

# **Implementation Of Akhlakul Karimah Values Through Al-qur'an Reading Activities At Nanda Al-manaf Primary School Sunggal District**

**Hernawan Syahputra Lubis, Ahmad Rizki**

Universitas Pembangunan Panca Budi

(email: [hernawansyahputra@dosen.pancabudi.ac.id](mailto:hernawansyahputra@dosen.pancabudi.ac.id))

## **Abstract**

This research aims to find out how the Akhlakul Karimah Values are implemented through Al-Qur'an Reading Activities at Nanda Al-Manaf Elementary School, Sunggal District. This research aims to determine the objective condition of students' morals through Al-Qur'an reading activities at Nanda Al-Manaf Elementary School, Sunggal District, to find out the form of akhlakul karimah applied at Nanda Al-Manaf Elementary School, Sunggal District, and to find out the supporting factors and obstacles in implementing akhlakul karimah values at Nanda Al-Manaf Elementary School, Sunggal District. The type of research carried out was qualitative descriptive research. Data was collected through observation, interviews, documentation. The data obtained was then analyzed descriptively. The results of this research show that the objective condition of students' morals through Al-Qur'an reading activities at Nanda Al-Manaf Elementary School, Sunggal District is that they are implemented in akhlakul karimah values, namely religious values, honesty, discipline, independence, fond of reading, caring for the environment, respect, responsibility and love for the Koran. The forms of akhlakul karimah implemented at SD Nanda Al-Manaf, Sunggal District, are reading short verses, reading prayers before and after lessons, tadarruz, and throwing rubbish in its place. Meanwhile, the supporting and inhibiting factors are supporting factors, namely the example of school principals and teachers, the availability of facilities and infrastructure, the existence of cooperation between teachers and students. The inhibiting factor is that not all schools can set an example, and administration still needs to be improved.

## **Keywords:**

Implementation; Akhlakul Karimah Values; Al-Qur'an Reading Activities

## **Introduction**

In the contemporary educational landscape of Indonesia, the integration of religious values into the curriculum is not only encouraged but essential for the holistic development of students. One such critical aspect of this integration is the inculcation of Akhlakul Karimah,



Lisensi

Lisensi Internasional Creative Commons Attribution-ShareAlike 4.0.

or noble character, which is deeply embedded in Islamic teachings. At Nanda Al-Manaf Primary School, located in the Sunggal District, the implementation of these values is thoughtfully woven into various school activities, with a particular emphasis on Al-Qur'an reading sessions.

The reading of the Al-Qur'an is not merely a routine exercise at Nanda Al-Manaf Primary School; it is a profound educational tool that shapes the moral and ethical fabric of young learners. The school's approach to Al-Qur'an reading is designed to foster a deep understanding of Islamic teachings and their practical application in daily life. By focusing on the values of Akhlacul Karimah, the school aims to cultivate a generation of students who embody qualities such as honesty, compassion, respect, and responsibility.

This study aims to explore how the values of Akhlacul Karimah are effectively imparted to students through their engagement with the Al-Qur'an. The research delves into the methodologies and pedagogical strategies employed by the educators at Nanda Al-Manaf Primary School to integrate these values into the reading activities. It also examines the outcomes of these activities in terms of students' character development and ethical behavior.

The significance of this study lies in its potential to demonstrate how religious education can be seamlessly integrated into the daily lives of students, fostering a generation that embodies integrity, compassion, and respect. By providing a detailed examination of the practices at Nanda Al-Manaf Primary School, this research underscores the importance of religious education in nurturing well-rounded individuals who are not only academically proficient but also morally upright.

In addition to exploring the practical aspects of implementing Akhlacul Karimah values through Al-Qur'an reading activities, this study also aims to highlight the broader implications for educational policy and practice in Indonesia. It seeks to provide insights into how similar approaches can be adopted by other schools to promote the holistic development of students. By doing so, the study contributes to the ongoing discourse on the role of religious education in shaping the character and values of young learners in a multicultural and multi-religious society.

Ultimately, this research aspires to serve as a model for educators and policymakers who are committed to fostering moral and ethical excellence in students. Through the lens of Nanda Al-Manaf Primary School's experience, the study illuminates the transformative potential of integrating religious values into educational practices, thereby contributing to the development of a more compassionate, respectful, and morally grounded society.

## **Literature Review**

### **Akhlakul Karimah**

Akhlakul Karimah, which can be interpreted as noble character or behavior, is the core of Islamic teachings which covers various aspects of life. In an Islamic



perspective, Akhlakul Karimah includes values such as honesty, justice, patience, compassion and responsibility. This concept is not only related to human relationships with Allah (hablun minallah) but also with fellow humans (hablun minannas).

According to Al-Ghazali (2014), Akhlakul Karimah is a reflection of a person's faith and is a reflection of a deep understanding of Islamic teachings. The implementation of Akhlakul Karimah in education aims to form individuals who are not only intellectually intelligent, but also have high moral integrity.

## **Al-Quran**

The Koran is the holy book of Muslims which functions as a guide to life for mankind. The Qur'an not only contains theological and religious teachings, but also provides instructions regarding morals and ethics in everyday life. The Qur'an emphasizes the importance of having good morals and makes it an integral part of perfect faith.

In the educational context, reading the Al-Qur'an is expected not only as a ritualistic activity but as a means for internalizing the noble values contained in it. In accordance with the opinion of As-Suyuti (2010), learning the Koran must be able to explore existing moral values and apply them in real life.

The integration of Akhlakul Karimah values through reading the Al-Qur'an in elementary schools is a strategic pedagogical approach. According to research conducted by Hamid (2016), learning methods that combine the activity of reading the Koran with an emphasis on Islamic ethical values are able to increase students' understanding of the importance of morals in their lives.

Regular and structured reading of the Qur'an can help students to internalize Akhlakul Karimah values more effectively. For example, through tafsir and tadarus, students are invited to understand the meaning of the verses they read and how they apply in everyday life. This is in line with the views of Al-Attas (2011) who emphasizes the importance of value-based education to shape students' character.

## **Methods**

### **Approaches and Methods Used**

This research uses qualitative field research. Qualitative research method is a research method that is based on the nature of postpositivism, used to research the conditions of natural objects, (as opposed to experiments) where the researcher is the key instrument, sampling of data sources is carried out purposively and snowballing, the collection technique is triangulation (combination). ), data analysis is inductive/qualitative, and qualitative research results emphasize meaning rather than generalizations.



This method is used to describe the implementation of Akhlakul Karimah values through Al-Qur'an reading activities at Nanda Al-Manaf Elementary School, Sunggal District.

### **Place and time of research**

This research was carried out in class V of elementary school in the first semester of the 2021/2022 academic year at Nanda Al-Manaf Elementary School, Sunggal Deli Serdang District, North Sumatra on September 15 2021 – December 15 2021.

### **Data source**

Research subjects are a source for obtaining research information. Determining the subject is also often called determining the data source. In qualitative research, the term research subject is called an informant, namely a person who provides information about data related to research. In this study the research subjects were:

1. Tahfidz Al-Qur'an teachers and PAI teachers, as the main subjects in this research to obtain accurate information.
2. Students, the information that researchers obtain from students is very supportive in the process of obtaining data related to the results of moral values in Al-Qur'an reading activities, because students interact directly with teachers so the information can be assumed to be valid.

### **Data Collection Procedures**

The data collection procedure is the main important step in research because it aims to obtain data. Qualitative research uses data collection procedures by means of observation, interviews and documentation.

The three data collection procedures are:

#### **Observation**

Conduct direct observations of matters related to the research object. The observation method is used to find out the general picture of the school, including the location and geography of the school, infrastructure, as well as obtaining data about the process of reading the Al-Qur'an in instilling moral values.

#### **Interview**

Hold direct questions and answers to research sources to obtain data. The purpose of interviews in this research is to complement the information that has been obtained through observations made by researchers.

#### **Documentation**



Documentation is a method used to obtain data that is used to find out things or variables such as notes, transcripts, books, agendas and others. This method is used to collect documentary data, for example data about the number of students, teachers and employees, organizational structure, facilities and infrastructure, location and geography, as well as other documentation that can be used to complete the data. Teknik Analisis Data

Data analysis is the process of organizing data into patterns, categories, and basic units. Suprayogo, as cited by Tanzeh, defines data analysis as a series of activities including examination, categorization, systematization, interpretation, and verification of data to give a phenomenon social, academic, and scientific value.

In this research, data analysis is conducted before, during, and after fieldwork. The process is continuous until data saturation is achieved.

Not all collected data needs to be presented in the research report. Data presentation aims to show the reality based on the research focus and theme. Only relevant data to the theme should be presented. The main activities in data analysis are data reduction, data display, and conclusion drawing/verification.

### **Data Reduction**

Data collected from the field can be extensive. Data reduction involves summarizing, selecting essential points, focusing on key aspects, and identifying themes and patterns. This process makes the data clearer and helps in subsequent data collection and retrieval.

### **Data Display**

Data display organizes the reduced data into a coherent narrative, allowing for conclusions and actions to be drawn. This organized data is described in a meaningful way, often in narrative form, to aid understanding and planning for further work.

### **Conclusion Drawing and Verification**

This involves interpreting and evaluating the data to draw conclusions. It also includes verifying the validity of these conclusions and the relevance of meanings derived from the data, particularly concerning the implementation of Akhlakul Karimah values through Al-Qur'an reading activities.

## **Results**

### **General Findings**

The research conducted at Nanda Al-Manaf Private Primary School, Paya Bakung, reveals several key findings, structured into three sections: general findings, specific findings, and discussion. The study begins by providing a profile of the school, which was established by Yayasan Nanda Al-Manaf to support national



education efforts and accommodate students transitioning from kindergarten who could not enter public primary schools due to quota limitations.

### **School Profile**

Name: Nanda Al-Manaf Private Primary School

Address: Jl. Paya Bakung, Mulio Rejo Dusung 19, Sunggal District, Deli Serdang Regency, North Sumatra

Foundation Year: 2014

Operational Year: 2017

Accreditation: B (Good)

Email: nandaalmanaf07@gmail.com

Mission and Vision:

The school aims to develop students who are faithful, knowledgeable, and possess noble character and skills for independent living and further education. It emphasizes a curriculum that integrates IT and Tahfidz Al-Qur'an, fostering a generation of Qur'anic learners.

### **Specific Findings**

Implementation of Noble Character Values through Al-Qur'an Reading Activities:

The study focuses on how noble character values (Akhlakul Karimah) are implemented through Al-Qur'an reading activities. It identifies several core values:

### **Religious Values**

- Performing Dhuha prayer together before class.
- Reciting and memorizing Al-Qur'an related to the day's lessons.
- Performing Dhuhur prayer followed by a brief sermon (KULTUM) by students.
- Concluding lessons with collective prayers.

### **Honesty**

- The school has a "trust canteen" where students self-serve and pay into a collection box without supervision, fostering honesty.
- During exams, students are encouraged to complete their work independently without supervision, reinforcing the idea that Allah observes all actions.

### **Discipline**

- Structured prayer times and classroom activities promote a disciplined environment.
- Hard Work and Independence:
- The curriculum and extracurricular activities are designed to cultivate these values, preparing students to face challenges independently.





## **Appreciation**

The school rewards students' achievements, both academic and extracurricular, to instill a sense of appreciation for hard work and success.

## **Discussion**

The research highlights the significant role of religious activities in instilling noble character values. The structured approach to incorporating Al-Qur'an reading into daily routines effectively enhances students' moral development. Teachers and administrative staff play a crucial role in modeling these values, ensuring that the implementation is consistent and impactful.

In summary, Nanda Al-Manaf Private Primary School's integration of Al-Qur'an reading activities with character education provides a comprehensive approach to developing well-rounded individuals who excel both academically and morally. This model can serve as an example for other educational institutions aiming to incorporate religious values into their curriculum.

The research result and discussion section contain results of the research findings and their ensuing discussions. The findings acquired from the results of the conducted research should be written with the supplementary support of adequate data. The research results and findings should be able to resolve or provide explanations to the question stated in the introduction and also contains with the author's analysis of the findings by connecting the empirical data with the theory used.

## **Conclusion**

The objective condition of students' morals through Al-Qur'an reading activities at Nanda Al-Manaf Primary School in Sunggal District is reflected in the implementation of Akhlakul Karimah values, such as religious values, honesty, tolerance (tasamuh), discipline, hard work, democracy, patriotism, appreciation, love for reading, environmental care, and responsibility. Specific forms of Akhlakul Karimah implemented at Nanda Al-Manaf Primary School include reading short verses before entering the class, conducting Tadarrus sessions before starting lessons, reciting prayers before and after lessons, and disposing of trash properly. These practices show that the implementation of Akhlakul Karimah values is well integrated into the daily life of the school.

The supporting and hindering factors in implementing Akhlakul Karimah values among students at Nanda Al-Manaf Primary School in Sunggal District include:

Supporting Factors: The exemplary behavior of the principal and teachers, availability of facilities and infrastructure, and cooperation between teachers and students.



Hindering Factors: Not all school personnel can set an example, insufficient class hours for Islamic Religious Education, and administrative aspects that still need improvement

## References

- Adisusilo, Sutarjo. Pendidikan Nilai Dalam Ilmu-Ilmu Sosial-Humaniora. Yogyakarta: Kanisius. 2004.
- Ahmadi dan Noor Salimi, Abu. Dasar-Dasar Pendidikan Agama Islam. Jakarta: Bumi Aksara. 2008.
- al-Ghazali. Ihya' Ulumuddin juz III. Semarang: Usaha Keluarga. 2001.
- An-Nahlawi, Abdurrahman. Prinsip-Prinsip dan Metode Pendidikan Islam. Bandung: Dipenogoro. 1989.
- Anshori. Ulumul Quran. Jakarta: Rajawali Press. 2013.
- AR, Zainuddin. Pengantar Ilmu Akhlak. Cet., I. Jakarta: PT. Raja Grafindo Persada. 2004.
- Arifin. Filsafat Pendidikan Islam. Jakarta: Bumi Aksara. 1991.
- \_\_\_\_\_. Ilmu Pendidikan Islam. Cet. IV. Jakarta: Bumi Aksara. 1996.
- Bloomfield, Leonardo. Language. Jakarta: Gramedia Pustaka Utama. 1995.
- Cahyani, Isah. Pembelajaran Bahasa Indonesia, Cet. I. Jakarta: Direktorat Jenderal Pendidikan Islam Departemen Agama Republik Indonesia. 2009.
- Daud Ali, Mohammad. Pendidikan Agama Islam. Jakarta: Raja Grafindo. 1998.
- Departemen Pendidikan dan Kebudayaan. Kamus Besar Bahasa Indonesia. Jakarta: Balai Pustaka. 2003.
- Gazalba, Sidi. Sistematisasi Filsafat. Jakarta: Bulan Bintang. 1978.
- Hasbullah. Dasar-Dasar Ilmu Pendidikan. Jakarta: Raja Grafindo Persada. 2005.
- Kementerian Agama RI. Al-Qur'an dan Terjemahnya. Jakarta: Syaamil Cipta Media. 2005.
- \_\_\_\_\_. Al-Qur'an dan Terjemahnya. Jakarta: Syaamil Cipta Media. 2005.
- Khalil Al-Qattan, Manna. Studi Ilmu-Ilmu Qur'an. Bogor: Pustaka Litera Antar Nusa. 2015.





- Mappanganro. Implementasi Pendidikan Islam Di Sekolah. Cet. I. Ujung Pandang: Yayasan Ahkam. 1996.
- Minarti, Sri. Ilmu Pendidikan Islam. Jakarta : Amzah. 2016.
- Muhaimin. Pengantar Kurikulum PAI. Jakarta: Raja Grafindo Persada. 2009.
- Muhammad 'Athyya al-Abrasiy. Dasar-Dasar Pokok Pendidikan Islam, Terj. Djohar Bustani, Aghani dan Johar Bahri. Jakarta: Bulan Bintang. 1970.
- Nasution, Harun. Ensiklopedia Islam Indonesia. Cet. I. Jakarta: Djambatan. 1992.
- Nata, Abudin. Akhlak Tasawuf, Cet. III. Jakarta: Raja Grafindo Persada. 2000.
- Novianty Djafri. Implementasi KTPS dan Peranannya Terhadap Peningkatan Mutu Pendidikan Agama Islam di SMA 1 Gorontalo. 2009.
- PP No. 55 Tahun 2007 Tentang Pendidikan Agama dan Pendidikan Keagamaan
- Quraish Shihab, Muhammad. Wawasan Al-qur'an. Bandung: Mizan. 1996.
- Rahmat dan Ali Ahmad Zein, Jalaluddin. Kamus Ilmu Jiwa dan Pendidikan Islam. Surabaya: Putra al- Ma'rif. 1994.
- Republik Indonesia. Undang- Undang RI No. 20 Tahun 2003 Tentang Sistem Pendidikan Nasional. Cet. IV. Jakarta: Sinar Grafika. 2007.
- Sidny, Irfan. Kamus Arab Indonesia. Jakarta: Rajawali. 1998.
- Sugiono. Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, dan R&D. Bandung: Alfabeta. 2017.
- Tanzeh, Ahmad. Metodologi Penelitian Praktis. Yogyakarta: Teras. 2011.
- Thoha. Chabib Kapita Selektta Pendidikan Islam. Yogyakarta: Pustaka Pelajar. 1996.
- Ya'kub, Hamzah. Etika Islam. Bandung: Dipenogoro. 1993.
- Zein Yusuf. Muhammad. Ahklak Tasawuf. Semarang: Al Husna. 1993.
- Zuhairini. dkk, Filsafat Pendidikan Islam, Cet. I. Jakarta: Bumi Aksara. 1995.

