by the Ministry of Religion of the Republic of Indonesia (Islam, 2016). The results of research conducted by Habibi on the development of an integrative Arabic language between traditional and modern pesantren at MAPK MAN I Surakarta stated that the application form was the Arabic curriculum in morning learning, the afternoon Arabic curriculum, and the curriculum in dormitories or boarding schools (Habibi, 2019). Departing from this description, the author wants to study and analyze the Integration of Aqidah Akhlak Learning carried out by MAPK MAN IV Jombang.

## 2. METHODS

This research was carried out at MAPK MAN IV Jombang. The research subject has two elements. Elements of educators and students. Features of educators include 1). Deputy Head of Curriculum, 2). Dormitory Caretaker, 3). Head of Religious Studies Study Program, 4). Supporting moral Aqedah subjects in schools and dormitories (Yin, 2003). This study uses a qualitative research type with a case study approach. Case study research has characteristics or uniqueness that are different from other

approaches. The case study approach focuses on the researcher's perspective on the object under study (Fitrah & Luthfiah, 2017).

The stage in the data collection technique is to make observations at MAPK MAN IV Jombang. Then proceed with the interview stage on the elements of educators and students who have been determined and documented. Triangulation is carried out on predetermined data sources to ensure that researchers understand what has been found (Sugiyono, 2016). As for the technical analysis of data using (Miles, Huberman, & Saldana, 2018), namely data reduction, data presentation, and verification. Techniques The validity of the data is done by triangulation of sources, methods and theories (Bogdan & Biklen, 2007).

### 3. FINDINGS AND DISCUSSION

Dimiyati and Mudjiono revealed that learning is an effort that is carried out consciously and involves educators, and utilizes professional knowledge possessed by educators as an effort to achieve curriculum goals (Suardi, 2018). In addition to teaching science, educators are responsible for practising skills and instilling values. It should be noted that teaching knowledge in the form of delivering information is not the same as educating values which need to be manifested in everyday life (Sukmadinata, 2019). The Aqedah Akhlak learning, which is part of the PAI subject in madrasas, is also an essential part of the process of sustaining human life. It is the key to the rise and fall of a nation's civilization (Wahyudi, 2017). Aqedah subject should be built strongly so that the educational building that is being built does not easily collapse. Morals can be iron on a foundation because when talking about Aqedah, morality has become a total compliment, so morality is the embodiment of one's Aqedah (Juriah, Drs. Zaenal Abidin, & Drs. Abdullah Mahmud, 2014).

MAPK MAN IV Jombang is an Islamic educational institution that uses an integrated curriculum between morning and afternoon lessons. The integrated curriculum is oriented towards the integration of a subject as a whole. Functionally in learning, this curriculum is able to increase the potential of students, both process and product (Hadijaya, 2015). Effective learning integration helps students see and build connections between concepts that have an impact on providing meaningful learning experiences (Akib et al., 2020). Allen F. Repko stated that as follows:

*"Interdisciplinary studies is a process of answering a question, solving a problem or addressing a topic that is too broad or complex to be dealt with adequately by a single discipline and draws on disciplinary perspectives and integrates their insights to produce a more comprehensive understanding or cognitive advancement."* (Humes, 2013).

In other words, interdisciplinary learning invites integrated insights to produce more comprehensive knowledge. Educators organize learning to carry out cross-disciplinary integration to emphasize interdisciplinary skills and concepts (Drake & Burns, 2004). Educators can also integrate subjects in learning with the environment where students live. The general integration curriculum includes: a) Combination of subjects, b) Emphasis on a project, c) Sources outside of textbooks d) Relationships between concepts, e) A thematic unit as an organizing principle, f) Flexible schedule g) Flexible grouping of students.

The integration carried out in Aqidah Akhlak learning is the integration of allied knowledge, in this case, religious science, to achieve the objectives of MAPK MAN IV Jombang, namely to produce: 1) Competent students in the field of religion (*tafaqquh fiddin*). 2) Competent students in the field of foreign languages (at least Arabic and English). 3) Students who are competent in insight and Islamic treasures.

In achieving the educational institution's goals, the institution's management plans to integrate Aqidah Akhlak learning at MAPK MAN IV Jombang. Students are given lessons during the day and night, both of which have different handbooks. Nevertheless, both have the same scientific clump. The Central Ministry of Religion team prepared the morning learning handbook in Arabic. This condition,

of course, forces students to get used to the Arabic language. As stated by Aminatur Rosyida (aqidah moral educator).

*“Morning lessons at school, using the handbook issued by the Ministry of Religion. Actually, the content in this handbook is the same as the regular religious specialization handbook, but the difference is that for MAPK, this book uses Arabic” Aminatul Rosyida: 2021 Interview.*

While the afternoon learning handbook uses the shafra book, which has been determined by the hostel manager (with applicable Ministry of Religion standards), this is as conveyed by the MAPK dormitory caregiver, Nurul Huda (Hasbullah Said, hostel caretaker):

*“Each level of education, we provide varied learning materials. Every semester the book that is studied with the students is growing. In terms of moral aqeedah, there are several books that serve as handbooks. Among them: Aqidatul Awam, Tijan Durari, Ta’lim Muta’alim, Bidayatul Hidayah, Kifayatul Awam, and Jauharut Tauhid.”*

The moral aqeedah in schools is divided into two, namely the science of kalam and the morals of Sufism. While at night learning or in the dormitory, it is divided into two, namely the knowledge of monotheism and morals, so that the day and night learning materials can be integrated. This is as stated by Akib et al., the integration of learning is carried out in a combination of subjects with linkages between concepts (Akib et al., 2020).

The dormitory manager facilitates students with a reasonably representative library to create maximum learning. Books and references that are accessed also help students dig deeper into information related to learning materials (Indawati, Kartiko, Suyitno, Sirojuddin, & Fuad, 2022). The availability of existing library facilities encourages students to explore a lesson theme they want to understand (Shi, Lai, Chau, Wong, & Edwards, 2021; Sugiyono, 2021).

The presence of this motivation becomes an individual strength in the individual. In this case, students can do something to achieve a goal (Sagala, 2007b, 2007a)(Sagala, 2007) and are supported by educators who are in the same environment and are also competent in helping students to complete the study of moral Aqedah. The interrelated learning process between materials provides a more comprehensive knowledge of the moral Aqedah. This action was also conveyed by a student named Johan Fathur Rochim (student of MAPK MAN 4 Jombang):

*“Learning while in the dormitory supports learning at school, and also when in the dormitory, there is a discussion process when finding something that is still not understood. For example, understanding related to aqidah material, we sometimes create forums to find out more about the material.”*

Before carrying out the education process, every student must participate in the *amtsilati* program as matriculation. This action is also an effort to improve Arabic language skills; the program supports students. Because during the learning process at MAPK (either in schools or dormitories), the majority use Arabic. In general, they are planning to learn the Aqedah morality while at school is not much different from learning the Aqedah morals in general. However, in the ongoing learning process, students are required to get used to using Arabic or English in the learning process.

Students are placed in special dormitories that the institution has provided. This action is an added value because the student environment supports the ongoing learning process. In the implementation process, the moral Aqedah learning was carried out in the morning lesson, and students were invited to translate the handbook. This action certainly makes it easier for students to understand the material to be delivered. In addition, with such a learning process, students can improve their ability to perform *tarjim* from Arabic to Indonesian.

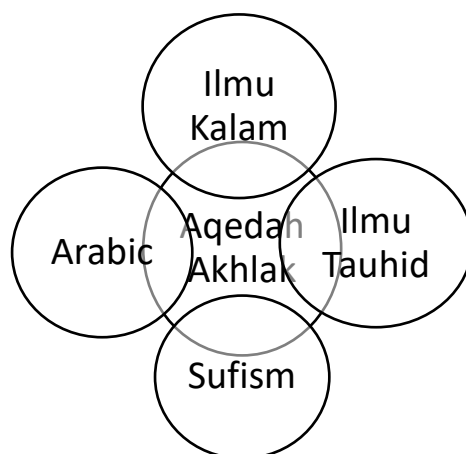
Furthermore, mastery of nahwu shorof is also needed in this learning process. Luckily, the students have been provided with an *amtsilati* program that was carried out at the beginning of entering education at MAPK. As previously explained, the learning of moral aqeedah in schools, students in the process use Arabic. This was also stated by Muhammad Iqbal Afandi (student of MAPK MAN 4 Jombang).

In the educational process, various things need to be prepared so that learning follows the goals of the educational institution itself. Raharjo, in Sugiana Assets, stated that the curriculum is a determinant of the vision and mission of educational institutions. This action determines how the school will be labelled by the community (Sugiana, 2019). Because if an educational institution does not have a vision and mission to be achieved, it is not surprising that the institution concerned is not progressing and can hardly be saved (Nata, 2010).

The state positions religious values in the most important place. Its existence illuminates other ethical values. This is reflected in the symbol of the first precept in Pancasila. Educational institutions, formal, non-formal and informal, it has become part and duty of the educational institution to develop noble and religious morals (Tilaar & Nugroho, 2016). In the Law of the Republic of Indonesia in ensuring Number 20 of 2003 concerning the National Education System, Chapter 1 Article 1 states: "Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spirituality, control self, personality, intelligence, noble character, and skills needed by himself, society, nation, and state" (Sukring, 2013). It can be explicitly understood that the spiritual potential of religion gets the main portion in the learning process of students.

Thus, the process of illustrating the integration of Aqedah Akhlak learning is as follows: Illustration of the integration of Aqedah Akhlak learning.

**Figure 1.** Integration of Aqedah Akhlak learning



In this case, efforts to provide comprehensive Islamic knowledge will be realized. Given the limited time available within the scope of the school, night learning in the dormitory certainly supports the ability to understand the theme of the learning material. By using the more cognate knowledge that is used, the more comprehensive the knowledge obtained than using only one approach (Indrianto, 2019).

Moreover, the condition of the dormitory, which is in one location, in order to make it easier for educators to directly pay attention to how the pattern of learning the Aqedah Akhlak subject is in everyday life. In addition, students themselves can also observe the behavior of educators and caregivers who live in these locations. In other words, students do not only get theory from a lesson but also get practical experience during their education under one roof with caregivers. This is another definition of complete learning received by students (Nofiaturrahmah, 2015). Thus, of course, students can see and build connections between concepts that have an impact on providing meaningful learning experiences for them (Jannah, 2020).

Indeed, the curriculum is a component for every prospective student and becomes a magnet for parents in deciding which institution their children will study at (Maghfuri & Rasmuin, 2019). Inevitably, to build a strong character in an educational institution, the manager of the educational institution must strive to build a solid positive memory. This action is none other than aiming to get a

positive impression on society. That way, the educational institution becomes the first and foremost choice in entering their children into an institution (Kango, Kartiko, & Maarif, 2021; Mundiri, 2016; Rianto, Simanjorang, & Fitria, 2021)

Indeed, the curriculum becomes a component for every prospective student and becomes a magnet for parents in deciding which institution their children will take education to. Build a strong positive memory in the institution. This is none other than aiming to get a positive impression in the midst of society. That way, the educational institution becomes the first choice to enter their children into an institution (Mundiri, 2016).

The integration that MAN IV Jombang has carried out in learning aqidah morality with the integration of concepts between learning in schools and dormitories is one of the efforts made by madrasas to improve the quality of Islamic education so that students can understand religious values and norms comprehensively.

#### 4. CONCLUSION

Based on the research results and analysis of the discussion on integrating moral Aqedah learning at MAPK MAN IV Jombang. It can be concluded that the integration of moral Aqedah learning is carried out by integrating day learning using the 2013 curriculum and evening lessons based on the General Decree of Islamic Education Number 1293 of 2016. Both contain mutually sustainable materials. The content in the integration of moral Aqedah learning is to combine the knowledge of Kalam, Tawheed Science, Akhlak Sufism, and Arabic. Based on these conclusions, it can be recommended that integration not only stop at the content of the moral Aqedah itself but also that the madrasas and dormitories need to sit together to communicate related to the material contained in their respective curricula. This case is a form of effort that madrasas can do to improve the quality of Islamic education. This research is still considered less than perfect because it only examines an institution with minimal time. Of course, because this research is qualitative, where the key to the instrument is the researcher himself, there must be a lot of bias. Further investigation can be done on the integration of learning Qur'an hadith subjects. The integration of morals learning can also be investigated from the teacher's competence to carry out scientific integration.

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