

CONSTRUCTION OF MORAL-BASED ISLAMIC LEARNING FOR INTEGRATED ISLAMIC HIGH SCHOOL STUDENTS IN SUMBAWA REGENCY

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ABSTRACT

Learning is a vital part of human life. Learning (especially Islam), with its various styles, is oriented towards providing provisions to humans (students) to achieve happiness in the world and the hereafter. One of the processes that deliver this is integrated Islamic learning based on the morals of SMAIT students. It will provide provisions for moral learning in the four scopes of the environment: family, school, community, and social media. This research is qualitative research with a qualitative descriptive approach. It uses Piaget's constructivism theory with the assimilation and accommodation method as the grand theory and the Al-Ghazali method as the supporting theory. Data collection was carried out using observation, interviews, and documentation techniques. In this research, researchers involved figures in learning institutions such as leaders of boarding schools or institutions, teachers, guardians of students (student guardians), and students. The results of this study indicate that the application of different methods in the implementation strategy has an impact on increasing greetings, discipline, ethics in social interaction, and social media among fellow students, parents, teachers, and the community who are part of the social context. This impact is well implemented at the four environmental levels of the study.

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INTRODUCTION

The concept of Islamic education is offered in Islamic sources. Namely, the Al-Qur'an and Al-hadist with the three terms above, namely *ta'lim*, *ta'dib*, and *tarbiyah*, is expected to be able to unravel the problems of Islamic education in the era of globalization (Lestari et al., 2019). The problems of Islamic education in the era of globalization are conceptual-theoretical to operational-practical. Our perspective on Islamic education is very narrow. There is a dichotomy between Islamic education and general education, one of which is due to the narrowing of the understanding of Islamic

education, which only revolves around aspects of *ukhrawi* life separate from worldly life or aspects of spiritual life, which are separate from physical life (Al Husaini, 2021). Therefore, there will appear to be a distinction and separation between what is considered religious and non-religious, the sacred and the profane, between the world and the hereafter. This problem is called the Conceptual-Theoretical Problem. This causes moral decadence, starting from the attitude and behavior of the Indonesian people, who tend to ignore the noble values that have long been the nation's culture and run in everyday life, such as honesty (fairness), politeness,

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togetherness, religion. As time goes by, they gradually disappear, being carried away by foreign cultures that tend to lead to a hedonistic, materialistic, and individualistic life, so these character values are no longer considered important if they conflict with the goals to be achieved.

Based on the results of observations, observations, and discussions with figures in the district of Sumbawa in the last ten years, the *Tarbiyah*/Muslim Brotherhood movement emerged, underpinned by the Prosperous Justice Party. *Tarbiyah* is present in today's modern era bringing fresh air towards the direction of Islamic education that is progressive, open, and answers the challenges of the times. The concept of Islamic education offered by *Tarbiyah* is the concept of Integrated Islamic Education. Today, there is a school concept combining general lessons with Islamic boarding school learning. Private and public learning institutions have widely used this concept. The program is known as Integrated Islam (IT). Integrated Islamic learning begins with a particular subject or theme linked to other subjects. Certain concepts are linked to other concepts, carried out spontaneously or planned, either in one field of study or more and with various learning experiences. Children, learning becomes more meaningful.

The emergence of the integrated model of Islamic learning in the early 1980s marked an era of quite interesting changes in Indonesia's Islamic learning trend (Kurniawan, 2015). Discourse on the integration of science and Islam increased in line with the growth of Islamic ideology, which was very assertive in trying to implement various Islamic visions and missions in Learning, social, economic, and political (Bahroni, 2016). This is not surprising because the founders of the Integrated Islamic School generally have a high enthusiasm to imitate and repeat the golden age of Islam, which is considered purer, the ideal Islam where contemporary life must be based on the concept of forming this generation, if not, Islam is only an ideal just dream, or even just wishful thinking (Rangkuti et al., 2021). The phenomenon of the emergence of the Integrated Islamic School is a form of

awareness; after being battered for nearly three centuries, only then did Muslims, especially in Indonesia, begin to come to an understanding of returning to the Al-Qur'an and Sunnah. Returning to the Qur'an and Sunnah is not a curse, but *tauuh id al-'ulûm* (or the unity of knowledge which includes Qur'anic verses, *Kauniyah* verses, and *Insaniyah* verses). With this spirit, Integrated Islamic Schools in Indonesia were born (Aziz et al., 2016).

Discussion of the concept of integrated Islam can be seen from the history of Islamic Education in Indonesia. Through this history, you will find ideas and ideas on the concept of Islamic learning with an integrated model, although not with an integrated label. The school learning system by combining general and religious studies has existed before. In 509, Abdullah Ahmad founded the Adabiyah School in West Sumatra; although at first, this school was in the form of a Madrasa, in the end, it turned into a school, HIS (Hifza & Aslan, 2020, p. 159). The curriculum concept is the same as the current Integrated Islamic School concept, namely integration. As for the Sumbawa district, the tarfunding movement entered Sumbawa in the early 600s.

This was marked by establishment of a justice party which later turned into a prosperous justice party (Hifza & Aslan, 2020, pp. 160-170). In the beginning, the movement built by the Sumbawa *tarbiyah* movement was the same as the *tarbiyah* movement in general, from one halaqah to another. From one assembly to another. In early 612 AD, there was a very significant change in the pattern of the *tarbiyah* movement, namely the establishment of formal educational institutions ranging from early childhood education to high school. What distinguishes it from other schools in the program and curriculum used, the schools under the auspices of the *tarbiyah* movement are based on Integrated Islamic Education/Integrated Islam.

In order to grow and develop noble morals, learning institutions are needed that make moral development a central issue, and their existence is one of the means to build the goodness of individuals, society, and human civilization (N. Hasan, 2009). Moreover, keep

in mind that fostering moral learning needs to be well-designed, considering the opportunities and challenges that arise. In this case, the researcher chose Sumbawa Regency as the research location. The main reason why the researcher chose the Sumbawa district is that the development of an integrated Islamic-based school is growing quite rapidly. In preliminary observations, there were ten Islamic-based senior high schools, including four integrated Islamic-based senior high schools and one under the auspices of the SMAIT Integrated Islamic School Network (JSIT).

The concept of integrated Islam was warmly and enthusiastically welcomed by the people of Sumbawa, as evidenced in a relatively short period, with more than 1101 students enrolled at the Samawa Cendikia Integrated Islamic School. Preschool students now have 114 students; senior high schools have 710 students; junior high schools have 348 students, and high school students have 109 students. This shows people's acceptance and trust in Islamic education, slowly but surely starting to grow like flowers growing beautifully in spring. Based on the results of interviews with student guardians, Rodhi Sabarudin said:

"enroll or send our children to integrated Islamic schools with the aim of educating and instilling essential values in Islam, for example moral values, customary values, local wisdom, and moral values for our children." (Rodhi Sabaruddin. Parents of students at the Integrated Samawa Cendikia Islamic Junior High School, interview 8 August 2022)

So, based on observations and document reviews that researchers conducted in the Samawa Cendikia integrated Islamic school environment consisting of SMAIT, where researchers conducted research it was found that in integrated learning in general, one theme was established that could be linked to other subjects and other fields of study that are following the themes that have been set and planned. With a theme linked to other fields of study, students can explore their ability to strengthen student understanding according to the theme. The purpose of this theme is not only to master

subject concepts but concepts from other interrelated subjects that are adapted to children's learning experiences so that learning becomes more meaningful. This is in line with what was said by ust. Muslims, he said

"With this more meaningful learning, students can easily understand and digest the teacher's subject matter. Because when a student is faced with a subject matter that only relies on the teacher as a conveyer of the material, and there is no student involvement in it, of course, it will make the student more or less able to understand and digest the material delivered by the teacher in the long term. (Muslim, Principal of Samawa Cendikia High School, Interview interview 12 June-28 September 2022).

Based on the description above, the author takes the title Construction of Moral-Based Islamic Learning for Integrated Islamic High School Students in Sumbawa Regency.

LITERATURE REVIEW

The moral conception built by Al-Ghazali has a religious, rational, and intuitive-Sufistic style, besides showing pluralism because of the various sources studied by Al-Ghazali (Al-Ghazali, 2020). It is this pattern that Al-Ghazali will study. This pattern will be impressed in his moral conception, as will be described further. Among the good morals, according to Al-Ghazali, are good in socializing, noble in doing (having a generous nature), gentle in speech, likes to give wise things, likes to feed, spreading greetings to visit sick people, likes to accompany the bodies of Muslims, good in neighbors, respecting parents, fulfilling banquet invitations, praying, forgiving, competing in kindness, being generous, forgiving and forgiving and greeting when meeting. Al Ghazali's view of morality can be understood from his description, which states that potential knowledge exists in the human soul like a seed in the ground (Al-Ghazali, 2020, p. 120).

Through learning, that potential becomes actual. For this reason, the teacher must always set a good example so that students can imitate and emulate it because

Islam commands and invites its people to give very good advice. Furthermore, Islam forbids and warns its people from every form of wrong behavior. In carrying out the learning process, Al Ghazali divides *Akhlaq* into four criteria that must be met for a criterion of good and bad morals, namely: (a) The power of 'knowledge or wisdom, (b) The power of anger controlled by reason will give rise to *syaja'ah* traits, (c) The power of lust, and (d) the power of balance (justice) (Arliya, 2020).

These four components are the main requirements for achieving absolutely good moral degrees. All of this is owned perfectly by the Prophet Muhammad SAW. So everyone is close to these four characteristics, then he is close to the Prophet, meaning he is also close to Allah. This example is because the Messenger of Allah was not sent except to perfect morals (Noh et al., 2015). By placing knowledge as the initial criterion regarding good and bad morals, Al-Ghazali linked morals and knowledge, as was done by al-Farabi and Ibn Maskawaih. This is proven by the initial discussion in *Ihya'*, the chapter on the primacy of knowledge and its practice. Even so, morality is not fully determined by science or other factors (Al-Ghazali, 2020, p. 98). Ibn Maskawaih has also introduced the criteria used by Al-Ghazali. According to Ibnu Maskawaih, the part of morality is wisdom (which comes from knowledge), simplicity, courage, generosity, and justice. All of these elements are balanced (balance/wasath) (Al-Ghazali, 2020, p. 198).

The Moral Learning Method in Al Ghazali's conception is not only limited to what is known as the intermediate theory. However, it includes the characteristics of personal virtue, reason, and individual charity in society. On this basis, according to Al-Ghazali, moral learning has three dimensions, namely (a) the self dimension, namely people with themselves and God, (b) the social dimension, namely society, government, and association with others (c) the metaphysical dimension, namely faith, and basic grip (Al-Ghazali, 2020, p. 481).

The concept of moral learning offered by Al-Ghazali is very much in line with the objectives of Islamic learning in general. Islamic Learning Objectives cover a broad

scope, consisting of several dimensions: monotheism, the moral dimension, the dimension of individual differences, the social dimension, the professional dimension, and the dimensions of space and time. Furthermore, Al-Ghazali classifies the most important and must-know moral learning include: (a) good and bad deeds, (b) the ability to do so, (c) knowing the condition of his morals, and (d) traits that tend to one of two things different, and like one of the two, namely good or bad (Al-Ghazali, 2020, p. 480). From some of the information above, it can be understood that moral learning, according to Al-Ghazali, is an attempt to get rid of all the bad habits that have been explained by the Shari'a in detail, things that must be avoided by humans, so that they will get used to noble morals (*Akhlaqul Karima*). Based on these descriptions, moral learning, according to Al-Ghazali, is the process of forming ideal human morals and serious coaching to create a balance and *iffah*. However, no human being can achieve a perfect balance in the four elements of morality (still have to work in that direction) except Rasulullah SAW because Allah SWT assigned him to perfect human morals, so he must be perfect first.

To perfect morals and treat the soul, Al-Ghazali has the concept of *tazkiyat an-nafs*. *Tazkiyat an-nafs* conceptualized by al Ghazali is closely related to efforts to improve morals and treat the soul (A. P. Hasan, 2017). *Tazkiyat an-nafs* is an effort to purify the soul and coach and improve the soul towards a good life; its scope of meaning is not limited to *tathir an-nafs*, but also to *tanmiyat an-nafs* (growth and development of the soul) in a better direction (Al-Ghazali, 2020, p. 490). From a review of the morals of Sufism, Al-Ghazali views *Tazkiyat an-nafs* as *Takhliyat An-Nafs* and *Tahliyat An-Nafs* in the sense of emptying the soul of despicable morals and decorating it with commendable morals. From this review, *Tazkiyat an-nafs* Al-Ghazali is part of the Sufism method, especially to foster and form a noble soul or animate life with Islamic values.

From the view above, *Tazkiyat an-nafs* is closely related to morality and psychology, namely as a pattern for forming human beings who have good morals, believe and fear Allah, and have steadfastness in life. The soul

purification efforts carried out by humans will produce peace, happiness, and coolness in their souls. So this method is used by Al-Ghazali in learning and forming good morals. It is said that the *Tazkiyat an-nafs* Al-Ghazali method to learn morals is based on Allah SWT, starting with cleansing from within oneself and then socializing it to *halayak* with *muamalah*, which is called morals with ethical paths. Obligations in *tazkiyat an-nafs* Al-Ghazali explains the duties and obligations of students in his book *Ihya'Ulumuddin* explaining that prioritizing the purity of the soul (Al-Ghazali, 2020, p. 590). Being willing to go abroad to seek knowledge, do not be arrogant about your knowledge and oppose your teacher, know the position of science.

First, prioritize the purity of the soul. Al-Ghazali said prioritizing the purity of the soul from the lowliness of character and despicable traits because knowledge is a devotion to the heart, the prayer of the soul, and bringing the mind closer to Allah SWT. Second, they are willing to wander to seek knowledge. Student should reduce his relationship with worldly activities and distance himself from his family and homeland. Because all relationships affect and turn the heart to others. Third, do not brag about your knowledge and oppose your teacher. Student should not be arrogant with his knowledge and should not oppose his teacher, but obey the opinions and advice of all like an ignorant sick person obeys his expert and experienced doctor.

Fourth, Knowing the position of science. Student should know because he knows the noblest position of knowledge. This can be known for two reasons: first, the nobility of the results, and second, the belief and strength of the argument. So, *tazkiyat an-nafs* is very important to achieve success in moral learning. Apart from the teacher, students must also do *tazkiyat an-nafs*. Fifth, Knowing the position of science. Al-Ghazali advised: A student should know because he knows the noblest position of knowledge. This can be known for two reasons: first, the glory of the result, and second, the belief and strength of the argument. So, *tazkiyat an-nafs* is very important to achieve success in moral

learning. Apart from the teacher, students must also do *tazkiyat an-nafs*.

This explains that *tazkiyat an-nafs* is the most appropriate method of moral learning. According to Al-Ghazali, there are two ways of educating morals: First, *mujahadah* and practicing good deeds. Second, the act is done repeatedly. Apart from that, the first way is also taken, asking for divine grace and perfection of *fitrah* (events) so that lust and anger are straight and obedient to reason and religion. Then be that person who is knowledgeable (*a'lim*) without learning, educated without learning; this knowledge is also called *ladunniah*. Second, these morals are cultivated with *mujahadah* and *riyadhah* by bringing oneself to the actions desired by these morals. In short, morals change with the Learning of practice.

Akhlaqul Karimah, in its practical form, is to set a good example following Islamic teachings (Al-Asqalani, 2016; Munthe, 2016). In the context of learning and social construction, exemplary teachers and parents are necessary because, according to Ibn Khaldun, students and society are more easily influenced by imitation and example and the noble values they witness than those who can be influenced by advice and teaching or orders. Based on the explanation above, this study will use three moral dimensions in Imam Al Ghazali's perspective on the implementation of the integrated Islamic learning program at SMAIT in Sumbawa Regency, which includes; 1) Morals relate to the self-dimension, 2) Morals relate to the social dimension, and 3) Morals relates to the metaphysical dimension.

METHODS

The approach specified in this study is qualitative. The type of this research is Phenomenology. Concerning research in the field, there were several activities carried out by researchers, namely: (a) Conducting initial surveys, (b) Follow-up observations, (c) Conducting interviews with informants, including school principals, teachers, students, and parents of students, (d) Recording and collecting data related to the research topic. The data analysis steps used in this study are the Analysis Interactive Model

from Miles and Huberman, which divides the steps in data analysis activities into several parts: data collection, data reduction, data presentation, and drawing conclusions or verification.

RESULTS AND DISCUSSION

The method of implementing integrated Islamic learning based on morality for SMAIT Samawa Scholar students in Sumbawa Regency. The Integrated Islamic Learning Implementation Method discussion is studied using Piaget's constructivism theory. The part of Piaget's Constructivism theory used is the accommodation process. Accommodation is a process of rearranging the structure of the mind because of new information so that the information has a place. In dealing with new stimuli or experiences, one cannot assimilate the new experience with the schemata one already has. The new experience may not fit into the existing schema (Piaget, 2000, p. 90). In such circumstances, people will make accommodations. Accommodation occurs to form schemes that match the new stimuli or modify existing schemes to fit the stimuli.

The accommodation process is applied in studying morals in the family, school, community, and social media. Then, the supporting theory uses Imam Al-Ghazali's perspective theory on the implementation of the integrated Islamic learning program at SMAIT in Sumbawa Regency, which includes; 1) Morals are related to the self-dimension, 2) Morals are related to the social dimension, and 3) Morals are related to the metaphysical dimension. The school environment is the most complete and complex medium and learning resource. In the context of the problem of learning resources, teachers must have creativity and innovation to take advantage of the school environment as a good and fun medium and learning resource for their students. The school environment is utilized so that students are given the widest possible opportunity to actively explore information about everything around them and then connect with existing learning at school (Bransford et al., 2005).

The school environment is a learning resource that greatly influences the ongoing

learning process. The school environment is part of humans, especially for students to live and interact with each other. The goal is to take advantage of the school environment so that learning is not boring and students understand more about objects around the school environment.

Learning success is not only measured by the quality of the building and the high cost but can be felt more by what is received by the children so that they can grow according to their potential and develop in line with religious guidance (Alfurqan & Susanti, 2021). Therefore the presence of schools is not only aimed at developing academic potential alone but also soaring leadership, entrepreneurship, and independence potentials framed in religiosity and closeness to religious values. Teachers use several methods in educating students, including exemplary and habituation or direct examples.

Exemplary

Exemplary methods are appropriate for instilling moral values in students. As we often hear and use in instilling Ki Hajar Dewantara's moral values, character, and morals through three mottoes, namely (1) *Ing Ngarsa Sung Tuladha*, (2) *Ing Madya Mangun Karsa*, (3) *Tut Wuri Handayani*. The first motto, *ing ngarsa sung tulada*, means that every educator is a role model for their students. Every word and deed of educators must be a good example. The position of the educator in the learning process is generally in front or leading (*ing ngarsa*). However, sometimes an educator must also position himself in the middle or behind his students. That Exemplary is very important for the affective, psychomotor, and affective development of students; therefore, we teachers continue to apply the three S, smile, greet and greet every time we meet anyone, communicate well, speak politely, respect others, enter a room with the right foot and say hello. From Aprin Alpajar stated:

"We teachers, staff, and employees set an example for our students by cleaning up trash, disposing of trash in its place, then cleaning the classroom, and we do that every day while at school, respecting each other, saying polite words, and praying congregation in the

mosque." (Aprin Alpajar S.Pd: Samawa Cendikia High School Teacher, interview 12 June-28 September 2022)

That one of the objectives of forming the Samawa Cendikia Integrated Islamic School was to shape the morals of students. So to form student morals requires exemplary methods, and methods is one of the effective methods for forming student morals; therefore, the school requires every academic community to spread greetings when they meet, maintain cleanliness by disposing of trash in its place, pray on time, smile greetings greet, help each other, cooperation, always pray in doing something like studying.

In line with what was conveyed by Muslim, he said that in the process of Accommodating morals, according to Al-Ghazali, good morals are good in getting along, noble in acting (having a generous nature), gentle in speaking, likes to give wise things, advise each other, like to give (Al-Ghazali, 2020, p. 67; Aziz et al., 2016). Eat, send greetings to visit sick people, like accompany the bodies of Muslims, be kind to neighbors, respect parents, fulfill banquet invitations, pray, forgive, compete in goodness, be generous and benevolent, and like to forgive and say hello when we meet. Ki Hajar Dewantara once said, *ing madya mangun karsa*, meaning that if an educator is in the midst of his students, he must be able to give enthusiasm or provide ideas to work and position himself on an equal footing or level with them. However, the role of educators must still be able to support and provide encouragement so that they rise and continue to work and hone their creativity.

Habituation

The Habituation Method is a method of educating and guiding good and right students. Familiarizing students to do an act ordered by religion is Methods' step in educating children. Starting with something simple and easy to do but often needing to remember. For example, saying greetings when meeting and entering the house and reading *basmalah* when going to do something good, and saying *hamdalah* when finished doing a good deed. Because by accustoming children to do good in everyday life will also have a good effect on the child's behavior later

when he is an adult. The learning that, training students to be able to respect teachers, respect others, be honest, work together, be fair, say greetings, pray on time, not cheat, smile greetings when meeting people, pray before learning to help each other.

Furthermore, that in our integrated Islamic senior high school the academic community accustoms students always to maintain cleanliness, tidiness, and discipline such as cutting nails, shaving hair, present on time when studying, say hello, dispose of trash in its place, pray on time, respect time and dress neatly. What was revealed by the teachers was justified by Erwin Rohendi:

"That all the activities and routines of the Samawa Cendikia Integrated Islamic School academic community are to accustom students to positive things both during the learning process and activities outside the classroom, such as greetings when meeting, respecting others, respecting teachers, praying on time, taking out the trash in place, maintaining cleanliness, tidiness, and discipline such as cutting nails, shaving hair, being present on time for study, saying greetings, throwing trash in its place, praying on time, respecting time and dressing neatly, being honest, cooperation, and being fair." (Erwin Rohendi S.Pd: Samawa Cendikia High School Teacher, interview 12 June-28 September 2022)

That all the activities and routines of the Samawa Cendikia Integrated Islamic School academic community are to accustom students to positive things both during the learning process and activities outside the classroom, such as good communication, honesty, eating and drinking with the right hand, greeting when meeting, appreciating others, respect and value teachers, pray on time, dispose of trash in its place, maintain cleanliness, tidiness, and discipline such as cutting nails, shaving hair, being present on time for study, saying greetings, praying at the mosque, respecting time and dressing neatly, being honest, cooperation and act fairly.

All of the above is justified by Al Ghazali; there are two ways of educating morals: First, *mujahadah* and practicing good deeds. Second, the act is done repeatedly (Al-

Ghazali, 2020, p. 167). The habituation method is a very good way of training to shape children's morals. As stated by Edi about the habituation method, it is a practical effort in learning and fostering children. The result of habituation carried out by an educator is the creation of a habit for his students. Habit is an automatic behavior without planning first and happens without thinking about it.

Training Method

The training method is an integrated method to increase students' knowledge, understanding, and competence. If we talk about training methods, we need to understand that there is a teaching and learning process in training. The learning process is a process that occurs gradually, little by little, and repeatedly so that permanent changes occur. In comparison, the teaching process starts with the orientation of students, material development, application, confirmation, and consolidation. The training method is an integrated method to increase students' knowledge, understanding, and competence. The method used in training is to combine exemplary and habituation efficiently and effectively. As for Samawa Cendika Integrated Islamic Senior high Schools, several are trained on an ongoing basis to increase students' skills in certain fields. Among them are reading al-Que'an, Dhuha prayer, congregational prayer, cleanliness, and greetings.

1. Make it a Habit to Say Hello while at School

Based on constructivism theory related to the accommodation process, research results were found to say greetings when meeting teachers at school; second, get used to students when meeting teachers must give greetings; third, provide examples and directions, fourth, advise students always to say greetings when meet, lastly, teach students about the virtues of greeting and answering greetings. This is in line with what was conveyed by Halimi et al., (2019) that as long as students are in the school environment, we always train and get used to students saying greetings when they meet anyone at school. The integrated Islamic senior high school academic community tried to create an Islamic atmosphere in the school

environment. One of the habits that students continued to train was to say greetings when they met anyone in the school environment, both teachers, employees, and friends; in addition, students usually say hello when entering class. Dharmawati added:

“That the teacher trains students to say greetings in various ways and methods, one of which is by giving a direct example; the teacher says greetings when meeting fellow teachers, employees, and parents of students, besides that the teacher teaches the importance of saying greetings so that students thank God always say hello when meeting and going in and out of the classroom.” (Dharmawati. Samawa Cendikia High School Teacher, Interview interview 12 June-28 September 2022).

As in the accommodation process described by Al-Ghazali, one of the good habits that the Prophet and his companions carried out was to spread greetings, visit sick people like to accompany the bodies of Muslims, be good to neighbors, respect parents, fulfill invitations to banquets pray.

2. Reading Al-Qur'an

Muawiyah revealed that students are always trained to read the Al-Qur'an as one of the flagship programs at the Samawa Cendikia Integrated Islamic Senior high School because being able to read and memorize the Al-Qur'an is very important, so it is included in the extra-curricular program. Yanti Asniar explained:

“That the Samawa Cendikia Integrated Islamic School is very concerned about reading the Al-Qur'an and is emphasized always training and checking students' reading so that every time students start studying, they are required to read the Al-Qur'an. First, this proves the importance of internalizing the values of the Al-Qur'an in every student.” (Yanti Asniar. Samawa Cendikia High School Teacher, Interview interview 12 June-28 September 2022)

Based on the explanation above the Samawa Cendikia Integrated Islamic School reads the Al-Qur'an very much and emphasizes always training and checking

students' reading so that every time students start studying, they are required to read the Al-Qur'an. First, this proves the importance of instilling these values. Value of the Qur'an for each student. the Samawa Cendikia Integrated Islamic Senior high School focuses on students and all academics always reading the Al-Qur'an in the school environment, for students it is highly emphasized to read the Al-Qur'an so that every time they want to start teaching and learning in class always begins by reading the Qur'an first.

3. Dhuha and Congregational Sholat

The results of the study show that sunnah sholat dhuha and congregational sholat at the mosque are very much paid attention to at school, so students are trained as early as possible to carry out congregational sholat at the mosque, integrated Islamic senior high schools always stop all teaching and learning activities when the call to prayer is sounded, all students are directed to the school mosque to perform the midday prayer in congregation. Other teachers also revealed that the sunnah dhuha prayer is also highly recommended at school and is a serious concern from the leadership, so students are often trained to carry out the sunnah dhuha prayer, besides that there is a special time prepared by the school so that students are trained to do it. Nasrullah says:

"Congregational sholat at mosques and sunnah sholat dhuha are also highly recommended in schools and are a serious concern from the leadership, so students are often trained to perform sunnah sholat dhuha, apart from that there is a special time prepared by schools so that students are trained to carry them out." (Nasrullah, S.Pd. Samawa Cendikia High School Teacher, Interview interview 12 June-28 September 2022).

Meanwhile, the Samawa Cendikia Integrated Islamic Senior high School has distinctive styles and differences from public schools, one of which is that the Integrated Islamic Senior high School always trains its students to pray sunnah dhuha and pray in congregation at the mosque every time the call to prayer is echoed, children, are directed to move to the mosque. At the mosque, they read

the Al-Qur'an after performing ablutions and sunnah prayers. After praying in the congregation, students participate in Islamic studies.

4. Maintain cleanliness

The importance of cleanliness the Samawa Cendikia Integrated Islamic Senior high School prioritizes cleanliness in the school environment by involving the entire academic community to maintain cleanliness in the school environment. As stated by Ulfa:

"Every morning, the academic community of the Samawa Cendikia Islamic Senior high School carries out joint cleaning. Daily pickets are enforced, and students subject to cleaning picket schedules come to school early. Besides that, students are trained to dispose of trash in its place. That cleanliness is very important, so each student is trained to dispose of garbage in its place, clean Friday, clean classes, and various programs so that students are accustomed to cleanliness, the teachers also give examples of directly disposing of trash in its place." (Ulfa Muawwiyah, S.Pd. Samawa Cendikia High School Teacher, Interview interview 12 June-28 September 2022).

Based on the statement above, that it is important for us to maintain cleanliness in the school environment. Therefore, every student is trained to dispose of trash in its place, the school prepares trash cans or trash cans in every corner of the school, and there is a clean Friday program aimed at training students to cooperate, help each other, and training the social spirit of students, clean classes and various programs so that students get used to cleanliness, the teachers also provide examples of directly disposing of trash in its place. Riza Alifia Sakinah said:

"That cleanliness is part of faith, so every morning the entire academic community of the Samawa Cendikia Integrated Islamic Senior High School conducts cleaning together, daily pickets are enforced, students who are subject to cleaning pickets schedule, they come early to school, besides that student trained to dispose of waste in its place." (Riza Alifia Sakinah. Samawa

Cendikia High School Teacher, Interview interview 12 June-28 September 2022).

Based on the statement above, samawa cendikia integrated junior high school is very concerned about student development, so various methods and methods are used to be able to implement the values of integrated Islamic learning based on student morals, one of the methods and methods is the training method, students are trained to saying greetings, reading the Al-Qur'an, praying sunnah dhuha, praying in congregation and maintaining cleanliness.

So the process of accommodation, as revealed by Imam Al-Ghazali, revealed that potentially, knowledge exists in the human soul like a seed in the ground. Through learning, that potential becomes actual (Al-Ghazali, 2020, p. 566; Aziz et al., 2016; Bahroni, 2016; Idris & Putra, 2021). For this reason, teachers must always provide learning, training, and good examples so that students can emulate and emulate them because one of the goals of Islamic learning is to form a Muslim person who approaches perfection by internalizing moral learning. All of the above is justified by Al Ghazali. There are two ways of educating morals, namely: First, *mujahadah* and practicing good deeds. Second, the act is done repeatedly (practice). The habituation method is a very good way of training to shape children's morals.

Reward and punishment method

Based on the theory of constructivism related to the accommodation process, it was found that the results of the research method of implementing integrated Islamic learning based on morals for SMAIT Samawa Scholar students in Sumbawa Regency, in the family environment, there are four methods, exemplary, habituation, advice, reward, and punishment. At this time, we will see how the method of implementing moral-based integrated Islamic learning at SMAIT Samawa Cendikia in Method number four; reward and punishment. If habituation, exemplary, and advice are effective, capable, and successful, then awards must be given. Awards do not have to be in the form of goods or money; cool, best words, even the thumbs and beautiful smiles of parents are the highest honors for

children. Furthermore, if habituation, example, and advice are not effective or incapable, then firm action must be taken to put the problem in the right place. That decisive action is punishment. Nasrullah revealed that the reward and punishment method was applied at school. If students made mistakes or violated school rules, they were punished by an apology for not repeating, memorizing short verses, and cleaning the class. Then students who have their achievements are also given awards in the form of certificates of appreciation, prizes in the form of money, gifts, and even praise.

In line with what was conveyed by Riza and Ulfa also emphasized that integrated Islamic senior high schools provide awards for students who excel, either in the form of praise, providing motivation to be even more active in learning, giving gifts in the form of gifts, certificates of appreciation can also be awarded announced during the flag ceremony on Monday, students who commit violations, or mistakes, they are also subject to punishment in the form of memorizing short verses, cleaning the school yard, if they are negligent in prayer. They are ordered to make *istighfar*, and if they still repeat, agree so that they do not repeat it, advising children by providing an understanding of the losses that can be obtained if they make a mistake or neglect to sholat.

Dian Novita Sari emphasized that giving awards to students who excel is a school method to increase student motivation. Awards are in the form of praise, smiles, and words that motivate students, give awards, give certificates of appreciation are reported on school social media accounts, while those who make mistakes then they get punished, while the punishment that is applied is in the form of throwing garbage, doing forgiveness, giving sanctions according to their mistakes, memorizing short verses, writing words of apology and making agreements not to repeat them. What was conveyed by the teachers above was justified by Muslim said:

“That the reward and punishment method was applied in Islamic senior high schools of Tarpadu Samawa Cendikia. The awards varied from smiles, thanks, motivational speeches, certificates of appreciation, gifts, and

cash awards. While the punishments applied are not physical but rather towards learning, such as apologizing, admitting mistakes, memorizing short verses, praying, cleaning the class, writing apologies, and writing short verses.” (Muslim. Samawa Cendikia High School Head Teacher, Interview interview 12 June-28 September 2022).

Based on this statement, the reward and punishment method was applied in schools; if there were students who made mistakes or violated school rules, they were given a punishment in the form of an apology, not repeating, memorizing short verses, and cleaning the class. Then students who have their achievements are also given awards in the form of certificates of appreciation, prizes in the form of money, prizes, and even praise. Integrated Islamic senior high schools give awards to students who excel, either in the form of praise, providing motivation to be even more active in learning, giving gifts in the form of gifts, certificates of appreciation can also be awarded announced during the flag ceremony on Monday, as for students who commit violations, or mistakes, they are also subject to punishment in the form of memorizing short verses, cleaning the school yard, if they are negligent in prayer then they are ordered to make *istighfar*, if they still repeat, make an agreement so that not repeating it, advising children by providing an understanding of the losses that can be obtained if you make a mistake or neglect to pray.

The reward and punishment method was applied in schools; if there were students who made mistakes or violated school rules, they were given a punishment in the form of an apology for not repeating, memorizing short verses, and cleaning the class. Then students who have their achievements are also given awards in the form of certificates of appreciation, prizes in the form of money, gifts, and even praise. Aprin Alpajar emphasized that giving awards to students who excel is a school method to increase student motivation; awards are in the form of praise, smiles, and words that motivate students, give awards, give certificates of appreciation are reported on the school's social media accounts, while those who make

mistakes will they get punished, while the punishment that is applied is in the form of throwing garbage, praying, giving sanctions according to their mistakes, memorizing short verses, writing words of apology and making agreements not to repeat them.

The Integrated Samawa Cendikia Islamic Senior High School applies the reward and punishment method to stimulate student growth and development; the rewards given vary widely according to the achievements and mistakes he gets. Starting from smiles, thanks, motivational speeches, certificates of appreciation, gifts, and even giving awards in cash. While the punishments applied are not physical but are more towards learning, such as praying, writing apologies, admitting mistakes, memorizing short verses, praying, cleaning the class, writing apologies, and writing short verses. There were several things parents and educators should pay attention to in using the punishment method, including that punishment is a curative method, meaning that the purpose of punishment is to correct students who make mistakes and look after other students, not for revenge. Punishment is only used if other methods are not effective in improving students. Before being sentenced, students should be allowed to repent and improve themselves.

From the view above, Al-Ghazali's accommodation process can be seen that *Tazkiyat an-nafs* is closely related to morals and psychology, namely as a pattern for the formation of human beings who have good morals, believe and fear Allah and have steadfastness in life (Ackermann, 2001, p. 344; Al-Ghazali, 2020; Wadsworth, 1996). The soul purification efforts carried out by humans will produce peace, happiness, and coolness in their souls. So this method is used by Al-Ghazali in learning and forming good morals. It is said that the *Tazkiyat an-nafs* Al-Ghazali method to learn morals is based on Allah SWT, starting with cleansing from within oneself and then socializing it to *halayak* with *muamalah*, which is called morals with ethical paths (Halimi et al., 2019). Based on the review of the accommodation process, the formation of morals in the school environment is a form of implementation of the pattern of interaction between teachers and students as a process of

increasing student discipline in the form of accommodation. An associative interaction pattern, in which there are various forms of accommodation in the form of supervision and the enforcement of various activities at school.

The interaction between teachers and students is one of the most important things because learning is an interaction between teachers and students to achieve certain goals in certain environments. In this environment, of course, all activities carried out by students will always be regulated and supervised, especially various matters relating to student discipline, so that all learning activities, both inside and outside the classroom, can be directed according to the expected learning objectives. Integrated Islamic Learning functions as a means to assist students in forming personality, developing potential, training skills and skills, and playing an important role in character building in students.

CONCLUSION

In this implementation method, researchers use Piaget's theory of constructivism as a grand theory in discussing and analyzing data, namely assimilation and accommodation. Furthermore, researchers also use Al Ghazali's moral theory as a supporting theory. So, the four environments, The family, school, community, and social media environments studied in this study, were all analyzed using these two theories. As for the results in the field, researchers found several methods used, for example, the family environment: habituation, exemplary, advice, rewards, and punishments. School environment: Learning which includes exemplary habituation and practice (saying greetings, reading the Qur'an, praying in congregation and sholat dhuhā prayers, and maintaining cleanliness).

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Authors' contributions and responsibilities

The authors made substantial contributions to the conception and design of the study. The authors took responsibility for data analysis, interpretation and discussion of

results. The authors read and approved the final manuscript.

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