



Optimizing Moral Education Assistance in the School Community

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Abstract

The implementation of this research focuses on two objectives, namely, firstly, creating a community that guides children with morals based on the perspective of Islamic religious teachings, and secondly, helping the community in educating the Islamic generation to be able to have morals based on the perspective of Islamic religious teachings to the SD Negeri 07 Brohol community, Sei Suka sub-district, Batubara district. Using the Asset Based Communities Development (ABCD) method by obtaining data through the 5D cycle, namely define (determine) discovery (find), dream (dream), design (design), destiny (do) in order to realize change at each stage with the form of mentoring activities, empowering assets owned by the community with the result that students receive moral and moral learning based on the perspective of Islamic religious teachings, schools understand asset-based development that schools can develop with existing potential and the community increasingly trusts schools that can increase change and develop assets with great potential.

Keywords: Community Assets; Morals; Islam

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Introduction

Morals are one of the three basic frameworks in Islamic teachings. Aqidah, sharia, and morals are interrelated and inseparable. Morals are the fruit that results from applying aqidah and sharia.¹

Morals in Islam have a very high and special position in the Quran and the traditions of the Prophet Muhammad so that humans have noble morals can be seen in the Quran:

آتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

Recite what has been revealed to you, the Book (the Quran), and establish prayer. Verily, prayer prevents evil and forbidden deeds. Furthermore, the remembrance of Allah (prayer) is more significant (in virtue than other acts of worship). Moreover, Allah knows what you do.

The above verse explains that people who pray correctly and adequately will avoid doing bad things because a servant who establishes it; A servant who establishes it; who completes the conditions and pillars accompanied by an attitude of *kehusbu'* (presence of heart) while thinking about what he reads, then his heart will shine and become clean, his faith increases, his love for good becomes substantial, his desire for evil becomes small or even disappears, so that if it is continuously done, it will make the culprit prevent from evil and bad deeds, his relationship with Allah is intertwined, so that Allah gives him guardianship. The devil who invites disobedience finds it difficult to control him.²

In the hadith, it is explained that among the missions of the Messenger of Allah is to perfect morals, according to the hadith of the prophet from Imam Ahmad:

نَمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ

Indeed, I was only sent to perfect good manners.

With noble morals, the perfection and height of the religion of Islam will appear, which is a beautiful and perfect religion, both in terms of 'aqidah, worship, adab, and morals.

This is in line with the goals of National Education, which implies that the Indonesian nation aspires for noble morals to be part of the national character³ which is stated in the preamble of the 1945 Constitution that one of the goals of the Indonesian nation is to educate the nation's life⁴, also stated in the Indonesian Constitution No. 20 of 2003 that the purpose of national education is to develop students' potential to have spiritual, religious, self-control, personality, intelligence, noble character and become responsible citizen.⁵

Moral education is essential to support humanity's bright future so that parents and teachers, as early as possible, continually educate children to have noble character. Ibn al-Qayyim in Abdul

¹ Selly Sylvianah, 'Pembinaan Akhlak Mulia Pada Sekolah Dasar', *Jurnal Tarbawi Vol 1*, no. 3 (2012): 191.

² 'Surat Al-Ankabut Ayat 45 Arab, Latin, Terjemah Dan Tafsir | Baca Di TafsirWeb', accessed 31 March 2024, <https://tafsirweb.com/7271-surat-al-ankabut-ayat-45.html>.

³ Ririn Nursanti, 'MANAJEMEN PENINGKATAN AKHLAK MULIA DI SEKOLAH BERBASIS ISLAM', *Jurnal Kependidikan 2*, no. 2 (2014): 47–65, <https://doi.org/10.24090/jk.v2i2.552>.

⁴ Siti Masgorgor, 'Strategi Guru Pendidikan Agama Islam Dalam Pembinaan Akhlak Mulia Siswa Di SMA Negeri 1 Sosa Kabupaten Padang Lawas', *Studi Multidisipliner: Jurnal Kajian Keislaman 7*, no. 2 (30 December 2020): 130–42.

⁵ Ahmad Almafahir and Ari Alpiansyah, 'MANAJEMEN PEMBINAAN AKHLAK PESERTA DIDIK DI MADRASAH IBTIDAIYAH', *SITTAH: Journal of Primary Education 2*, no. 2 (30 October 2021): 175–88, <https://doi.org/10.30762/sittah.v2i2.3402>.

Jabar Idhauudin et al. explained that special attention needs to be given to moral education for children during their growth and development. Children will grow and develop according to the habits of those who educate them in their childhood. Moral education taught to children will become a habit that can be instilled in them. Children accustomed to good morals will grow up to be noble human beings, and children born with bad morals will grow up to be a disgrace⁶.

The negative influence of modernization and the development of media today has whispered to students about freedom in daily life. The current education is preoccupied with the moral cases of students, making it challenging to develop education as a whole.

Moral decline in this country's individuals, communities, and nations is partly due to weak moral education at home, school, and society. Failure to implement noble moral values in government and social institutions, coupled with globalization, has also resulted in the erasure of the moral principles of the country's culture, which are of high value.⁷ As a result, acts of rule-breaking continue to creep up and harm people's lives. The phenomenon of moral education at SD Negeri 07 Brohol, Sei Suka sub-district, Batubara district, has existed based on the learning curriculum. There are subjects of religion and civics that discuss morals, but this is insufficient to stem the development of the times and technology that students quickly access. Children are exposed to free access to the internet and social media content that does not have positive moral values, which often paves the way to absorb negative values such as lifestyle, violence, and promiscuity so that problems arise problems, such as bullying, low respect and loss of empathy among children.

In overcoming these problems, the servant acts as a problem solver, motivator, facilitator, and dynamist in problem-solving and building community development. With this concept updated, it is hoped that the presence of researchers as intellectuals will enable them to become agents or leaders of intelligent and appropriate change in solving the problems faced by their communities. This service is a form of sincere concern for the community.

This research uses the Asset Based Communities Development (ABCD) method with an approach model in community development, a service method that seeks to develop asset-based communities (potential), such as community development in education, economy, health, and so on.⁸

ABCD has five (potential) assets: individual assets, institutions, organizations, physical or material assets, and extensive communication networks. Therefore, the essence of ABCD is to make efforts to strengthen and develop the community following the assets it already has, such as individuals, groups, organizations, physical or material assets, as well as connections and extensive communication networks, following the steps in the ABCD method, namely define (determine) discovery (find), dream (dream), design (design), destiny (do).⁹

⁶ Abdul Jabar, Akhmad Alim, and Abdul Hayyie Al Kattani, 'PENERAPAN MODEL PENDIDIKAN AKHLAK SYAIKH UTSAIMIN DI SDIT AL-HIDAYAH BOGOR | Jurnal As-Salam', 1 January 2020, <https://jurnal-assalam.org/index.php/JAS/article/view/137>.

⁷ D. Purnamasari, *Pendidikan Karakter Berbasis Al-Quran. Islamic Counseling: Jurnal Bimbingan Konseling Islam*, 1 (1), 1–24, 2017.

⁸ Robiatus Siddigiyah, 'Pendampingan Ibu-Ibu Pengajian Terhadap Dinamika Akhlak Remaja Dalam Perspektif Hukum Keluarga Islam Di Dusun Rayap Kecamatan Arjasa Kabupaten Jember', *Al-Ijtima: Jurnal Pengabdian Kepada Masyarakat* 3, no. 2 (21 April 2023): 306–17, <https://doi.org/10.53515/aijpkm.v3i2.71>.

⁹ Ahmad Badrut Tamam and Siti Fahimah, 'Pengembangan Agrowisata Berbasis Komunitas Melalui Program Edukasi Wisata Dan Entrepreneurship Menuju Kemandirian Ekonomi Masyarakat', *Engagement: Jurnal Pengabdian Kepada Masyarakat* 4, no. 1 (31 May 2020): 100–115, <https://doi.org/10.52166/engagement.v4i1.139>.



Picture 1: Steps of the 5D Cycle Implemented in the SD Negeri 07 Brohol Community

In this empowerment, the community that will be strengthened and developed will reflect the moral dynamics of the younger generation from the perspective of Islamic law in Brohor village, Sei Suka sub-district, and Batubara district.

Result and Discussion

The stages of implementation in assisting children's morals in the perspective of Islamic law in Brohor village, Sei Suka sub-district, Batubara district based on the stages of the Asset Based Communities Development (ABCD) method with the 5-D cycle, namely:

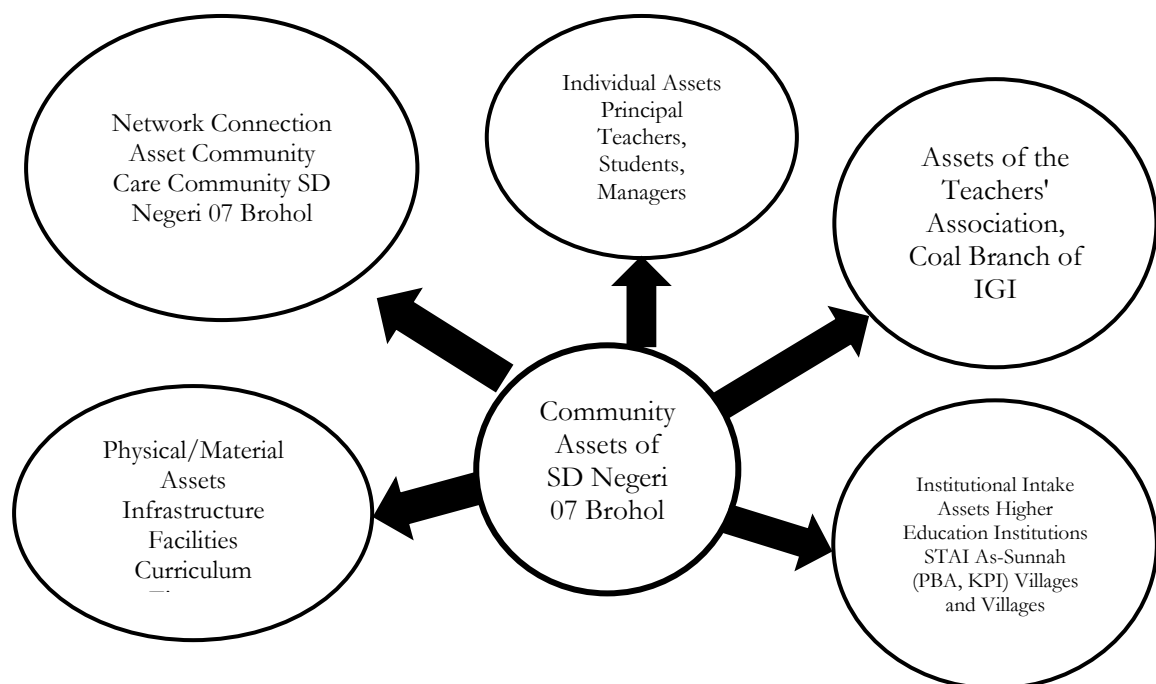
Define, namely assistance to determine topics in community assistance or empowerment; in this stage, several ways are carried out, namely determining the topic, namely assisting children's morals in the perspective of Islamic law in Brohor village, Sei Suka sub-district, Batubara district, and determining the assistance community.

Discovery is the stage of mentoring that carries out a deep search process, identifies five assets owned by the community, and maximizes this process by using methods or instrument tools. The first method or instrument tool is inquiry-based *silaturahmi* (discovery based on friendship). The process of this stage is through inculturation, namely by assimilating the companion to the community directly and its staff to inform the mentoring program to the SD Negeri 07 Brohol, Sei Suka sub-district, Batubara district. The results of interviews and observations show that the morals of children are very far from what is expected because there is still a lack of attention from parents to the importance of these morals and a lack of knowledge about religion.



Picture 2: Documentation of Gathering with the Principal of SD Negeri 07 Brohol

In addition, school learning cannot thoroughly guide children; there must be cooperation between parents, the community, and the school in guiding children's morals and technological developments, which significantly influence children's development. Then the second step is community mapping, which is a step for mapping assets owned by the community of SD Negeri 07 Brohol school institution, Sei Suka sub-district, Batubara district. The third step is mapping associations and institutions, namely physical assets, including land and its contents, including learning buildings and mosques, which can be used for training and moral development by students. The assets of the Brohol Village Elementary School teacher association in Sei Suka sub-district, Batubara district, the Batubara branch of the IGI association have little role in fostering student morals, the institution of SD Negeri 07 Brohol, and the Education Office have a role in fostering student morals, the Brohol Village institution in Sei Suka sub-district is less dominant in fostering student morals.



Picture 3. Results of Community Asset Mapping at SD Negeri 07 Brohol

Then the fourth step is individual inventory skills, namely mapping the results of individual asset capabilities possessed by teachers of SD Negeri 07 Brohol, Sei Suka sub-district, Batubara district. Namely, the principal has leadership ability, extensive knowledge, good social skills, and a lack of religious knowledge. Teachers have quite good teaching skills, social skills, and quite good personal skills, but they are still lacking in religious knowledge. The next step is community activities, namely various activities that support the existence of SD Negeri 07 Brohol, Sei Suka sub-district, Batubara district, namely getting assistance from the government in the form of BOS funds, teachers attending training to improve their teaching skills, institutions under the auspices of the government, and support from the village and local government.

Then, the last step in determining the program can use a priority scale, namely individual assets that still lack ability in religion and lack of religious learning hours, association assets, and institutions that are sufficient and less dominant are very influential in developing student morals. *The dream* is a stage in the form of a dream or desire for the goals expected by the assisted community in developing existing assets. Based on the findings that there are community assets, the next step is to formulate goals using deliberation by the assistants together with the assisted community and with community leaders and elements when needed in the assistance process.

At this stage, the facilitator encourages the community to understand the primary purpose of education following the preamble of the 1945 Constitution that one of the goals of the Indonesian nation is to educate the nation's life and Constitution No. 20 of 2003 Article 37 paragraph 2 reads that every education curriculum must contain religious education, civic education, and language education¹⁰. This implies that the goal of national education is to realize the nation's religious, moral and moral children.

Design is a stage in assisting the community in developing strategies and systems, dividing tasks and responsibilities, and establishing collaboration to support the problem-solving of the assisted community and the expected changes. The design results were achieved with the following steps: (a) The discussion stage was conducted with community members and facilitators to discuss and find a development model that would be carried out by mapping existing resources in the community. (b) Stages of formulating mentoring strategies. Mentoring strategies include learning and mentoring teachers and students to shape noble moral character. (c) Arranging the mentoring process related to various forms, namely by providing moral material based on the perspective of Islamic teachings, was carried out from March 16 to March 30, 2024, with the following schedule:

¹⁰ Abd Aziz and Atikatur Rifkia, 'Urgensi Keseimbangan Ilmu Pengetahuan & Pendidikan Budi Pekerti Dalam Pembentukan Karakter Anak Di Dusun Krajan Desa Wangkal Kecamatan Gading Kabupaten Probolinggo', *BAHTSUNA: Jurnal Penelitian Pendidikan Islam* 5, no. 1 (25 June 2023): 53–59, <https://doi.org/10.55210/bahtsuna.v5i1.202>.

No	Waktu	Materi
1.	16 Maret 2024	Manners to Allah
2.	19 Maret 2024	Manners to Prophet Muhammad
3.	20 Maret 2024	Manners towards parents
4.	21 Maret 2024	Manners toward the teacher
5.	22 Maret 2024	Manners towards oneself
6.	23 Maret 2024	Manners towards peers
7.	25 Maret 2024	Prohibition of belittling others
8.	26 Maret 2024	Prohibition of nasty and dirty talk

Tabel. 1. Moral Learning Schedule

Delivering destiny is the stage in which each organization member implements various things, such as implementing, controlling, and evaluating the assistance program for the community that was planned at the dream and design stages. This monitoring or evaluation stage occurs when the mentoring program has been implemented. After the monitoring and evaluation stage is carried out, the monitoring and evaluation results will be used as a reference document or to support the development of existing programs in the supported community, so that the community becomes more developed and advanced.

The asset-based method requires an introductory study and monitoring of performance development. The emphasis on this method encourages everyone to change by utilizing the assets owned, and it is also required to develop towards change. In the process of mentoring, several opportunities and obstacles arise among the opportunities that can be developed by school religion teachers having connections with various figures and preachers to be able to work in guiding students in realizing changes with moral and noble character, in addition to opportunities there are also several obstacles, namely very few hours of religious learning in the curriculum structure, lack of government attention in improving morals or morals from the religious side. To achieve the initial goal of mentoring, the mentor must approach the community or institution; in this case, the mentor applies inculturation in order to know its character and feel the connection, as well as efforts to approach the community to achieve the original goal, and in the discovery phase, several things are done, discovery, dream, design, define, destiny, in mentoring, many new tasks and strategic steps are formulated to realize these goals. Some of the steps taken in this assistance are as follows:

- a. They are strengthening the capacity of the school community. This stage focuses on equipping students with the knowledge needed in the noble character education program. Students are given intensive training and learning to understand the instilled moral values. This training and learning is the theory of morals to Allah, Prophet, Teacher, parents, and peers with various methods in collaboration between teachers and assistants.
- b. Integration of moral values in the school environment. Teachers and assistants work together at this stage to realize moral values in every learning curriculum, not precisely and in different subjects. Teachers and assistants realize moral values and high morals. Then, with a daily routine that reflects noble morals by getting students used to greet teachers and fellow peers, also on other occasions, assistants and teachers give appreciation to students who have good morals.

- c. Building partnerships with parents and community leaders. At this stage, teachers and assistants build communication with parents and the wider community. Communication with parents can be achieved by holding meetings to support the value of noble character values at home so that there is synergy between educational institutions and parents. As with the broader community, teachers and assistants establish relationships with community leaders, religious leaders, and social organizations that support the cultivation of noble moral values.

Several methods in the community empowerment process with the ultimate goal of all methods is to get changes in the community. The desired change is to develop and utilize the assets owned in the hope of developing to the maximum, which impacts moral changes and better morals so that there is awareness that if the community has maximized all assets, it will have more impact on change.

Conclusion

Based on the results of community empowerment of SD Negeri 07 Brohol, Sei Suka sub-district, Batubara district with the Asset Based Communities Development (ABCD) method approach, namely define (determine) discovery (find), dream (dream), design (design), destiny (do) runs optimally. Based on these six methods, planning and organization are well structured so that community assistance runs optimally thanks to collaboration with the resources owned by the school.

Based on the description above, it can be concluded that the results of community empowerment at SD Negeri 07 Brohol, Sei Suka sub-district, Batubara district are that students get moral and moral learning based on the perspective of Islamic teachings, schools understand asset-based development that schools can develop with existing potential and the community increasingly believes in schools that can increase change and develop very potential assets.

In connection with this, it is suggested that the community be able to develop and increase assets to educate the ummah according to the teachings of Islam. Thanks to all parties who contributed to the assistance implementation and the article's author.

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