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Students' Practices in Internalizing the Values of KH Ahmad Dahlan's Moral Education on Junior High Schools

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| Article Information | Abstract |
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| Received: 30 January 2025 | <i>Problems of negative adolescent behaviour, such as violence and delinquency are influenced by internal and external factors. Moral education is considered important in overcoming this problem, but in Indonesia, it tends to be less effective because it focuses more on cognitive aspects than affective ones. KH Ahmad Dahlan's concept of moral education values that emphasise aqidah, sharia, and morals is relevant to overcome this problem. This study aims to describe the practice of the value of moral education of KH Ahmad Dahlan at SMP Muhammadiyah 5 Surakarta examine its impact, and provide solutions to the problem of adolescent morality. This study uses a qualitative method with a phenomenological approach to understanding the phenomenon of student behaviour. Data were collected through semi-structured interviews, passive participation observations, and secondary data. The data analysis used the Miles and Huberman interactive analysis method, which tested its validity through source and time triangulation. The results of this study reveal that KH Ahmad Dahlan's moral education teaches the use of reason based on monotheism to produce good behaviour, with a focus on morality towards Allah, himself, family, society, and the state. Its implementation is through programs such as congregational prayers, counselling, parenting seminars, social services, and flag ceremonies. The impact can be seen in students who are more disciplined, independent, caring, and respectful of the country. KH Ahmad Dahlan's moral education, when applied in schools, is able to suppress the problem of juvenile delinquency, and this method will be effective if accompanied by continuous implementation and supervision.</i> |
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Masalah perilaku negatif remaja, seperti kekerasan dan kenakalan dipengaruhi oleh faktor internal dan eksternal. Pendidikan akhlak dianggap penting untuk mengatasi masalah ini, namun di Indonesia cenderung kurang efektif

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karena lebih fokus pada aspek kognitif dari pada afektif. Konsep nilai pendidikan akhlak KH Ahmad Dahlan yang menekankan aqidah, syariah, dan akhlak, relevan untuk mengatasi masalah ini. Penelitian ini bertujuan untuk mendeskripsikan praktik nilai pendidikan akhlak KH Ahmad Dahlan di SMP Muhammadiyah 5 Surakarta, mengkaji dampaknya, dan memberikan solusi terhadap permasalahan akhlak remaja. Penelitian ini menggunakan metode kualitatif dengan pendekatan fenomenologi untuk memahami fenomena perilaku siswa. Data dikumpulkan melalui wawancara semi terstruktur, observasi partisipasi pasif, dan data sekunder. Analisis data menggunakan metode analisis interaktif Miles dan Huberman, yang uji keabsahannya melalui triangulasi sumber dan waktu. Hasil penelitian ini mengungkapkan bahwa pendidikan akhlak KH Ahmad Dahlan mengajarkan penggunaan akal yang didasari tauhid untuk menghasilkan perilaku baik, dengan fokus pada akhlak terhadap Allah, diri sendiri, keluarga, masyarakat, dan negara. Implementasinya melalui program seperti sholat berjamaah, konseling, seminar *parenting*, bakti sosial, dan upacara bendera. Dampaknya terlihat pada siswa yang lebih disiplin, mandiri, peduli, dan menghormati negara. Pendidikan akhlak KH Ahmad Dahlan yang diterapkan di sekolah mampu menekan masalah kenakalan remaja di sekolah, metode ini akan efektif apabila disertai dengan pelaksanaan dan pengawasan yang berkesinambungan.

I. INTRODUCTION

Students are one of the main components of learning because students are human learners who are given learning at school. There are various aspects in students, one of which is behaviour. Behaviour is an action that a person takes because of something. Behaviour generally occurs according to the will of the perpetrator's heart, but behaviour can also arise due to external impulses (Syarif, 2021). If it is related to the author's target students, namely adolescents, adolescent behaviour, nowadays there needs to be special attention. Currently, there are many cases of violence or inappropriate behaviour committed by teenagers. Adolescence is a time when the transition between childhood and adulthood is (Rais, 2022). At this time, it is considered quite vulnerable because, during this period, there are many physical and psychological changes in adolescents. Teenagers have not been able to internalise their morals properly. The influence of peers on teenagers is very strong and great, it is no wonder teenagers prefer to hang out with their friends rather than with their families. The behaviour, morality, and attitude of today's teenagers are increasingly concerning. One example of the case as reported by

Widodo (2023), there are many cases of brawls between groups using sharp weapons carried out by teenagers. No wonder the teenagers involved in the brawl injured their opponents between their groups using the sharp weapons they carried. Another example is that on Monday, July 31, 2023, there was a stabbing case at SMAN 7 Banjarmasin, which his classmates carried out because he was bullied.

Furthermore, on Monday, September 25, 2023, there was a case of stabbing a *Madrasah Aliyah* (Islamic Senior High School) teacher in Pilangwetan, Demak. The robbery was carried out by madrasa students who were hurt because they could not take the exam (Saifudin, 2023). As reported by Sholihin (2024) on Sunday, January 7, 2024 the police secured 17 teenagers in Bogor when they were about to fight. Some of the cases show that the morality or behaviour of adolescents today is a concern, especially in the world of education. Basically, adolescent behaviour arises as a result of the developmental process experienced by the adolescent (Purnama & Raharjo, 2018).

Today's teenagers live in the sophistication of technology. This condition is one of the triggers for the untruthfulness of adolescents' behaviour today. Decisive action is needed to foster religious understanding in children to overcome children's moral deterioration due to technological advances (Zulkarnain & Syawaluddin, 2023). Not only environmental factors or conditions but also the characteristics of adolescents. Emotions that exist in adolescents, such as storms and stress experienced, as well as the condition of adolescents who are in search of self-identity. Teenagers tend to often be carried away by the current, meaning that adolescents cannot filter themselves and tend to just follow along because of the influence and priority of their peers (Prajayanti & Maslikah, 2021). Cases of adolescent brawls are often triggered by the desire to show existence and seek self-identity by following trends without considering the impact; this happens because many teenagers only follow in for fun and style; this phenomenon has a psychological impact on adolescents (Riyanto et al., 2024). In addition, the understanding of Islam in the family is often lacking, with limited knowledge of both the relationship with Allah and fellow human beings (Partono, 2020).

Today's adolescent behaviour, when connected with learning materials, what most intersects with adolescent behaviour is moral education. Moral education is the fertilisation and development of good behavioural values for students (Mubin, 2020). The growth of good behaviour values in moral education has the goal of educating students to have good behaviour for society. Moral education for students, especially teenagers in Indonesia, is the main problem because the moral education that runs does not produce human beings who have good behavioural values, as evidenced by many cases of violence that ensnare teenagers in exposure to the above cases (Mubin, 2020). Morals manifest faith in righteous behaviour or deeds (Rohmad et al., 2022). The study of moral values remains relevant throughout time because of its continuous significance and enduring interest. Teenagers do not truly interpret moral education that runs in schools. In addition, the factual reality is that educational institutions in Indonesia are still oriented towards cognitive intelligence rather than affective (Farida & Makbul, 2023). This is an imbalance between knowledge and attitude, so the formation of morals seems to be something that is not integrated with the transformation of knowledge, even though morals also affect knowledge because this aspect is not only knowledge but also directly proportional to attitudes and skills (Darwis, 2016).

The role of secondary schools is very important in dealing with adolescent behavioural problems, including at SMP Muhammadiyah 5 Surakarta which seeks to address student behavioural problems through designed programs. Limited parental understanding of religion can influence the formation of adolescent behaviour that should start from within the family (Partono, 2020). At SMP Muhammadiyah 5 Surakarta, several students exhibit rude behaviour, both towards friends and teachers. During the initial interview activities, guidance and counselling teachers and Islamic Religious Education teachers revealed that the problems faced by students often come from the family and friendship environment. Several children at SMP Muhammadiyah 5 Surakarta were found to be swearing and displaying impolite behaviour towards teachers. This reality is a big challenge for teachers, where morals are a shared responsibility between teachers and parents.

As the founder and originator of the Muhammadiyah organisation, KH Ahmad Dahlan is used as an example by all Muhammadiyah citizens. The leadership period carried out by KH Ahmad Dahlan and the provisions he implemented became the benchmark of the Muhammadiyah organisation. During the leadership of KH Ahmad Dahlan, one of the things he did in Muhammadiyah was to develop morals and social ethics (Mulkhan, 1990a). From the statement, KH Ahmad Dahlan also highlighted morals. Moral education, according to KH Ahmad Dahlan, is an effort to show that someone has ethics or behaves well by maximising reason. It is also based on a pure heart. This means that good behaviour is created if someone maximises their heart and mind and is oriented only to Allah SWT (Fikri & Ali, 2022). In addition, with supporting factors for the creation of good behaviour in adolescents, such as factors of encouragement within themselves related to the relationship between themselves and Allah SWT or monotheism, then factors of support and teaching from the family, especially father and mother, then environmental factors, both the community environment and the school environment that reflect and teach good teachings (Afrita & Yusri, 2023).

The problem of moral education is the main focus of educational research, especially related to the crisis of adolescent behaviour as seen from the many cases of delinquency and violence, including those that occurred at SMP Muhammadiyah 5 Surakarta. Research on moral education has been conducted previously, which states that the concept of moral education, according to KH Ahmad Dahlan, is a conscious effort to form good behaviour by optimising pure reason and heart (Fikri & Ali, 2022). According to the concept of Islamic education, KH Ahmad Dahlan emphasises education that combines religious knowledge and general knowledge in a balanced way, with the aim of producing whole individuals and mastering religious and general knowledge (Mustofa et al., 2022). This study has similarities, namely, the concept of moral education used by KH Ahmad Dahlan. However, it differs in its focus, namely internalising the concept to overcome today's morals.

In contrast, previous studies have emphasised more communication of the moral education of KH Ahmad Dahlan and KH Hasyim Asy'ari. In addition, other studies conclude that KH Ahmad Dahlan's moral education is based on the Qur'an

and Sunnah, with a focus on worship, equality, and morals (Mutiah et al., 2021). The focus of this study is on the relevance of character education in Indonesia, the researcher emphasises the application of KH Ahmad Dahlan's moral education at SMP Muhammadiyah 5 Surakarta to overcome current moral problems.

Other similar studies conclude that KH Ahmad Dahlan's educational concept refers to the Islamic teaching system, which is divided into *Aqidah*, *Sharia*, and Morals, which are interrelated. Character education is important to instil moral and religious values in students as a means of positive change (Kumalasari, 2012). KH Ahmad Dahlan's thoughts are a response to the economic conditions of Muslims who were left behind in Indonesia during the dutch colonial period. KH Ahmad Dahlan tried to improve Islamic education in order to form Muslim individuals who are ethical, knowledgeable, and ready to fight for the progress of society. He emphasised the importance of education that combines religious knowledge and general knowledge to improve intellect and spirituality (Jumrah & Ondeng, 2022).

This study has similarities with the researcher's research in discussing KH Ahmad Dahlan's moral education. However, the researcher focuses more on the application of this concept to overcome today's moral problems. In addition, previous studies discussed religion-based character education as a whole, while the author's research focuses more on the aspect of KH Ahmad Dahlan's moral education. Based on this explanation, this research has novelty because it discusses the implementation of KH Ahmad Dahlan's moral education at SMP Muhammadiyah 5 Surakarta which has never been studied before and is related to the moral problems of today's teenagers.

Moral education in Indonesia is considered ineffective, as evidenced by cases of juvenile delinquency and failure to form good personalities. The understanding of moral education is still not appropriate among teenagers. There should be a clear concept of moral education so that teenagers can develop moral character because the purpose of Islamic education is to form a Muslim person who is close to perfection. Moral education in schools should be a solution to the problem of juvenile delinquency by covering aspects of faith, politeness, behaviour, and relationship with God, others, and nature. With proper implementation, moral education can

produce positive behaviour and a supportive environment. The problem of adolescent violence can be overcome with the right understanding and appropriate approach (Mukhlis, 2008).

Based on the above background, this study aims to evaluate the extent to which moral education forms the positive character of students and reduces negative behaviour, as well as its contribution to the formation of a better society, in addition to describing the practice of moral education values at SMP Muhammadiyah 5 Surakarta examining its impact, and providing solutions to adolescent moral problems. It is hoped that the results of this research can expand the understanding of moral education in the school, become a reference for future research, and provide insights and solutions for parents, educators, and the community in overcoming adolescent behavioural challenges.

II. METHOD

The author adopted a field research method that focuses on observation at SMP Muhammadiyah 5 Surakarta to identify phenomena that are in accordance with real conditions. In this study, the researcher applied a phenomenological approach that aims to adjust the research results to the research context (Sugiyono, 2019). The object of this study is the values of KH Ahmad Dahlan's moral education. In contrast, the subjects of this study included BK teachers, PAI teachers and students. To collect data, the researcher conducted interviews, observations, and secondary data. Data collection used semi-structured interviews and passive participant observation for 2 weeks from March 25 to April 6, 2024, at SMP Muhammadiyah 5 Surakarta. The researcher sought information related to adolescent problems faced by students and reviewed and analysed KH Ahmad Dahlan's moral education, which was ongoing at SMP Muhammadiyah 5 Surakarta. The primary data source was in the form of semi-structured interviews with guidance and counselling teachers, PAI teachers, and one of the students of SMP Muhammadiyah 5 Surakarta, then continued with passive participant observation of student activities. The secondary data sources used are the books "*The Thoughts of Kyai Haji Ahmad Dahlan and Muhammadiyah*" and "*The Intellectual Heritage of KH Ahmad Dahlan and the Work*

of Muhammadiyah” by Abdul Munir Mulkhan, as well as journals, school documents, and other related libraries.

In this study, data analysis was carried out simultaneously with the data collection process. The researchers used an interactive data analysis method developed by Miles and Huberman, namely, analysis that is carried out continuously until the data reaches a saturation point. This method includes four main stages, namely data collection, data reduction, data presentation, and conclusion (Miles et al., 2014). Data collection is a very important initial step in this study, which is carried out through in-depth interviews, observations, and secondary data. After that, data reduction is carried out, namely summarising and selecting the main information from the data obtained, with a focus on issues that are relevant to the implementation of KH Ahmad Dahlan's moral education at SMP Muhammadiyah 5 Surakarta. After the reduction stage, the data is then presented in the form of narrative text, which aims to facilitate organising and examining the data that has been collected. Finally, the author concludes the data is presented.

The validity test of the data in this study was carried out using the triangulation technique, which combines various methods and sources of information. Source triangulation is used to collect data from various sources, such as counselling guidance teachers, Islamic Religious Education teachers, and students. In addition, time triangulation is applied by collecting data at different times and asking the same questions to the resource persons to ensure the consistency and validity of the information obtained. This approach aims to ensure the reliability of the data (Creswell, 2019).

III. FINDINGS AND DISCUSSION

Implementation of Moral Education Values for Students Seen from the Perspective of KH. Ahmad Dahlan

Implementation is oriented to the ideals to be achieved, which involve a series of activities to realise a program that has been designed so that the desired goals are achieved since each plan must have a specific goal or objective. Implementation is a step to turn strategy into action and turn planning into actionable implementation (Hermawanti & Nisrokha, 2020). This opinion emphasises that the

success of policy implementation is highly dependent on how well the process is implemented to achieve the expected goals. Thus, effective implementation is highly expected in every program to achieve the goals that have been set. Meanwhile, another opinion is that the implementation of an idea, concept, or policy can have a positive impact, including changes in knowledge, values, and attitudes (Rahmawati & Istanto, 2023). Based on this explanation, it can be concluded that implementation is the process of applying ideas, concepts, and policies through the provision of means designed to carry out something which has the potential to have a positive impact and change knowledge, values, and attitudes. This implementation is an important aspect of the entire process and efforts to achieve certain goals (Ulfatimah, 2020).

As the founder of Muhammadiyah, KH Ahmad Dahlan was used as an example by all members of the organisation. The leadership of KH Ahmad Dahlan and the policies he implemented became the basis for the development of Muhammadiyah. One of the focuses of his leadership is to develop moral character and social ethics. In KH Ahmad Dahlan's view, education has values that are expected to produce a complete personality (Yudistiro, 2022). *First*, morals are the output of a person's self-interpretation. The orientation is to form an individual who is equal between his body and spirit, then his belief and intelligence, then emotions and intellect, and finally, the world and the hereafter. *Second*, aqidah, the relationship between oneself and God, is essential. Tawhid that is truly understood will create good behaviour or morals as well. *Third*, society creates individuals who strive to develop society for the better (Alim et al., 2024).

Moral education, according to KH Ahmad Dahlan, is an effort to form individuals who have good ethics and behaviour by maximising reason and a pure heart and are oriented towards Allah SWT. In his thinking, KH Ahmad Dahlan prioritised the improvement of the aqidah, which was then followed by the establishment of Muhammadiyah, which launched various programs in the fields of education, health, and community. From here, KH Ahmad Dahlan gave his views on the application of the concept of morality, which is the foundation of education in Muhammadiyah (Mulkhan, 1990b).

The education that KH Ahmad Dahlan underwent was non-formal education, where he learned self-taught from expert teachers in various fields without following the formal education system. From his journey of knowledge, it can be concluded that KH Ahmad Dahlan has traits such as a thirst for knowledge, *tawakal* to Allah SWT, respect for teachers, perseverance in pursuing knowledge, a high spirit of learning, and inspiring others. These aspects support KH Ahmad Dahlan's moral education, which aims to form a person with good morals towards God, himself, family, and society. These principles are based on the teachings of the Qur'an, the Sunna, and his behaviour in leadership, which, if applied in a balanced manner, will produce individuals with noble character (Mulkhan, 1990a).

To form a person with noble character in accordance with the teachings of KH Ahmad Dahlan, guidance to students and the implementation of constructive activities are needed. Today's moral education must be designed according to the characteristics of today's school teenagers, where religion and others are balanced. In today's world of technological sophistication and modernity, everything needs an approach to facing change and development. Based on the main idea of KH Ahmad Dahlan, what must be done is to become a person who always returns to refer to the Qur'an, eliminate the attitude of fatalism (assuming that everything that happens has become an irreversible fate), distance yourself from the attitude of taklid, hone the ability to think logically and rationally and free yourself from the shackles of thinking that are bound to traditional authority. (Mulkhan, 1990a).

Methods and Practices of Teaching Moral Education Values at SMP Muhammadiyah 5 Surakarta

Moral education refers to a person's character, traits, or personality that is formed through the internalisation of values that are believed in and used as the basis for viewing, thinking, behaving, and acting (Suprayitno, 2020). Moral education includes education on values, ethics, character, morals, and character, with the aim of developing students' ability to make wise decisions, maintain goodness, and realise them in daily life wholeheartedly (Suprayitno, 2020). In the study of moral education, two main aspects are discussed: education and morality. Education is a planned effort to create a learning atmosphere that allows students

to actively develop their potential. Meanwhile, morality, according to Imam Ghazali, is a trait embedded in the soul that causes a person to act without the need for rational consideration. Moral education is closely related to the psychological aspects of the individual, including the drive, motive, and desire to act (Kusuma & Rahmadani, 2023).

Education is oriented towards increasing intelligence, achievement, and skills and preparing the young generation to excel from an early age through the right curriculum. Today's moral education is designed to develop individual abilities sustainably in order to achieve self-improvement towards a better life. This includes aligning relationships with Allah SWT, self-development, and social skills, with the support of religious learning to guide it.

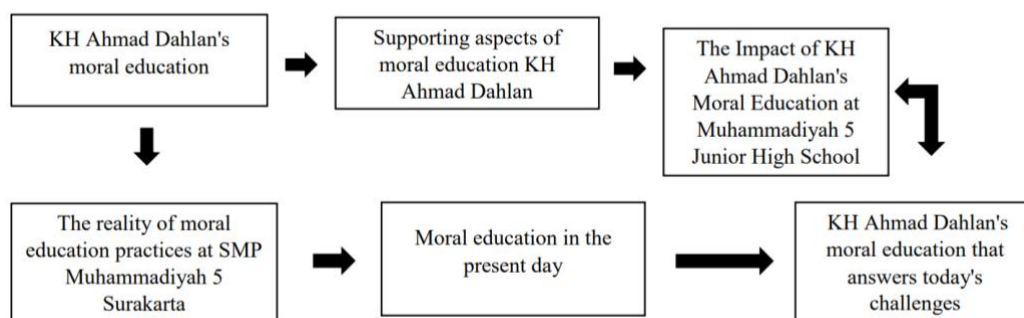


Figure 1. *Thinking Framework*

At SMP Muhammadiyah 5 Surakarta, education aims to produce a generation based on faith, science, technology, and noble character. This school has various programs to support this mission. Based on an interview with one of the students (K), every morning they are required to perform the *dhuha* prayer, followed by a joint murojaah, congregational dhuhur prayer, and congregational ashur prayer with the teacher. In addition, students are taught to be disciplined in worship and complete assignments on time. However, although this habit is intended to form good morals, subject K revealed that some of his friends still have poor morals. Interviews with Islamic Religious Education teachers and Guidance and Counseling teachers also revealed impolite behaviour and harsh words from some students towards teachers, which indicates the need for additional programs. Islamic Religious Education teachers emphasise the importance of forming good faith, starting from the family or *tarbiyah al-ula*, as the foundation of morals (Nisa, 2024).

Parents should be involved at home so that they can educate children with morals, mentality, and broad insight, considering that parents are the main educators. In addition, after consulting with the Islamic Religious Education teacher, parents are expected to be able to repeat and provide enrichment of the material that has been taught at school (Fadhilah, 2023).

SMP Muhammadiyah 5 Surakarta tries to convey moral messages through teaching good manners and effective communication. Although the values of moral education applied are in line with the teachings of KH Ahmad Dahlan, additional programs are still needed. The values of moral education at SMP Muhammadiyah 5 Surakarta have a positive impact on the family and community environment. Students become more disciplined and obedient in worship. They are able to be examples in the family, in line with the statement given by K that the program running at SMP Muhammadiyah 5 Surakarta has made K have good habits, such as being able to carry out obligatory sunnah worship and being able to provide a good example for siblings in his family. In society, they care more about others and can position themselves well. According to the narrative, K feels more disciplined in managing time and diligently performing worship, as well as implementing manners such as smiling, greeting, greeting, being polite, and courteous in everyday life, because the good habits created by the school have an impact on K. This is due to the education/role of teachers who support students to behave adaptively, by creating supporting programs to shape student morals, such as student activity monitoring programs and student worship monitoring, home visits, social services so that they can have a good impact on students. The guidance and counselling program also helps students become more sensitive to their friends (Julianti, 2024).

The Role of Schools in Implementing the Values of Moral Education of KH Ahmad Dahlan at SMP Muhammadiyah 5 Surakarta

KH Ahmad Dahlan did not explain explicitly the value of moral education to him. The researcher tried to uncover the value of KH Ahmad Dahlan's moral education through related documents and the life story of KH Ahmad Dahlan. According to KH Ahmad Dahlan, the value of moral education is a person's ability to use his or her mind so as to produce good behaviour based on a pure heart

(Mulkhan, 1990b). Before achieving this, a person is required to straighten out his monotheism first, which means that the relationship between himself and Allah must be good, believing in the truth of Allah. If this is done, surely these good morals will appear along with the monotheism that has been formed. KH Ahmad Dahlan argues that the Quran and Sunnah are the main principles of Islamic law or the most important thing, and to improve them, they need to be supplemented with the science of mantiq or the logic of reason to understand science. Learning in a project-based school will help hone students' logic and foster good behaviour or morals (Zamsiswaya et al., 2024).

Based on KH Ahmad Dahlan's thoughts, the value of moral education that is in line with it begins with straightening out personal monotheism, then followed by the use of reason or logic to create good moral values. In an effort to explore indicators of good moral education, according to KH Ahmad Dahlan, the researcher analysed related documents that did not clearly mention this. However, after analysing and referring to previous research, the researcher managed to find five indicators of good moral education values. The five indicators include morality towards Allah SWT, morality towards oneself, morality towards family, morality towards society, and morality towards the state. The researcher will then correlate these indicators with the programs at SMP Muhammadiyah 5 Surakarta, in addition to the insertion of moral education during learning activities, to see if the value of moral education of KH Ahmad Dahlan has been implemented in the school (Nurhamzah & Amarullah, 2021).

1. Morality towards Allah SWT is the concept of the relationship between oneself and Allah or monotheism. The practice of morality towards Allah in SMP Muhammadiyah 5 Surakarta, in accordance with the observations made by the researcher, includes *Dhuha* 2 rakaat prayer, morning *murojaah*, congregational *Dhuhur* prayer, and congregational *Asr* prayer. In Ahmad Dahlan's view, humans must prioritise love for Allah and try to restrain their lust. Every individual needs to realise that death, accountability for his deeds, and retribution in the form of rewards or sins will be faced someday. Therefore, humans need to prepare themselves for this before it is too late. If there is no

vigorous effort in controlling the passions, one will not be able to achieve a high level of spirituality (Mulkhan, 1990a).

2. Morality towards the individual is the concept of humanising and respecting oneself, motivating oneself to create good attitudes in oneself. When KH Ahmad Dahlan upheld the Muhammadiyah institution, it was certainly not as smooth as imagined. In essence, Muhammadiyah is the contribution of his thoughts; from his tenacity, patience and steadfastness, he can achieve the ideals of Muhammadiyah (Fikri & Ali, 2022). The practice of morality towards oneself at SMP Muhammadiyah 5 Surakarta, in accordance with interviews with BK teachers, includes character cultivation by gathering all students in the hall, home visits, sessions with BK teachers, self-counselling, and darul arqam; the goal is to increase a perfect personal understanding, which is continuous between this world and the hereafter (Mahmudah et al., 2022).
3. Morality towards the family is the concept of the relationship between oneself and family because it starts from the family, and aqidah and morality are formed from the beginning. Establish harmony in the family with fathers, mothers, and brothers. According to the PAI teacher, the family is the first education for children; SMP Muhammadiyah 5 Surakarta supports this with moral practices towards the family, such as parenting seminars for students and guardians and monitoring of student guardian activities.
4. Morality towards society is the relationship between oneself and society. KH Ahmad Dahlan taught that we must adhere to the Qur'an as a guideline and unite the hearts of the people even though they come from different nationalities because all human beings come from the same lineage, namely Adam and Eve. If people are united, life will be better, and it can encourage Muslims to do good deeds as a form of strong faith (Mulkhan, 1990b). Students are taught to empathise with each other and care for their fellow friends and the community, such as distributing funds for victims of natural disasters and social services.
5. Morality towards the State is a mission to create an attitude of nationalism and love for the Indonesian homeland. K.H. Ahmad Dahlan's view on the progress

of state-society emphasises the importance of education. Muhammadiyah established schools to overcome the problems of ignorance, backwardness, and colonialism, as well as to advance the Indonesian nation. Muhammadiyah schools aim to create a just, prosperous, and prosperous country while still prioritising Islamic values and the spirit of nationalism (Mardiaty et al., 2024). The practice of morality towards the state at SMP Muhammadiyah 5 Surakarta, such as the flag ceremony, which is held every Monday, and the flag ceremony to commemorate Independence Day or important days of the country, as well as the cult after the Dhuhur prayer.

Table 1. Implementation of the Value of Moral Education KH Ahmad Dahlan

| Indicators of The Value of Moral Education KH Ahmad Dahlan | Implementation at SMP Muhammadiyah 5 Surakarta |
|--|--|
| Morals towards Allah SWT | Dhuha prayer two rakaat, morning murojaah, Dhuhur prayer in congregation, and Asr prayer in congregation. |
| Morals towards oneself | Character cultivation is done by gathering all students in the hall, conducting home visits, having sessions with BK teachers, doing independent counselling, and doing Darul arqam. |
| Morals towards the family | Parenting seminars for students and guardians and monitoring of student guardian activities. |
| Morals towards society | Distribution of funds for victims of natural disasters and social services. |
| Morals towards the State | The flag ceremony is held every Monday, and it commemorates Independence Day or important days of the country, as well as the cult after the Dhuhur prayer. |

SMP Muhammadiyah 5 Surakarta has an interesting and quality program for forming students with noble character, in accordance with the school's slogan, *Noble Character, Champion Mentality*. In line with this slogan, this school offers various programs that support the achievement of these goals. Morals are very important in Indonesian Islamic education because they are the core of Islamic teachings, the main goal of Islamic education, and the basic goal of the national education system. The cultivation of moral character is also increasingly relevant to research findings that show high levels of delinquent behaviour among adolescents, which underscores the need to improve moral values in education (Syamsul et al., 2023).

The Impact of Implementing the Moral Education Values of KH Ahmad Dahlan at SMP Muhammadiyah 5 Surakarta

From the moral education taught at SMP Muhammadiyah 5 Surakarta, which is quite in line with the value of moral education of KH Ahmad Dahlan, the researcher found the impact caused the following explanation:

Table 2. The Impact of KH Ahmad Dahlan's Moral Education Values

| Indicators of the Value of Moral Education KH Ahmad Dahlan | Implementation at SMP Muhammadiyah 5 Surakarta | Output dan Outcome |
|--|--|---|
| Morals towards Allah SWT | Dhuha prayer two rakaat, morning murojaah, Dhuhur prayer in congregation, and Asr prayer in congregation. | Make students more disciplined in time, routinely carry out mandatory prayers and sunnah prayers, and the aqidah is strong. |
| Morals towards oneself | Character cultivation is done by gathering all students in the hall, conducting home visits, having sessions with BK teachers, doing independent counselling, and doing Darul arqam. | Students are more aware of themselves and their peers, find their identity and potential in themselves, and become more independent, courageous, and unyielding. |
| Morals towards the family | Parenting seminars for students and guardians and monitoring of student guardian activities. | Care more about parents, can treat family members well, and can honour parents. |
| Morals towards society | Distribution of funds for victims of natural disasters and social services. | Caring for others, not discriminating against others, and being able to adapt to the environment. |
| Morals towards the State | The flag ceremony is held every Monday; the flag ceremony commemorates Independence Day or State Day, and the cult after the Dhuhur prayer. | Respecting the State of Indonesia, recognising and respecting fallen heroes, and taking part in the creation of a state of baldatun thayyibatun wa rabbun ghofur. |

According to K as a student, K became more diligent in carrying out obligatory and Sunnah worship and empathised and cared about himself and other friends. In an interview with the student, he stated that he could develop his soft skills through these programs and could use them in organising. Several parents of students stated to the BK teacher that parents could understand and be directed in educating their children at home. SMP Muhammadiyah 5 Surakarta strives to produce a superior generation, has noble character and has a champion mentality. All things and programs are tried to make it happen, including in realising the school's vision

and mission, they are aware that it is not going well, but SMP Muhammadiyah 5 Surakarta always undergoes the process slowly and always improves itself, so that it can create learning that can integrate moral values, especially in line with KH Ahmad Dahlan in every learning activity that takes place (Zulfatmi, 2023).

IV. CONCLUSION

Implementation of KH Ahmad Dahlan's moral education values at SMP Muhammadiyah 5 Surakarta, KH Ahmad Dahlan taught that moral education focuses on the use of reason based on true monotheism, resulting in good behavior. KH Ahmad Dahlan emphasised the importance of morality towards Allah, oneself, family, society, and the country. At SMP Muhammadiyah 5 Surakarta, KH Ahmad Dahlan's moral education values are implemented through various programs, such as congregational prayer, counseling activities, parenting seminars, social services, and flag ceremonies. The impact of implementing these values can be seen in students who become more disciplined, independent, care about their families and society, and respect the country. However, in the implementation of moral education, there are several obstacles, such as some students still not showing good behaviour, lack of parental support, poor peer influence and a community environment that does not support KH Ahmad Dahlan's moral education. The school acknowledges that the moral education process is still ongoing, by maximising various KH Ahmad Dahlan moral education programs and monitoring students and parents. The school strives to produce a generation with noble morals and a champion mentality, in accordance with the school's vision and mission.

V. BIBLIOGRAPHY

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