



# Five Programs to Improve Student's Understanding of Religious Teaching at Islamic Educational Institutions

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## Abstract

This research aims to determine the implementation of the program used in developing morals for students of Madrasah Diniyah Takmiliyah al-Jami'ah Indonesian Da'wah Academy Aqabah Bukittinggi, evaluating the program used in developing morals for students of Madrasah Diniyah Takmiliyah Al-Jami'ah Indonesian Da'wah Academy Aqabah Bukittinggi and for inhibiting and supporting factors in implementing the moral development program for students at Madrasah Diniyah Takmiliyah al-Jami'ah Indonesian Da'wah Academy Aqabah Bukittinggi. This research uses a qualitative descriptive approach with data collection techniques: observation, interviews and documentation. After all the data was collected, the author carried out classification, editing, and adjustments to the character and type of each data, then filtered it into a final conclusion. Based on the results of research conducted by the author, show that the Moral Development Program for students at Madrasah Diniyah Takmiliyah al-Jami'ah Indonesian Da'wah Academy Aqabah Bukittinggi can be seen from various aspects, namely: implementation of the student moral development program, namely the main program and supporting programs. The main program is a weekly study program carried out in the dormitory. Then the supporting programs are the muhadhatsah, muhadharoh, tahsin, tahfizh and lailatul Quran programs. All programs aim to ensure that students have good manners or good morals.

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## INTRODUCTION

Moral development is something that everyone desires in the education process because morals have the function of making human behavior more civilized and being able to identify various good or bad problems in life according to applicable norms (Kamaruddin, 2012). Therefore, attention to morals is one of the main focuses of education in Indonesia. Through moral education, a person will know what is right and what is wrong and can carry out the commands of Allah SWT and avoid His prohibitions. The aim of national education in relation to Islamic

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religious education is to develop the whole person, namely a person who has faith and devotion to god almighty and has noble character. This shows that it is clear that religious education is a very important part of education which is concerned with aspects of attitudes, values of faith, and devotion (Ismail, 2016).

Human religious attitudes today are very worrying, especially in terms of morals or behavior. Changing times have changed a person's lifestyle, especially among students (Malik, 2018). Most students are very active in utilizing the technology offered in the current global era. Student life is often faced with very complex problems. For example, many students are involved in crimes such as brawls, drugs, sexy clothes, and other delinquent attitudes. This is due to the increasing decline in social and ethical life manners, and students' morals in the practice of life, both at school, at home, and in the community (Agboola & Chen, 2012). In this regard, students must have knowledge about Islamic religious education, especially about morals, so that with this knowledge a person can have good morals in accordance with applicable norms (Taufik, 2020).

Moral development can be achieved with the program. Program is a very important thing in a construction, without a program the process of character building will not be able to proceed properly. The character-building program works to increase faith through the provision and cultivation of knowledge, appreciation, and experience of students about religion so that they become Muslim people who continue to grow in terms of their faith and piety, as well as being able to continue at a higher level of education (Chen & Ho, 2012). Moral development is very important in efforts to prevent the negative effects of current developments. To foster good student morals and noble character, there are several ways to provide religious knowledge in developing student morals, namely: i) through habituation that is carried out from childhood and continues continuously. ii) through coercion, especially external morals, which can be done through coercion over time no longer feels like coercion. iii) through example in education is the most effective and successful way to prepare students in terms of morals, forming them mentally and socially.

As for creating a generation of students as expected, a student moral development program is needed (Kamaruddin, 2012). One of the institutes for the moral development of students is Madrasah Diniyah 'Takmiliyah Al-Jami'ah Indonesian Da'wah Academy Aqabah Bukittinggi. At Madrasah Diniyah 'Takmiliyah al-jami'ah Indonesian Da'wah Academy aqabah Bukittinggi a period of one year was able to change students for the better, those who used to rarely go to the mosque now like to go to the mosque, those who used to dress sexy dressed in syar'i, who rarely followed study becomes like following Islamic studies, and socializing is maintained, deep understanding of religion, doing worship on time both obligatory worship and sunnah worship, congregational prayer, fasting, speaking politely, likes to cooperate and respect others even memorizing the Quran (Hakim, 2019; Novebri & Dewi, 2020).

Based on the above background, the writer felt interested in studying the program used in the moral development of students (Yorio & Ye, 2012). The research was carried out at Madrasah Diniyah 'Takmiliyah al-Jami'ah Indonesian Da'wah Academy Aqabah Bukittinggi because it is the only academy that implements a student moral development program and is able to guide students in goodness. Based on the background of the problem above, the problem formulation in this research is: "How do the five programs improve students' understanding of religious teachings in Islamic educational institutions?" So that the research is more focused and there is no drift in the discussion, it is necessary to limit the problem, namely the implementation of the program used to increase student understanding (Azmi & Wardi, 2020; Prasetyo et al., 2020). Evaluation of programs used to increase student

understanding. Inhibiting and supporting factors in implementing the program to increase student understanding (Wenner & Campbell, 2017).

The purpose of this writing is to find out the implementation of the program in increasing student understanding, to find out evaluation in increasing student understanding. Knowing the inhibiting and supporting factors for program implementation in increasing student understanding. It is hoped that the research results can enrich knowledge in the field of Islamic Religious Education, more specifically on programs to increase student understanding, so that they can become a reference for adopting policies that can improve the quality of student morals so that this program can be better and more advanced and can be applied in everyday life. Developing noble morals for students in the Da'wah Institute at al-Izzah Campus (Wang et al., 2017).

State Institute of Islamic Religion Ambon. The results of this research can be concluded as follows: i) the Ak-Izzah State Institute of Islamic Religion Ambon campus da'wah institution is an intra-campus organization which is the focus and hope of the campus in helping to form student morals, ii) a non-monotonous form of coaching becomes its own attraction and becomes the organization's flagship program in instilling Islamic, scientific and social and humanitarian values, iii) Islamic campus da'wah institutions are able to provide awareness of noble morals and can influence student behavior in their life activities. Management of the Moral and Karimah Development Program for Students Through Extracurriculars. The results of this research show that: i) implementation of coaching students in instilling kharimah moral values through motivation and providing exemplary examples in behavior, ii) continuous evaluation is carried out once a month in extracurricular units. The criteria, apart from being assessed from daily attitudes, are also assessed from information submitted by the student's parents/guardians, iii) the results of developing students' kharimah morals include healthy competition, maintaining the good name of the institution, obeying the guidance of Allah SWT and the messenger, polite, honest and respectful of each other (Dallimer et al., 2012).

Building Student Morals Through Full Day School Programs (Urick & Bowers, 2014). This research can be concluded as follows: i) the implementation of student moral development through the full-day school program, namely through example, habituation, and the implementation of a points system for students who violate school regulations in order to minimize violations that occur, ii) the positive impact is in terms of actions, religious and performance gets better. Meanwhile, the negative impact is a lack of socialization with the community and often feeling tired. Based on the relevant research above, researchers have not found research problems that are exactly the same as research on Five Programs to Increase Students' Understanding of Religious Teachings in Islamic Education Institutions. This research is descriptive and qualitative in nature which describes the implementation of the student moral development program, evaluation of the student moral development program, inhibiting and supporting factors in the implementation of the student moral development program at Madrasah Diniyah Takmiliah al-Jami'ah Indonesian Da'wah Academy Aqabah Bukittinggi.

## METHODS

This research is descriptive field research, namely describing events that occur in the field or researchers who try to describe, tell, and interpret a phenomenon that is developing in the present. This research was conducted at Madrasah Diniyah Takmiliah al-Jami'ah Indonesian Da'wah Academy Aqabah Bukittinggi (Sujono et al., 2022). The data collection techniques used were observation, interviews and documentation. The data sources in this research are supervisors and students Diniyah Takmiliah Madrasah Indonesian Da'wah Academy Aqabah Bukittinggi. The

data obtained is processed and analyzed through the following steps: i) preparation stage, at this stage the researcher prepares everything related to research needs, such as things related to observations, interviews, and other related things, ii) checking stage, at this stage the researcher checks the various sources that have been collected, whether research and analysis can be carried out. Next, the researcher carried out discussions and studies. iii) evaluation stage, in this stage the author evaluates the discussion that has been written.

## RESULT AND DISCUSSION

Moral development of students in Diniyah Takmiliyah Madrasah Al-Jami'ah Indonesian Da'wah Academy Aqabah Bukittinggi has several programs that are able to shape student personalities to be better than before. Several programs run by students are explained in the description below (Catchen et al., 2013). Implementation of the Student Moral Development Program Diniyah Takmiliyah Madrasah Al-Jami'ah Indonesian Da'wah Academy Aqabah Bukittinggi. Student moral development program Diniyah Takmiliyah Madrasah al-Jami'ah Indonesian Da'wah Academy. The Aqabah Bukittinggi carried out by the supervisors is divided into two, namely the main program and supporting programs. The main program in developing student morals is a weekly study conducted in the dormitory which is held every week with material or studies on fiqh and adab (Yang, 2012).

This activity aims to enable students to learn more about women's jurisprudence and have good manners of positive value for themselves and others (Heidemann et al., 2016). The supporting programs in developing student morals are as follows; i) the muhadhatsah program is an activity carried out in the evening, namely after the maghrib prayer, by the instructor providing vocabulary sheets in the form of sentences or paragraphs, then the students read, write, memorize and practice them in front of them. With the aim of making students/students proficient in Arabic, ii) the muhadhoroh program is carried out after the students/students take turns in the morning prayer, the aim is to practice language skills or fluency, and to increase self-confidence, iii) the tahsin program is implemented to improve students/students' reading such as improve reading, recitation and reading laws.

Apart from that, tahsin is also included in courses so that students have more time to study to improve their reading, iv) the lailatul Quran program begins with an opening from the supervisor then for the implementation, the students/university students make a halaqah tahsin, muraja'ah together and there are those who are muraja'ah personally and then deposit it to the musyrif/musyrifah. v) this tahfizh program is an absolute requirement for graduating from Diniyah Takmiliyah Madrasah al-Jami'ah Indonesian Da'wah Academy Aqabah Bukittinggi. In order to fulfill these requirements, supervisors set a target for students to memorize 5 or more lines of the Quran every day. All programs implemented are aimed at students/university students having good manners or morals, having a da'i/da'iyah spirit that is in accordance with Islamic provisions and having provisions, memorizing the Quran, and being useful for themselves and others (Lee et al., 2022).

Evaluation of the Student Moral Development Program Diniyah Takmiliyah Madrasah Al-Jami'ah Indonesian Da'wah Academy Aqabah Bukittinggi. Evaluation of student moral development programs Diniyah Takmiliyah Madrasah al-Jami'ah Indonesian Da'wah Academy. The Aqabah Bukittinggi carried out by the supervisor is divided into two, namely daily evaluation and weekly evaluation. Daily evaluation is carried out by the supervisor, namely by assessing and paying attention to the student/student's daily life, such as how the student/student meets with the supervisor, jokes with friends, and how the student/student responds to the mistakes he or she makes. Then the supervisor gives advice and motivates students not to repeat the mistake a second time. Weekly evaluations are carried out by the coach

every week before implementing the moral coaching program (Wrigley et al., 2012).

By giving exams or practice in exams and practice, the supervisor carries out evaluations by assessing language fluency, proficiency, Quran reading, recitation, reading law, and so on. After that, the moral development program is carried out and immediately implements what has been evaluated. The aim is to make students more confident in entering the field and can be useful for themselves and others (Zainuddin & Halili, 2016). Inhibiting and supporting factors in the Development of Student Morals Diniyah Takmiliah Madrasah Al-Jami'ah Indonesian Da'wah Academy Aqabah Bukittinggi. The inhibiting factors in the moral development program are intentions, environmental influences, and the return of new characters after students return home (Herman, 2018). However, supervisors have a solution to these inhibiting factors, namely by motivating, advising, setting an example, and giving assignments when students go home and there must be evidence of what students do when they are at home. The supporting factors for the student/student moral development program are that all parties support this moral development activity, such as the vision and mission, supervisors, students, and community leaders (Thornberg et al., 2018). Without support from all parties, the moral development program will not run well (Davidson et al., 2012).

## CONCLUSION

Moral development program student/college student Diniyah Takmiliah Madrasah al-Jami'ah Indonesian Da'wah Academy Aqabah Bukittinggi is the main program and supporting program. The main program is a weekly study program carried out in the dormitory. Then for supporting programs, namely the muhadhatsah, muhadharoh, tahsin, tahfizh and lailatul Quran programs. All programs aim for students to have good manners or morals, have a da'i/da'iyah spirit that is in accordance with Islamic provisions and have provisions, and memorize the Quran which is beneficial for themselves and others. Evaluation of character building programs student Diniyah Takmiliah Madrasah al-Jami'ah Indonesian Da'wah Academy Aqabah Bukittinggi namely daily evaluation and weekly evaluation. Daily evaluations are carried out by supervisors, namely by assessing and paying attention to the student's daily lives. Then the supervisor gives advice and motivates the students so they don't repeat their mistakes again. Weekly evaluations are carried out by the coach before carrying out moral coaching activities. By giving exams or practice there, the coach assesses. Then the supervisor follows up by carrying out the next activity.

The aim is to make students more confident in entering the field and be able to benefit themselves and others. Inhibiting factors and supporting factors in the implementation of the moral development program for students Diniyah Takmiliah Madrasah al-Jami'ah Indonesian Da'wah Academy Aqabah Bukittinggi obstacle factor moral development is the intention, environmental influence, the return of new character after students return home. The solution to the inhibiting factors is for the instructor to motivate, advise, set an example, and give assignments when students go home and there must be evidence of what the students/students do when they are at home. Supporting factors moral development for students/students, that is, all parties support this moral development activity, such as the vision and mission, supervisors, students/students, and community leaders. Without support from all parties, the moral development program will not run well.

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