

Implementation Of Moral Learning Through Morning Habituation Activities At SMP Muhammadiyah 6 Surakarta

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ABSTRACT

The problem taken from this research is that it can be seen from the negative impact of students using social media, resulting in a gradual decline in the morals of students who are disrespectful to their parents, teachers, and social environment. Other negative activities that are commonly done include playing online games with friends for too long, YouTube, watching Korean movies, and other forms of entertainment that waste time. One of the activities that can fortify students from the influence of social media is the morning habit at SMP Muhammadiyah 6 Surakarta. This is different from schools where there is no implementation of morning habituation. Therefore, this study aims to examine moral learning through morning habituation activities at SMP Muhammadiyah 6 Surakarta. In this study, researchers used qualitative research with a phenomenological approach. Data collection techniques using observation techniques. The results showed that the application of moral learning was carried out in a hidden curriculum and fostered good habits in the form of time discipline, the process of reading the Qur'an, dhikr, and dhuha prayers as well as improving reading the Qur'an and procedures for prayer and ablution for students.

Keywords: Moral Learning, Morning Habits, Social Media

INTRODUCTION

Education is the most important aspect of human life (Mutaqin et al., 2024). Through education, humans are expected to become civilized human beings who act fairly and wisely and uphold the true reality. Conversely, if we are not educated, our human nature will remain unfair, arrogant, and contrary to the truth; in other words, we will remain prone to making mistakes and forgetting. Therefore, good and correct education is a basic need of every human being that will lead to the improvement of the order of human life, both individually and collectively.

Character education is an educational effort that supports the socio-emotional and ethical development of learners (Sabarudin et al., 2023). It includes value education, character education, moral education, as well as character education that focuses on developing students' moral aspects. The main objective of character education is to equip students with the ability to distinguish between good and bad and to defend the good with commitment (Alam, 2020; Fuad &

Masuwd, 2023; Setiadi et al., 2023). Through this education, students are taught to make the right decisions based on the moral values they have learned. In addition, character education also emphasizes the importance of expressing and spreading goodness in everyday life. Thus, students not only become knowledgeable individuals, but also have strong morals and are able to contribute positively in society.

In this day and age, the negative impact of students increasingly using social media to draw attention to individual student problems has begun to be seen, resulting in a gradual decline in the morals of students who are disrespectful to their parents, teachers, and social environment (Aisida, 2021; Kim et al., 2020; Liam et al., 2023). Other negative activities that are commonly done include meetings, playing online games with friends, YouTube, watching Korean movies, and other forms of entertainment. This is where the way you speak, your style of dress, your interactions with your friends, your use of social media, etc. come into play. It is slowly starting to change the spirit of students. Given the impact of technological advances such as the emergence of the Internet, the rapid growth of social media, and online games, new habits have emerged among students that have led to a decline in religious activities, including in terms of morals. Therefore, in order to form a moral personality of students at SMP Muhammadiyah 6 Surakarta and achieve its educational goals, a religious or religious habituation program known as morning habituation was developed.

Habits that a person makes are considered as characteristics, styles, and characteristics of each individual that are consciously formed as part of the person's personality, and are practiced repeatedly in daily life and actively taught until they become habituation. It is also positive that habits that are practiced repeatedly will become experiences, because developing the strongest personality through habits that are practiced and instilled as early as possible will result in experience. Pembiasaan is the process of habituating students to practice behaviors and attitudes that are in accordance with the customs taught in the community and school. A coaching or series carried out in the form of conscious actions carried out regularly to students and aims to practice good habits instilled in them when taught by others. Therefore, the process of habituation activities is defined as behavior that can be repeated and creates a habit of doing these activities.

Morning habituation activities are carried out every morning before carrying out the teaching and learning process in class. Because through this morning habituation, students become accustomed to reading the Koran so that they love the Koran more, students are also encouraged to be more obedient to Allah SWT. This morning habituation activity is interesting, because not all schools implement morning habituation activities. Against the Character of Politeness at SDN Manisrejo by Pustikasari (2020) the results of the researcher assessed overall that morning habituation has a positive impact on the character of courtesy, this study is different from the research conducted by the researcher because this research is only limited to the character of courtesy, while this study is about all aspects of moral learning at SMP Muhammadiyah 6 Surakarta. The next research the results show that the implementation of morning opening habituation makes the discipline character of students increase (Istiqomah et al., 2023; Muharis, 2023;

Niswah, 2022). The difference in this research is in the research method used, the research method is quantitative while this research is qualitative. The research can also be a reference for researchers.

The next research is the result is that the Al-Qur'an tadarus habituation program every morning has the aim of forming the Islamic character of students who love the Qur'an more by reading or listening to it. The research is different because the location and focus are different because the research is only on tadarus activities, while this research includes morning habituation activities that do not include tadarus alone. Because this research has never been done, the researcher is interested in researching further about moral learning activities through morning habituation activities at SMP Muhammadiyah 6 Surakarta.

METODE

In this study, researchers used qualitative research with a phenomenological approach. Phenomenology is concerned with the perception of objects, events, or situations. From a human point of view, knowledge arises from conscious experience. Phenomenology here means showing things as they are. On the one hand, meaning arises from the fact that reality/phenomenon/experience can be revealed (Cilesiz, 2011; Knaack, 1984). Data collection techniques use observation techniques. The data analysis technique uses three stages, namely:

First, data reduction as the first step in data analysis after data collection. The goal is to make it easier to understand each data obtained. At the data reduction stage, researchers obtained data from the field by writing careful and detailed notes. Then, after all the data was collected and clearly arranged, the researcher summarized and selected the important data through the selection or selection process. Second, the data presentation stage is the second component of the data analysis stage. After the data is reduced, the data can be presented in the form of tables, graphs, and others so as to provide opportunities for researchers to draw conclusions and take action (Sugiyono, 2015, 2021).

Third, the stage of drawing a conclusion is the final step in data analysis. This research draws conclusions gradually. Initial conclusions are still temporary and may change if researchers do not find strong evidence. However, if the initial conclusions are supported by strong and valid evidence, then the conclusions are qualitative and the research can be said to be able to answer the problem formulations that have been formulated from the start. Second, drawing final conclusions after the initial activities are completed. Researchers should try to find meaning based on the data studied carefully, completely, and thoroughly before reaching any conclusions.

RESULTS AND DISCUSSION

SMP Muhammadiyah 6 Surakarta as a junior high school emphasizes graduates who will have good intellectual and emotional intelligence. So that not only a graduation degree is obtained, but also a person who not only has academic abilities but also has a moral foundation. Moral foundation is defined as a moral that can be used in everyday life. So that not today already have good morals can always be used in community life.

Morals as one of the core of Islamic teachings that must be owned by every individual who claims to believe in Allah SWT in carrying out his daily life. Therefore, morals become something very important which means for every human being in his relationship with the Creator and with fellow humans. Morals can have an influence on the quality of a person's personality that shapes the pattern of thinking, behaving, doing, interest in the philosophy of life and diversity. Akhlak, which is the inner situation of man, projects itself into outward actions that will appear as a tangible manifestation of the results of good or bad actions according to Allah SWT and humans. The perfection of a person's personality will be greatly influenced by the intensity of his morals. In fact, the importance of morals is seen as the mission of Islamic teachings, according to the words of the Prophet Muhammad SAW:

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ
رواه البخاري

Abu Hurairah r.a reported that the Messenger of Allah said, "I was sent to perfect morals". It is clear that the Prophet Muhammad has always been the best example in the life of every Muslim and covers various aspects of life (Armstrong, 2023). As the word of Allah Swt which means:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ
اللَّهَ كَثِيرًا 21

Indeed, in the Messenger of Allah there is a good example for you, namely for those who always expect the mercy of Allah and (the coming of) the Hereafter, and who remember Allah much. The results are the findings of research that has been conducted at SMP Muhammadiyah 6 Surakarta, moral learning through this morning habituation is so important. The morning habituation that is carried out teaches many things, namely:

First, time discipline or can appreciate the time available. If this school enters at 07.15 WIB then students will also start morning habituation right at that time. Time discipline is a concept that refers to a person's ability to manage and utilize time efficiently. It includes the ability to set priorities, organize schedules, and adhere to deadlines consistently. Time discipline is not just about saving time, but also optimizing its use to achieve goals effectively. Someone who has good time discipline tends to be more productive and efficient in their work or daily activities. They are able to make structured plans, set priorities wisely, and avoid wasting time on unproductive things. In addition, time discipline also reflects commitment and responsibility to the tasks undertaken.

The benefits of having good time discipline include increased productivity, reduced stress from avoiding procrastination, and improved quality of work (Hidayah et al., 2021). A person who has time discipline also tends to be more valued by coworkers or superiors because they can be relied upon to complete work on time. To develop time discipline, one can use various strategies, such as creating a daily or weekly schedule, setting realistic goals, avoiding unnecessary distractions, and learning to say 'no' if one is unable to complete a task. By understanding the importance of time discipline, one can improve efficiency and

effectiveness in managing their time, thereby achieving success in various aspects of life.

Second, learning to read and listen to the Qur'an with tartil. Where the condition is that a teacher reads the beginning with QS Al Fatihah followed by prayer before learning, then proceeds to read the letters in the Qur'an that have been sorted, and finally reads the last three verses in Surah Al Baqarah, then prays dhuha, and closes with the Qur'an Reading and Writing activity. Surah Al Fatihah is always read at the beginning because the first verse has been explained in the discussion of the virtues of basmalah which includes praise that is only addressed to Allah, glorifying and praising Him by speaking of His beautiful names and attached to His high attributes, by speaking of the Day of Judgment / Hereafter, which is the day of retribution by guiding His servants by supplicating and humbling themselves to Him and freeing themselves from their own efforts and strength to lead to sincere worship only for Him to deify His divinity, the Most Holy and Most High, cleansing Him from allies, comparisons, or those who resemble Him, guiding the servant in asking for guidance to the straight path, namely in Nul Islam in asking for stability on it (Din) until he succeeds in crossing the concrete bridge on the Day of Judgment which will lead him to "Naim heaven" by neighboring the Prophets, the shiddiqin, the martyrs and the righteous. So that Surah Al Fatihah if contemplated by students has a deep meaning.

Students who read the Qur'an with tartil become more trained in reading the Qur'an (Husnaini et al., 2020). Although the background of students is not all of those who can read the Qur'an, at SMP Muhammadiyah 6 Surakarta, they are still taught and trained to be able to read the Qur'an. Like the saying "*You can because you are used to it*". Sometimes outside the morning habituation the Islamic Religious Education teacher listens to the reading of students who are still deemed not according to the rules, aka not fluent. Students who read the Qur'an with tartil become more skilled and trained in reciting the holy verses. At SMP Muhammadiyah 6 Surakarta, although many students are not yet proficient in reading the Qur'an, they are still taught and trained to be able to read properly and correctly. This learning process is in accordance with the saying "*You can because you are used to it*", which emphasizes the importance of practice and repetition to achieve proficiency.

In addition to morning habituation, Islamic Education teachers also often pay special attention to students who still have difficulty in reading the Qur'an. Outside of formal learning time, teachers often listen and guide students' reading to ensure that they are reading according to the rules of tajweed. This approach helps students to more quickly master reading the Qur'an in tartil. Continuous practice and guidance from teachers not only improves students' Qur'an reading skills, but also instills in them a love for the holy book. With the support of a conducive environment and intensive learning, students are expected to be able to read the Qur'an fluently and understand its meaning more deeply, so that they can apply the values of the Qur'an in their daily lives.

Furthermore, dhuha prayer activities. This activity is carried out individually twice two rekaat. This activity trains students to be able to perform sunnah prayers. Where sunnah prayers have great rewards and losses if not done. Every Friday

there are dhuha prayer activities in congregation so that students can memorize the readings and movements in accordance with the guidance of the Prophet Muhammad. Dhuha prayer is a form of sunnah worship performed in the morning after sunrise until before Dhuhr time. This practice has various benefits that can be obtained by individuals who regularly perform it.

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Continuous practice and guidance from teachers not only improves students' Qur'an reading skills, but also instills in them a love for the holy book. With the support of a conducive environment and intensive learning, students are expected to be able to read the Qur'an fluently and understand its meaning more deeply, so that they can apply the values of the Qur'an in their daily lives. Here are the benefits of Dhuha Prayer: Firstly, Dhuha prayer provides tremendous benefits in increasing spiritual closeness to Allah Swt. Through this worship activity, a Muslim demonstrates his or her obedience and compliance to Allah's commands. This creates a strong emotional bond between the servant and his Lord, Allah Swt. Secondly, dhuha prayer is considered a means of cleansing sins. By performing this service, a Muslim can ask for forgiveness and pardon for his sins. This creates a cleaner and more peaceful mood.

Rasulullah Saw said that Allah Swt gives blessings in sustenance to those who perform the Dhuha Prayer regularly. This creates awareness of the sustenance given by Allah and motivates to try sincerely. Dhuha prayer also provides mental health benefits. By focusing on worship, a Muslim can relieve stress and anxiety, creating a peaceful and serene mood. Performing Dhuha prayers in the morning brings benefits in boosting energy and vigor. The movements and dhikr involved in this prayer provide physical and mental fitness, preparing one to take on the day with vigor. Dhuha prayer is considered a valuable form of time investment. By dedicating the morning to worship, one starts the day with blessings and gains spiritual benefits that can guide him throughout the day.

Performing the Dhuha Prayer regularly forms positive habits and discipline in daily life. Consistency in worship helps create a structured and organized lifestyle. Dhuha prayer teaches the importance of balance between spiritual and material matters. A person who engages in this act of worship tends to have a balanced perspective on life, understanding that success is not only material, but also spiritual. By encapsulating the spiritual, mental and physical aspects, Sholat Dhuha becomes an act of worship that brings various benefits to a Muslim's life, helping to create harmony in his or her journey.

Next is the Read and Write Quran (BTA) activity carried out in groups with one accompanying teacher. Activities carried out in the form of reading the Quran and writing the Qur'an. Reading the Quran is an act full of spirituality, where a Muslim experiences closeness to Allah through His verses. When reading the Quran, each letter is considered a form of worship, and the main goal is to understand the divine messages contained therein. This activity is done with full *khushu'* (solemnity) and *tadabbur* (contemplation) so that the mind is connected to the meanings contained in the qur'an.

Next is the Read and Write Al-Qur'an (BTA) activity which is carried out in groups. Each group consists of several students who are guided by one accompanying teacher. This method allows the teacher to give more detailed attention to each student, so that they can learn to read and write the Qur'an more effectively. This BTA activity not only focuses on the ability to read, but also to write Arabic letters correctly. With intensive mentoring, students can correct their mistakes and improve their skills gradually. This group system also creates a collaborative learning environment, where students can help and motivate each other.

In addition, BTA activities also instill a sense of responsibility and discipline in students. They learn to appreciate the time and effort required to master the reading and writing of the Qur'an. With the guidance of the mentor teacher and the support of their peers, students are expected to achieve a deeper understanding of the Qur'an as well as develop skills that will benefit their future lives. Memorizing the Quran, otherwise known as "*tahfidz*" (memorization), is the activity of memorizing and recording the Quranic text in the heart and mind. This process involves diligence, discipline, and consistency in repeating Quranic verses until they are well memorized. Writing the Quran can also refer to the activity of copying the Quranic text as part of an effort to preserve the sacred texts. So that students are accustomed to memorizing the verses of God.

Memorization activities in the morning habituation at SMP Muhammadiyah 6 Surakarta are designed to be fun and adjust the ability of children. Sometimes there are students who memorize quickly but there are also times when they are not eager to memorize. A companion teacher continues to encourage and motivate so that they can complete the minimum standard of memorization that has been determined. Of course, every day progresses and improves. Students who have memorized make other students also want to immediately memorize the next letter. The morning habituation activity at SMP Muhammadiyah 6 Surakarta stops at 09.00 WIB and will change to classroom learning with the specified subjects.

The memorization activities in the morning habituation at SMP Muhammadiyah 6 Surakarta are designed to be an enjoyable experience for students. This approach is taken to ensure that the memorization process does not become a burden, but rather an activity that is enjoyed by the students. Creative and interactive teaching methods are applied so that students are more motivated and interested in participating in memorization activities.

The memorization activity in the morning habit at SMP Muhammadiyah 6 Surakarta is designed to be a fun experience for the students. Creative and interactive teaching methods are applied to make the memorization process more

interesting and entertaining. This aims to make students more motivated and excited in participating in memorization activities, so that they can memorize more effectively. In addition, these memorization activities are tailored to the abilities of each student. Each student has a different pace and learning style, so the teacher tries to adjust the teaching method to suit individual needs. With this personalized approach, students do not feel pressured and can learn at a pace that is comfortable for them. This customization is expected to increase learning effectiveness and help students achieve better results.

This fun and adaptive approach not only helps students memorize better, but also fosters a sense of confidence and love for the Qur'an. Students become more eager to continue memorizing and understanding the contents of the Qur'an. With the right support from teachers, students can achieve optimal results in this memorization activity, which will bring long-term benefits to their spiritual and academic development. The design of this memorization activity is also tailored to the abilities of each student. Each student has a different pace and way of learning, so the teacher adjusts the teaching methods to suit individual needs. Thus, students do not feel pressured and can learn at a rhythm that is comfortable for them, which will ultimately increase the effectiveness of learning.

Morning habituation activities in the implementation of character education have a significant impact on student development. One of the positive impacts is that students can get used to a good routine, which helps them internalize positive habits and choose goodness in their daily lives. This consistent habituation helps students build a strong foundation for their future. In addition, this activity provides students with knowledge of good character values. These values include important aspects such as religiosity, which helps students understand and apply moral and ethical principles in their lives. By knowing and understanding these values, students become wiser in making decisions and acting with integrity.

Morning habituation also plays a role in building positive attitudes and behaviors in students. Through activities designed to instill character values, students learn how to be polite, honest and responsible. These attitudes are not only beneficial in the school environment but also in their overall social life. Furthermore, the positive impact of morning habituation includes improving students' discipline and independence. By following a structured daily routine, students learn to value their time and responsibilities. This discipline helps them become more organized and independent individuals, which will be useful in various aspects of their lives in the future. Overall, morning habituation activities in character education provide a range of significant benefits to students' development. Through good habituation, knowledge of character values and positive attitude building, students not only become better academically but also morally and socially. This makes them individuals who are better prepared to face challenges and contribute positively to society.

CONCLUSION

Morning habituation activities at SMP Muhammadiyah 6 Surakarta are formed by hide curriculum and foster good habits in the form of time discipline, the process of reading the Qur'an, dhikr, and dhuha prayers as well as improving

reading the Qur'an and prayer procedures and ablutions for students. Although the background of students is not all of those who can read the Qur'an, at SMP Muhammadiyah 6 Surakarta, they are still taught and trained to be able to read the Qur'an. It is like the saying "You can because you are used to it". This activity is very good and can be emulated by other schools that want to instill morals through morning habituation activities.

The researcher's findings mention that the hidden curriculum approach of morning habituation activities at SMP Muhammadiyah 6 Surakarta is evidence of its commitment to encourage holistic student development beyond academic excellence. The emphasis on time discipline, Qur'an recitation, dhikr, and dhuha prayer not only instills religious values, but also promotes self-discipline, awareness, and a sense of spiritual connection. The school's dedication to improving students' Qur'an reading ability and prayer and ablution procedures demonstrates its commitment to nurturing their spiritual literacy and preparing them for a life guided by Islamic principles. The success of SMP Muhammadiyah 6 Surakarta in teaching and training students to recite the Qur'an, regardless of their background, highlights the power of consistent practice and the school's unwavering commitment to the spiritual growth of its students. The school's morning habituation activities serve as an exemplary model for other schools looking to integrate character education and spiritual development into their daily routines.

Research on the implementation of moral learning through morning habituation activities at SMP Muhammadiyah 6 Surakarta has several limitations. First, the scope of this study is limited to one school only, which may limit the generalization of its findings to other educational environments. Secondly, this study used a qualitative approach, which relies heavily on self-reported data by the participants. While this method provides valuable insights into perceptions and experiences, it may be prone to bias and the social expectation effect. In addition, the duration of the study may not be sufficient to capture the long-term impact of morning habituation activities on students' moral development.

Further research needs to be conducted to strengthen the findings and expand the scope of research on the implementation of moral learning through morning habituation activities at SMP Muhammadiyah 6 Surakarta. This can be done by expanding the scope of research to other schools, using more diverse research methods, examining other related aspects, extending the duration of the research, developing more valid and reliable research instruments, implementing more structured and measurable interventions, and communicating research results to stakeholders. A more comprehensive follow-up research is expected to gain a better understanding of the effectiveness of this program and provide benefits for other schools in implementing similar programs.

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