

IMPLEMENTATION LEARNING OF AKIDAH AKHLAK THROUGH THE BURHANI APPROACH

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ABSTRACT

The research aims to describe the implementation of moral learning through the burhani approach at MI NU Sumber Agung. This research uses qualitative methods with a descriptive approach. The instruments used in this research include interviews and observations. From the results of this research can be realized that the implementation of moral learning through the burhani approach in MI NU Sumber Agung on the material obedient and obedient to parents sub material: first, obey the advice of parents by implementing small things like maintaining the cleanliness of the classroom environment. Second, to care for parents by carrying out small things like always being dear to the teacher as a substitute for both parents in the house and dear to his friends. Thirdly, manners and courtesy by carrying out small things like mutual respect to their teachers or fellow friends. Fourth, being honest by carrying out small things such as when the teacher gives a question to be done by the students, the teacher gives emphasis to the students, to be honest like not cheating his friend.

Keywords: Implementation, Akidah Akhlak, Burhani Approach

ABSTRAK

Penelitian ini bertujuan untuk mendeskripsikan implementasi pembelajaran akidah akhlak melalui pendekatan *burhani* di MI NU Sumber Agung. Penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif. Instrumen yang digunakan dalam penelitian ini meliputi wawancara dan observasi. Dari hasil penelitian ini dapat diketahui bahwa implementasi pembelajaran akidah akhlak melalui pendekatan *burhani* di MI NU Sumber Agung pada materi taat dan patuh terhadap orang tua sub materi: *pertama*, mematuhi nasehat orang tua dengan melaksanakan hal-hal kecil seperti menjaga kebersihan lingkungan kelas. *Kedua*, menyayangi kedua orang tua dengan melaksanakan hal kecil seperti untuk selalu sayang terhadap guru sebagai pengganti kedua orang tua di rumah serta sayang terhadap teman-temannya. *Ketiga*, berperilaku sopan dan santun dengan melaksanakan hal kecil seperti saling menghargai kepada guru atau sesama temannya. *Keempat*, bersikap jujur dengan melaksanakan hal kecil seperti ketika guru memberikan soal untuk dikerjakan oleh siswa, guru memberikan penekanan kepada siswa untuk bersikap jujur seperti tidak menyontek temannya.

Kata Kunci: Implementasi, Akidah Akhlak, Pendekatan *Burhani*

A. INTRODUCTION

Learning morals is a very important subject to be instilled in students because good morals can familiarize students to behave well. The cultivation of good morals can be started from childhood because it is very important for the development of children's morality. Islamic philosophers agree that it is very important in the formation of morality learning for students, so this is an important part to pay attention to. This is in accordance with the statement that the cultivation of noble character or character must begin in the home environment and school environment. The role of parents has a very important position to educate, guide, guide, and inculcate morals that must be carried out wisely so that students are accustomed to implementing good morals (Muhammad Faqihuz Zaman, 2018).

Moral-based learning is very basic learning and occupies a very important position. As in the journal, Dewi Prasari Suryati explained that the learning of moral akidah has a goal which is to create an inner attitude that is able to encourage someone spontaneously to give birth to all actions that are of good value (Dewi Prasari Suryawati, 2016). So, it can be concluded that values in moral learning are things that are believed and considered important in human beings and actions related to character, behavior, and human behavior. Moral development and habituation from childhood need to be instilled at the Madrasah Ibtidaiyah level because it will be used as the foundation for the next level of education.

The learning of moral akidah material which is implemented in this study uses a burhani approach, namely using commendable moral material, obeying, and obeying parents. The hope is that using this burhani approach, it is to familiarize students with good morals towards parents and teachers to form good morals. As in the journal, Faisal Kamal explained that in the learning process teachers need an approach in implementing moral akidah in a learning process (Kamal, 2017). In moral learning there are three domains that must be achieved including: first, the cognitive domain, which is to shape and achieve students' ways of thinking based on the knowledge they possess, the second is the affective domain, which is related to matters relating to a student's attitude, and the third is the psychomotor domain, namely physical activity that is carried out by students. related to student performance skills (Ismet Basuki Hariyanto, 2017).

Based on the discussion above, it can be concluded that moral learning aims to shape the child's personality in accordance with the teachings of Islamic values. Moral learning as a form of behavior needs to be implemented through the values of Islamic teachings, so that commendable moral are embedded for their survival with three domains, namely cognitive (knowledge), affective (attitude), psychomotor (skills) through the burhani approach. Based on the description above, it can be concluded that it is important to implement moral akidah learning through the burhani approach which aims to shape and equip students' character for survival in the future. So, in this paper, we will discuss the results of

research on the implementation of moral akidah learning through the burhani approach at MI NU Sumber Agung.

B. METHOD

The method used in this study is a qualitative method, with a descriptive qualitative approach. The descriptive qualitative approach is research that is used to describe and answer the problems of a phenomenon or event that is currently happening. The purpose of this is to explain systematically, factually, and accurately the facts and characteristics of the population (Arifi, 2012). While the results of the analysis of the descriptive qualitative approach are in the form of exposing a description of the situation under study in the form of a narrative description (Ibrahim, 2014).

The method used in this research is descriptive qualitative, where the researcher tries to describe the phenomena related to the implementation of moral akidah learning through the burhani approach at MI NU Sumber Agung. Meanwhile, the subjects in this study were teachers of morals and third-grade students of MI NU Sumber Agung. While the data collection techniques used in this study were interviews, observation, and documentation. The interview is a technique of collecting information data which is done by using question and answer between interviewer and resource person. The nature of the interviews conducted in this study is direct interviews. Because this interview was conducted directly with the teacher of the moral akidah subject.

Observation is the observation and recording of phenomena that occur in the object of research. Observations carried out in this study were using direct observation because the researchers directly observed and recorded events based on the observed objects, namely those related to the implementation of moral akidah learning through the burhani approach at MI NU Sumber Agung.

Analysis of the data used in this study, namely: a) data collection (data collection) is an activity carried out during observation, interviews, and documentation b) data reduction (data reduction) is the process of selecting data carried out by researchers and making a summary of the data taken which relates to the implementation of moral akidah learning through the burhani approach at MI NU Sumber Agung. c) data display (data display) is presenting information in an orderly manner outlining the implementation of moral akidah learning through the burhani approach at MI NU Sumber Agung. d) drawing conclusions in this study, namely a brief, concise, and clear narrative description related to the object of implementing moral akidah learning through the burhani approach at MI NU Sumber Agung.

C. RESULT AND DISCUSSION

Based on the results of observations, interviews, and documentation at MI NU Sumber Agung, data has been obtained with the theme raised in this study, namely the implementation of moral akidah learning through a burhani approach at MI NU Sumber Agung. The implementation of moral akidah learning at Madrasah

Ibtidaiyah is to equip students to be able to realize Indonesian people who have noble character and avoid despicable morals in everyday life, both in individual and social life so that the manifestation of the teachings and values of the Islamic faith (Sentosa, 2011).

The implementation of learning akidah morals material is commendable, obedient, and obedient to parents through the burhani approach at MI NU Sumber Agung. Based on the results of the interview with the teacher of the moral akidah subject, he explained that:

“The implementation of moral akidah learning is important to be carried out based on the values of Islamic teachings based on the Qur'an and Hadith. This of course aims to shape the character of students well. For example, the material being studied at this time is being obedient and obedient to parents. So, a teacher must teach how we behave towards older people both at home and at school. An example of the implementation of moral akidah learning through the burhani approach by imitating the good morals exemplified by the Prophet Muhammad. In addition, a teacher must be able to make plans for implementing moral akidah learning through the burhani approach, Ms.” (Supriono, 2022)

From the results of the interview, he explained the importance of implementing moral akidah learning through the burhani approach because this learning can be motivated by the existence of a human way of applying good and correct morals in accordance with Islamic teachings. In addition, in the implementation of moral

akidah learning, a teacher is required to be able to make a learning implementation plan (RPP) using burhani. Is an example of a learning implementation plan below:

b. Guru memberikan penjelasan kepada siswa tentang contoh-contoh taat dan patuh kepada kedua orang tua. Kegiatan ini dapat dilakukan dengan menggunakan alat bantu peraga atau gambar yang relevan. (Burhani)



Figure 1. Example of lesson plans using the burhani approach

The lesson plan above is a lesson plan using a burhani approach taught by a moral akidah teacher using learning media in the form of examples of images of obedience and obedience to parents using simple media. The existence of images as learning media is an example that can be imitated by students in their daily lives both in the family, school, and community environment. In addition, teachers also use demonstration learning methods which are carried out directly during the learning process. It aims to provide a basic example that can be applied in student life.

Learning morals is learning that includes how a person can behave properly. It can be seen that the word morality comes from Arabic, namely akhlaaqa, the plural form of the word khalaqa which means 'temper' which is shaped through a certain belief or teaching. Such temperament is often also referred to as 'character' or character. Meanwhile, in terms of morality, it means the science that determines between

the boundaries between good and bad, between the best and the despicable about human actions physically and spiritually (Qiftiyah, 2020; Sanusi, 2012).

In the Qur'an the meaning of such temperament can be understood from the 4th verse of Al-Qolam as follows:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ٤

Meaning: "And verily you are of great character."

Praiseworthy morals are also called *akhlakul kharimah* or morals *mahmudah*, meaning all kinds of behavior or good deeds that appear in everyday life. While bad morals are also called *mazmumah* morals, namely all kinds of bad/despicable behavior or actions that appear in everyday life (Ilyas, 2007).

The virtue of commendable morals is mentioned in many hadiths. Among them is the hadith narrated by Abu Dharr from the Prophet Muhammad:

Meaning: "O Abu Dharr! 'Shall I show you two things which are very light on the back, but very heavy on the scales (on the Day of Resurrection)?' Abu Dharr replied, 'Of course, O Messenger of Allah'. He continued, 'You should practice commendable morals and be silent a lot. By Allah, whose hand is in His grip, no other creature can preen with these two things.'" (H.R. al-Baihaqi)

Various kinds of commendable morals, Muslim experts generally refer to the

provisions of the Qur'an and Al-Hadith. This is of course in line with the concept of good and bad in the view of Islam as has been described. Muhammad bin Abdillah As-Sahim, for example, said that among the commendable morals are getting along well and doing good to others, being fair, humble, honest, generous, trusting, sincere, grateful, patient, and afraid of Allah SWT (Rosihon Anwar, 2010).

Based on the above understanding, it can be concluded that commendable morals are good behavior or deeds that appear in everyday life which is used as a measuring tool that someone has done good based on the values of Islamic teachings.

The implementation of learning *akidah*, morals, obedient and obedient to parents through the *burhani* approach can be specified through several examples of activities, namely:

1. Follow parental advice

The implementation of moral *akidah* learning using the *burhani* approach can be implemented using obedient and obedient learning materials to parents. One of the sub-materials of being obedient and obedient to parents is obeying parental advice. Obeying the advice of parents is an obligation for every child. As can be seen in the letter *al-Isra'* explains:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا
إِذَا يَبْتَغْنَ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ
لَهُمَا قَوْلٌ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ٢٣﴾

Meaning: "And your Lord has commanded that you do not worship other than Him and do good to your

parents as well as possible. If one of them or both of them reach old age in your care, then don't ever say to them the word "ah" and don't yell at them and say to them a noble word."

Based on the verse above, it can be understood that every child must do good to their parents, besides that every child is also obliged to obey their parents' orders at all times. This is motivated because parents have raised and cared for their children. The above certainly provides awareness for every teacher to use a learning approach in every learning process. This is in accordance with the results of research conducted by Khoirul Azhar explaining that a teacher must be able to understand the individual needs of each child (Khoirul & Sa'idah, 2017). Based on the results of the observations of the teachers of the moral akidah subject at MI NU Sumber Agung, they have carried out the learning process using the burhani approach.

The burhani approach is implemented by the teacher during the learning process of being obedient and obedient to parents with sub materials obeying parents' orders by being implemented directly in the classroom between teachers and students such as maintaining the cleanliness of the classroom environment. This can be done in real by the teacher because a teacher is the second parent in the school. In addition, the teacher also gives appreciation to students who have performed behaviors that show obedience to their parents' orders. Because in essence, the burhani approach is an approach that is done unconsciously by someone. The Burhani approach with sub-materials of obeying

parents' advice aims to familiarize and make each student aware of the importance of being obedient and obedient to their parents. It is proven that by using the burhani approach in the subject of sub-material akidah, morality, obedience, and obedience to parents, it is actually practiced in life. This is in accordance with the results of research conducted by Nadlir that the burhani approach can increase students' higher thinking levels through contextual learning materials in fiqh subjects (Nadlir & Alfiyah, 2019).

2. Love both parents

The second is the implementation of moral akidah learning using the burhani approach with the sub material of loving both parents. As explained in surah al-Isra':

وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ
أَرْحَمُهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا ٢٤

Meaning: "And humble yourselves towards them both with love and say: "O my Lord, have mercy on them both, as they both taught me when I was little."

The verse above explains that every child must have a soul of love for his parents. Because both parents are someone who is very instrumental in the life of a child. This attitude of affection must of course be instilled in a student at home to his parents. In addition, a teacher must also of course implement an attitude of mutual love in the school environment. Based on the results of learning observations at MI NU Sumber Agung, a learning process has been carried out using a burhani approach to the sub material of loving both parents. This

is implemented directly by students through small examples, for example, to always love the teacher as a substitute for both parents at home and love their friends. Learning by using the burhani approach will certainly have an influence on students to be able to love each other to parents in the home environment. So that the learning provided by the moral akidah teacher will be more useful in the lives of students. This is in accordance with the research that states that doing good to parents is not only when they are still alive. However, when a parent has died a child must do good to him such as praying and asking for forgiveness (I'anah, 2017).

3. Be polite and courteous

Behaving politely is an obligation for a child to his parents. Polite and polite behavior towards parents has been explained in QS. Al-Furqan verse 63 reads:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا
وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ٦٣

Meaning: *"And the servants of the Most Merciful God (are) those who walk on the earth humbly and when ignorant people greet them, they say the words (containing) salvation."*

The verse above explains that politeness towards parents has a very high position which is emphasized by Islam. Politeness will create harmonious relations among Muslims. Every child must behave politely towards anyone, especially to older people. When children are in the home environment, they cannot be separated from their parents, so politeness is mandatory to be

implemented in their lives. Likewise, when in a school environment, a teacher must teach manners. Based on the results of observations at MI NU Sumber Agung in the subject of akidah morals, teachers have implemented a burhani approach to the sub-material of being polite and courteous. This can be seen during the learning process, students have implemented mutual respect for the teacher or fellow friends. In addition, the moral akidah teacher instructs students to respect and respect other teachers. The implementation of polite behavior that has been formed in the school environment can be practiced by students when they are in the family and community environment.

4. Be honest with your parents

It is described in a hadith from Abdullah bin Mas'ud R.A. As follows:

عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ : عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ
وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ

Meaning: Narrated from 'Abdullah bin Mas'ud R.A., Rasulullah SAW. said, "Be honest, because honesty will lead you to the truth, and the truth will lead you to heaven..."

Based on the hadith above, it has been explained that honesty is the most important and basic attitude that must be carried out by everyone. Because an honest attitude will lead someone to the right path. when everyone is honest then truth will be found. Of course, this is something that must be applied in life. Based on observations on the subject of moral akidah at MI NU Sumber Agung, an honest attitude has been instilled

in the school environment. A small example, firstly, when a student borrows a book or pen belonging to a friend, it is mandatory to return it. Second, when the teacher gives questions for students to work on, the teacher emphasizes students to be honest, such as not cheating on their friends. This is the implementation of an honest attitude when at school using the burhani approach. In addition to students applying it in the school environment, this is of course mandatory to be applied in the home environment, especially to parents. Likewise, when in the community, students must also apply it.

D. CONCLUSION

Moral-based learning is very basic learning and occupies a very important position. Moral learning aims to form good personalities and morals. Moral akidah learning is something that is believed and considered important in human beings and actions related to human character, behavior, and behavior. The burhani approach is a solution that aims to shape and equip students' character and provide benefits in learning for the sake of survival in the future.

The burhani approach implemented by the akidah moral teacher through the burhani approach at MI NU Sumber Agung on the subject of being obedient and obedient to parents sub-materials: first, obeying parents' advice by doing small things such as keeping the classroom environment clean. Second, love both parents by doing small things such as always loving the teacher as a substitute for both parents at home and loving their friends. Third, behave politely

and courteously by doing small things such as mutual respect for teachers or fellow friends. Fourth, being honest by doing small things such as when the teacher gives questions for students to work on, the teacher emphasizes students to be honest, such as not cheating on their friends.

So a teacher in implementing learning can use the burhani approach. This approach can not only be done in learning morals, but also in other learning. Teachers should also implement the burhani approach in every lesson so that students can apply it directly.

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