

Implementation of Moral Education Through the Karang Taruna Organization of Kaliputih Hamlet Summersuko Gempol

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Article Info	ABSTRACT
Corresponding Author: Name of Corresponding : Nurul Fitriani E-mail: fitriani862@gmail.com	Moral education is the process of educating, nurturing, shaping, and offering both official and informal training regarding morality and intelligent thinking. The goal of moral education is to ensure that people are always on the right path, which is the path that Allah SWT has predetermined, and that they are in the truth. In order to determine the motivating and impeding factors in the Implementation of Moral Education Through the Youth Organization of Dusun Kaliputih Summersuko Gempol, the purpose of this study is to analyze moral education's implementation in greater detail. Whereas the application of moral education is included in the theoretical analysis in this work. The findings of this study suggest that moral education can help the Dusun Kaliputih people develop good morals, politeness in speech, noble behavior, wisdom, civility, sincerity, and honesty. There are variables that assist moral education there, such as: Motivating the Community, Environmental Factors, Facilities, and Religious Leaders are the first three categories. Other adapum inhibitors of atra: 1) A lack of young knowledge of moral education; 2) a lack of youth time, which is one of the issues impeding the implementation of moral education; and 3) a lack of parental and environmental motivation. Keywords: Moral Education, Karang Taruna

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INTRODUCTION

Education is a necessary process to achieve balance and perfection in the development of individuals and society. To achieve balance and excellence in human and societal growth, education is an important process. Education is also the development of human potential as individuals and as a society as a whole is another activity with education as its unique goal or objective. Education according to Law Number 20 of 2003 Chapter II Article 3 concerning the purpose of Education is formulated as follows:

“National education is for the development of skills and the formation of valuable national character and civilization in the context of forming the life of the nation, with the aim of developing the possibility of students to become human beings who believe and fear God Almighty, a nobleman. character, healthy, knowledgeable and capable, creative, independent and democratic citizens.”

The word morality is now often used in everyday conversation. The majority of people think that morality is always related to action. However, the word Akhlak needs to be defined both linguistically and conceptually in order to convince the reader more and make it easy to understand. As a result, Morals will be more clearly understood in general.

Language defines morals as temperament or behavior, manners or manners, habits or manners. The singular form of this term is *khuluq*, which means temperament or behavior.

Meanwhile, according to *syar'i* terms, several definitions of morality have been put forward by experts, including: a) Morals are a state of a person's soul that causes actions to occur easily, b) Morals are characters that are embedded in the heart that emerge from actions smoothly without requiring reflection of thoughts so that it becomes a habit, c) Morals are an expression of the condition of the soul, which so easily can produce deeds without the need for thought and deliberation. If the action is good, it is called good character, and if the action is bad, it is called bad character.

As for terminology, according to Imam al-Ghazali, the notion of morality is a characteristic that is inherent in a person and can influence actions taken easily, without the need to think about it first. According to Ibnu Maskawaih's definition, morality is a person's inner condition that encourages him to act without considering it first.

Moral education is teaching about the basics of morality (morals) and the virtues of character - the character that children have and must become a habit from childhood to become a *mulatto*. There is no doubt that morals, character and manners are one of the fruits of deep faith and the development of true religion. Good moral education is based on strong faith, so methods that touch the heart must be used in faith education, because faith is in the heart that influences students.

Moral education and habituation of values must start early and be well planned to become the foundation and foundation of students' moral education. Teachers should also know that it is very important for students.

Moral education is the process of educating, nurturing, forming, and providing formal and informal training on morals and intelligent thinking. The purpose of moral education is so that humans are always on the right path, namely the path that has been determined by Allah SWT, and are in the truth.

Moral education is defined as mental and physical training that produces highly cultured humans to carry out their duties and responsibilities in society as servants of God. Moral education in Islam also fosters personality (personality) and instills responsibility.

So, moral education is a process of educating, nurturing, forming, and providing training regarding morals and intelligence of thinking, both formal and informal, based on Islamic teachings.

Organization is any type of human association consisting of at least two people, organizational structure, division of tasks based on authority, and is permanent in an administrative system that has a mechanism that regulates activities to complete the work that is the goal is considered a joint organization. Karang Taruna Organization is a social organization that is a forum and method for community development. Karang Taruna is engaged in social welfare.

METHODS

The type of research used is qualitative research using a case study approach. Case studies are qualitative research in which the researcher conducts in-depth exploration of programs, events, processes, activities, to one or more people. A case is bound by time and activity and the researcher collects data in detail using various data collection procedures and in continuous time.

RESULTS AND DISCUSSION

A. Implementation of Moral Education Through Youth Organizations

The Kaliputih Hamlet community has routine activities carried out through the Karang Taruna Organization work program. The routine activity is *Istighosah* Activity which is held at the end of each month. The activity was held at Mbah Satria's grave. Mbah Satria is the founder of Kaliputih Hamlet. The *istighosah* activity was led by the Head of RW. After the activity was finished, it was continued with the *Mauidhoh Khasanah* event which was led by one of the religious leaders of Kaliputih Hamlet. The theme discussed by *Mauidhoh Khasanah* is adjusting to

the moon. For example, it coincides with the month of Isra Mi'raj. After Maudhoh Khasanah finished, it was followed by a joint meal with the Kaliputih Hamlet Community.

In implementing moral education in the Karang Taruna organization, it has the same role as the Karang Taruna organization, namely:

"Social organization as a place for the development of young people who are able to display their character through creativity, taste, initiative and work in the field of social welfare as well as Karang Taruna as strategic social capital to create harmony, harmony, harmony in order to strengthen social solidarity, togetherness, struggle and dedication, especially in field of social welfare."

Implementation of moral education is very important, because morals can reflect both personality and traits that must always be nurtured to maintain self-image, family and community. Experts have different views on moral education.

Moral education according to K.H. Ahmad Dahlan is a conscious effort to shape one's good behavior by maximizing the work of the mind to distinguish between good and bad, while K.H. Hasyim Asy'ari is a conscious effort to shape one's good behavior by emphasizing the formation of one's morals by maximizing the work of the heart so that one can distinguish between good and bad.

The purpose of moral education according to M. Athiyah al Abrasyi: "The purpose of character education is to form human beings who have morals (both men and women) to have a strong will and good deeds, and to instill virtue (in their souls) by sharing their love of virtue (in their souls). The feeling of Love for the Virtue and the avoidance of the abomination (with the belief that the act is actually an abomination)."

According to Aserun Nasiroh, the aim of moral education in the Karang Taruna Organization is to form people who have good morals, are polite in speech and actions, noble in behavior, wise, perfect, polite and civilized, sincere and honest. Moral education in Islam is studying, understanding, humans can control themselves, pay attention to the interests of others, and love others, and create unity and oneness in community life. This requires increasing faith and piety in God, who is the highest entity.

From the results of the research findings and theories that have been described in the previous chapter, this is in accordance with the research findings, namely that moral education is very relevant when applied in society. Because moral education can shape the people of Dusun Kaliputih to have good morals, be polite in speaking, noble in behavior, wise, civilized, sincere, and honest. Planting moral education through a work program that has been set by the Karang Taruna Organization of Dusun Kaliputih.

Implementation of moral education through the Karang Taruna Organization of Kaliputih Hamlet Sumbersuko Gempol can be an effective effort to shape the character and morality of youth. The following is an explanation of the implementation of moral education through the organization:

1. Introduction of moral values: Karang Taruna organizations can play an important role in introducing moral values to youth. Through various activities, such as lectures, discussions, training, and social activities, this organization can provide a better understanding of moral values that should be applied in everyday life. Young people can learn about values such as integrity, honesty, empathy, responsibility and modesty.
2. Character building: Karang Taruna organizations can assist in building youth character through targeted programs. By involving youth in activities that encourage character development, such as religious activities, social services, and leadership development, this organization can assist youth in practicing moral values in their daily lives.
3. Formation of a positive attitude: Karang Taruna organizations can become a platform that supports youth to develop a positive attitude in facing various challenges and situations in life. Through discussion, reflection, and training, youth can learn how to deal with temptation, overcome conflict, and maintain integrity in living their daily lives. This organization can also assist youth in building mutual respect, tolerance, and concern for others.

4. Application of moral values in organizational activities: Youth Organizations can integrate moral values in every activity carried out. For example, in social activities, youth can be taught to have empathy and concern for the surrounding community. In self-development activities, they can be taught to have integrity and responsibility in managing these activities. Thus, this organization becomes an environment that supports the practice of moral values.
5. Providing coaching and guidance: Karang Taruna organizations can provide coaching and guidance to youth to assist them in internalizing and implementing moral values. Coaches who are competent and experienced can provide direction, advice, and assistance to young people in dealing with various life situations that require moral decisions.

Through the implementation of moral education through the Karang Taruna Organization of Kaliputih Hamlet Sumbersuko Gempol, it is hoped that youth can develop character.

B. Supporting and Inhibiting Factors for the Implementation of Moral Education through the Karang Taruna Organization of Kaliputih Hamlet Sumbersuko Gempol.

According to Atik Sugiarti, there are two factors in implementing moral education, namely supporting factors and inhibiting factors. The first will discuss the supporting factors:

1. Factors supporting the Implementation of Moral Education

There are several supporting factors in the implementation of moral education in the Karang Taruna organization:

a. Motivate the Community

Community motivation and participation are important factors in carrying out Istighosah activities held by the Karang Taruna Organization. Therefore, cohesion and cohesiveness is very necessary. In addition, the participation of the community can encourage other communities to take part in these activities. Factors supporting the implementation of moral education are elements that play an important role in carrying out and achieving the goals of moral education.

As expressed by Mr. Da'u as one of the religious leaders: "Here, the Kaliputih hamlet community has participated in many religious activities carried out through the Karang Taruna Organization work program. With their various activities, the organizers of the Organization try to invite them to take part in the activities carried out by the Organization. If many people take part, the delivery of Maudhoh Khasanah will go more smoothly. The management of the organization can also provide motivation and inspiration to the community so that the community can consistently participate in the religious activities carried out."

b. Environment

Environmental factors have a significant role in supporting the implementation of moral education. A good and conducive environment can shape and influence individual behavior and character.

Related to morals, the environment has a very large impact. Brother Yaniar, who is the vice chairman of the organization stated: "The community environment in Kaliputih Hamlet is very diverse. Even though most of them are in a positive environment, it is their responsibility as organizational leaders to direct and improve society so that it can develop even better."

c. Facility

Istighosah facilities can play an important role in supporting the implementation of moral education. Istighosah itself refers to an activity in Islam where a group of people gather to pray together with the aim of getting the blessings and forgiveness of Allah SWT.

From the facilities used in moral education, Heri Susanto as chairman of the Karang Taruna Organization said: "In terms of facilities, istighosah activities were held at Mbah Satria's grave. It's been going on for about three years. Apart from Mbah Satria's grave, it is usually held at the Dusun Hall which is located in the middle of the houses of the residents of Kaliputih Hamlet."

One of the facilities is the Istighosah room. Provide a special room that is comfortable and quiet to do istighosah. This room should be arranged in such a way that the istighosah participants are in a calm and focused atmosphere.

d. Religious leaders

The presence of religious leaders as mentors has a significant role in supporting the implementation of moral education. They carry a strong moral and spiritual influence and have deep knowledge of religious teachings which form the basis of moral education.

This was revealed by brother Adi as Secretary II of the Karang Taruna Organization: "With the presence of religious figures, when there are istighosah activities, the community is more enthusiastic about participating in these activities. Religious figures have a role, namely as role models for society. Apart from being role models, religious figures also have a role as direction and also build a quality society."

2. Factors inhibiting the Implementation of Moral Education

Factors inhibiting the Implementation of Moral Education according to Atik Sugiarti:

a. Lack of youth awareness of moral education

Lack of youth awareness of moral education is one of the inhibiting factors in the implementation of moral education. This factor refers to youth's lack of understanding, attention, and appreciation for the importance of moral education in shaping good character and behavior.

Regarding this matter was disclosed by Fira as the Secretary of the Karang Taruna Organization: "Lack of awareness regarding moral education can affect young people in carrying out religious activities. the solution to the inhibiting factors is trying to always be compact and solid among members with each other, and not discriminate, always get along well so as not to be divided"

b. Youth time constraints

The limited time of youth is one of the inhibiting factors in the implementation of moral education. This factor refers to the limited time that youth have to participate in moral education activities, learn moral values, and develop good character.

This was stated by Mr. Rohman as the head of RT 04 in Kaliputih Hamlet: "In the Kaliputih hamlet, the majority of youths are already working. So they don't have a lot of time to take part in istighosah activities held by this organization. However, istighosah activities can run even if only young people are in college."

c. Lack of motivation from parents and also the environment

Lack of motivation from parents and the environment can be an inhibiting factor in the implementation of moral education. This factor refers to the lack of support, attention, and motivation given by parents and the surrounding environment towards moral education.

This was revealed by Mr. Lukman as a resident of Kaliputih Hamlet: " Here, some of the youth are enthusiastic about participating in these activities and some are lazy. This feeling of laziness usually arises due to a lack of motivation from parents and environmental factors."

CONCLUSION

The existence of youth organizations is intended as a forum to accommodate the aspirations of the community, especially the younger generation in order to realize a sense of social awareness and concern for society in general. The aim is none other than the realization of increasing social welfare for the younger generation. Implementation of Moral Education Through the Karang Taruna Organization of Kaliputih Hamlet Sumbersuko Gempol From the research findings and theories that have been described in the previous chapter, that moral education is very relevant if applied in society. Because moral education can shape the people of Dusun Kaliputih to have good morals, be polite in speaking, noble in behavior, wise, civilized, sincere, and honest. Planting moral education through a work program that has been set by the

Karang Taruna Organization of Dusun Kaliputih. Implementation of moral education through the Karang Taruna Organization of Kaliputih Hamlet Sumbersuko Gempol can be an effective effort to shape the character and morality of youth. The following is an explanation of the implementation of moral education through the organization: a) Introduction of moral values: Karang Taruna organizations can play an important role in introducing moral values to youth, b) Character building: Karang Taruna organizations can assist in building youth character through targeted programs, c) Formation of a positive attitude: Karang Taruna organizations can become a platform that supports youth to develop a positive attitude in facing various challenges and situations in life, d) Application of moral values in organizational activities: Karang Taruna organizations can integrate moral values in every activity carried out Providing coaching and guidance. Karang Taruna organizations can provide coaching and guidance to youth to help them internalize and apply moral values. Factors supporting the Implementation of Moral Education include: 1) Motivating the Community: Community motivation and participation are important factors in carrying out Istighosah activities held by the Karang Taruna Organization, 2) Environmental factors have a significant role in supporting the implementation of moral education, 3) Facilities: Adequate facilities play an important role in supporting the implementation of moral education, 4) Religious Figures: The presence of religious leaders as mentors has a significant role in supporting the implementation of moral education. Factors inhibiting the Implementation of Moral Education include: 1) Lack of youth awareness of moral education, 2) Limited youth time: Limited youth time is one of the inhibiting factors in the implementation of moral education, 3) Implementation of Moral Education Through the Karang Taruna Organization of Kaliputih Hamlet Sumbersuko Gempol Implementation of Moral Education Through the Karang Taruna Organization of Kaliputih Hamlet Sumbersuko Gempol motivation from parents and also the environment.

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