Developing Islamic Education and Character Based Learning Models Based on Emotional Intelligence to Improve Morality of Students at Budi Utomo Vocational School (SMK)Way Jepara

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Abstract

According to government regulations, Islamic Religious Education (PAI) and Budi Pekerti subjects in SMK are given the task of producing students who are pious and have noble character. However, in practice, learning PAI and Budi Pekerti at SMK Budi Utomo Way Jepara tends to focus on increasing knowledge. This condition is exacerbated by the presence of some students who practice despicable morals. Therefore, a PAI and Budi Pekerti learning model is needed which is oriented towards fostering students' morals. The PAI and Budi Pekerti learning model based on emotional intelligence is seen as a solution, because this intelligence leads to moral development. The learning model is assessed from the aspects of validity, practicality and effectiveness. To achieve this goal, the Plomp model development research was used, which consisted of five phases, namely: 1) initial investigation, 2) design, 3) realization/construction. 4) test, evaluation and revision, and 5) implementation. The trial was carried out using a pretest-posttest pre-experimental design in eight classes of class XI students in the odd semesterof2021/2022.Datacollected through interviews, observations, questionnaires/questionnaires, reflection sheets and action plans were analyzed using descriptive analysis, Kolmogorov-Smirnov and paired T-test. The results showed that 1) the learning model got a very valid score with an average value of 94.53 which means it is very valid, can be used without revision 2) the learning model is considered very practical with an average value of 95.83 which means it is very practical, can be used without revision, and 3) the learning model is considered very good and can improve morals. Thus the learning model can be used to foster the morals of students at Budi Utomo Way Jepara Vocational School, as well as an effective learning model or able to improve students' morals (attitudes) towards Respect and Obedience to Parents and teacher.

INTRODUCTION

Islam is a religion that its adherents believe is the perfect way of life to achieve a happy life in this world and the hereafter. Morals are one of the important aspects of Islamic teachings for the realization of a good life in the world. The urgency of morals in Islamic

teachings is reflected in the many verses of the Koran and hadith explains the position and importance of moral development. In fact, in a hadith narrated by Imam Ahmad, it is stated that the purpose of sending Muhammad SAW to bring Islamic teachings was to improve morals. (Hanbal, 1999, p. 512) In one occasion Rasul SAW said: "Indeed, I was sent to perfect good morals."

In line with this, National Education System Law no. 20 of 2003 mandates national education to develop aspects of students' knowledge, skills and morals. In chapter II, article 3 of the National Education System Law, it is stated that national education functions to develop abilities and form a dignified national character and civilization in order to make the nation's life more intelligent. Meanwhile, the aim of national education is to develop the potential of students to become human beings who believe in and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Hanbal, 1999, p. 3)

The mandate of the National Education System Law regarding the religious and moral development of students is implemented through the requirement for religious education at all levels of education. For Muslim students in public schools and universities, they are required to study areas of study or courses in Islamic Religious Education (PAI). (Regulation of the Government of the Republic of Indonesia on Religious Education and Religious Education., 2007) PAI is declared by the government as a conscious and planned effort in preparing students to know, understand, appreciate, believe, be devout and have noble character in practicing Islamic teachings from the main sources of the Qur'an and hadith through guidance, teaching, training, habituation and the use of experience. (Balitbang, 2003 , p. 7) Thus it can be concluded that the government is obliged to provide educational services that enable the growth and development of the faith and morals of Muslim students so that they become human beings who are devout and have noble character.

Based on a pre-survey conducted at Budi Utomo Way Jepara Vocational School, the implementation of Islamic teachings regarding morals and Islamic religious education regarding moral development faces various problems. Many moral violations occur in schools and society. The morals of students at school are not 100% commendable, but not 100% despicable morals, because there are also students who come from Islamic boarding schools. So if it is presented that 50% have commendable morals, and 50% have despicable morals from all class Automotive Light Vehicle Engineering, 67 students majoring in mechanical engineering, 55 students majoring in Motorcycle Business Engineering. (M. Zahro, personal communication, January 2 2018)

The Islamic Education and Character Education curriculum used at Budi Utomo uses the revised 2013 curriculum, but during this pandemic season the online curriculum is used. The online learning model is less significant because it is difficult to know students' development in terms of their morals. Offline, students' morals are more visible, for example politeness. When online, students give many reasons for not attending lessons. The assessments used in PAI learning include cognitive, affective and psychomotor aspects.

In terms of attitudes related to emotional intelligence that students have is still low, this can be seen from the difficulty of students controlling themselves, controlling their emotions so as not to commit disgraceful morals. Disgraceful morals in the mild category are carried out by 75% of students, namely in terms of dressing and wearing the hijab for female students (clothing is still tight and wearing a hijab that does not cover the chest). For male students, during prayer time, students tend to be reluctant to immediately pray instead taking the opportunity to sleep in class. If the morals that are categorized as seriously despicable morals are promiscuity.

The characteristics of students from each major are different. Departments determine the characteristics of students, for example accounting students who have a disciplined attitude, study more regularly, in contrast to commerce majors who have a relaxed attitude and tend to laze around. This is different from engineering majors, they consider teachers as their friends, which means that engineering students lack politeness. Actually there is no classification for students or female students in different classes. It's just that the major chosen is usually in accordance with the characteristics of these gender differences. For example, trade techniques and fashion design tend to be more dominant among female students. And conversely, if the mechanical engineering major tends to have more students than female students, although there are still female students who are interested in entering the engineering major.

The social interactions of female students can be said to be good, but if social interactions according to Islamic law are deemed to be not good, 75% of all students still use bad language, apart from that there is the phenomenon of dating which is still a problem. moral problems that have not yet been resolved. School rules are actually very strict, but students still break them. For example, in terms of clothing and appearance (hair, shoes, tight clothes) they are punished, but students still repeat these mistakes. Not all students are able to manage their emotions well, sometimes students who have fallen out of love vent their emotions to their friends and even their teachers. Not all students are able to motivate themselves not to carry out despicable morals. But there is something interesting here, in terms of empathy, vocational school students are the champions, they uphold solidarity.

Then, students are also able to build good relationships with other people. They are very easy to adapt to the environment well. Forms of Learning Implementation Plans, Teaching Materials, Lesson Materials and Learning Media for Islamic Education and Character are still monotonous.

These various moral problems are exacerbated or partly caused by problems with Islamic Education and Character learning. According to Muhaimin, the problems with learning PAI and Budi Pekerti include: Islamic religious education learning approaches that are not in accordance with the objectives of PAI, PAI material tends to be theoretical, less related to other subjects, and learning models for PAI and Budi Pekerti are conventional which emphasize more on mastery of knowledge. (Muhaimin, et.al, 2002, p. 85)

Meanwhile, Amin Abdullah conveyed a number of shortcomings in PAI and Moral Ethics learning, including: discussing more cognitive theoretical issues and practical worship, PAI and Moral Ethics learning is not designed to internalize Islamic values in students, and the PAI and Moral Character learning methods since From then until now, not much has changed. (Abdullah, 1998, pp. 49–56)

In fact, the world of education today cannot be separated from the progress of the times which increasingly makes all aspects of life develop. Especially for the world of education. Nowadays there is a lot of learning that prioritizes children's abilities to be explored and given the opportunity to be independent in learning. However, in the study of morality and politeness (morals) there is often little attention. This will later influence children's behavior and ways of respecting each other. (Azis Q & Anzumi, 2019, pp. 5-6) Children in learning are accustomed to learning from the existing environment, from a phenomenon and formulating it in a theory or based on facts existing in the environment. which is then linked to theory. This means that children are accustomed to finding a theory based on facts. It is no longer the theories presented by the teacher in front of the class. However, in assessments that are often included in learning outcomes, only aspects of attitudes that are felt to be general, cognitive and psychomotor, do not know the value that each child has in relation to other children (attitudes related to emotional intelligence).

This is clear, emotional intelligence, which should be one of the intelligences that is valued and appreciated by teachers, still feels like it has not been touched optimally. Children are only taught to be smart and get good grades, without being given appreciation for their attitude towards other people. In fact, in Islamic religious education it is clear that assessment is based on results that can be seen by the eye, namely changes in attitude, not only written in words. In Islamic religious education, assessments should be more complex and comprehensive, both attitudes towards oneself and attitudes towards others. Therefore, the

ability to recognize one's emotions, manage emotions, motivate oneself, and build relationships with other people is not visible in learning outcomes which should be in line with students' cognitive values.

Emotional intelligence or emotional quotient (EQ) is defined by Goleman as "*the ability to be aware of one's own feelings when they arise so that one can understand oneself, control oneself, and be able to make wise decisions so that one is not controlled by one's emotions.*"(Goleman, 1999b, p. 21) Emotional intelligence includes aspects of a person's ability to recognize emotions, manage emotions, motivate themselves, recognize other people's emotions, and build relationships with other people. (Goleman, 1999a, pp. 58–59)

The learning model was chosen as a form of application of PAI based on emotional intelligence because the learning model functions to provide guidance in designing learning to help students achieve learning goals. (Fuad, 2017) Apart from the considerations above, the PAI and Characteristics learning model based on emotional intelligence is considered important because it Currently, lesson plans, books and Islamic Education and Character learning media in schools are generally not designed comprehensively, validly and effectively to develop students' morals. In fact, currently learning is needed that can produce changes in attitudes from bad to good, so that students not only know moral values, but also implement these values. Meanwhile, to develop morals, other approaches or methods are needed, such as habituation, experience, and the like so that students have the will to implement the moral values that they know. Based on the background above, research with the title "Development of a Learning Model for Islamic Religious Education and Character Based on Emotional Intelligence to Develop the Morals of Budi Utomo Way Jepara Vocational School Students" is considered important and strategic to carry out.

METHOD

In order to produce a PAI learning model based on emotional intelligence to develop students' morals, the Plomp version of development research was used. The Plomp model consists of five stages: the initial investigation phase (*prelimenary investigation*), design phase (*design*), realization/construction phase (*realization/construction*), test, evaluation and revision phases (*test, evaluation and revision*), and implementation (*implementation*). This model was chosen because it was designed by the manufacturer to carry out research and development in the educational sector. Apart from that, the research stages are relatively simple and can still produce quality products.

The trial subjects were vocational school students who were studying Islamic Education and Character Subjects. They consisted of 71 students from eight classes or *offering* who are taking Islamic Education and Character Subjects from class XI Automotive Light

Vehicle Engineering, Mechanical Engineering, Online Business and Marketing, Fashion Design and Accounting. Among PAI Vocational School teachers there is a view that generally Engineering students, the majority of whom are male, are difficult to manage, often come to class late and often talk during class. On the other hand, fashion design students, who are generally women, are seen as easy to manage, disciplined and diligent. Students majoring in Accounting and Online Business and Marketing are known to appear fashionable and tend to talk a lot during class.

The data in this research is divided into two, namely qualitative and quantitative. Qualitative data consists of data from the results of: literature review, interviews with teachers and students, observations of PAI learning implementation, qualitative input from expert validators, learning obstacles, student reflections and action plans, and qualitative responses from teachers and students to the implementation of the learning model. Quantitative data in the form of PAI expert validation data on learning models, lesson plans, teaching materials, learning media, assessment instruments. Apart from that, quantitative data comes from the results of measuring student attitudes before and after learning, and assessing the implementation of learning. Data collection techniques used in this research includes interviews, observations, questionnaires, and reflection sheets and action plans which are mainly used to obtain information regarding current PAI learning practices in vocational schools and assess the practicality of the learning model.

The analysis technique for the collected qualitative data is descriptive qualitative analysis through three stages: data condensation, *display* data, and conclusions. (Miles et al., 2014, pp. 12–13) The quantitative data, which is used to assess the validity, practicality and effectiveness of learning model products, is analyzed using quantitative analysis. The validity of research data is sought in a number of ways. First, through designing standardized data collection instruments. Second, data collection is attempted in natural conditions or settings, without pressure on the parties involved in data collection, such as students or teachers. Third, the collected data is re-checked by comparing data from different sources, for example quantitative data is checked with qualitative data, or with the results of observations or interviews.

FINDINGS AND DISCUSSION

All pathways, types and levels of education implement Islamic Religious Education which aims to shape the attitudes, personalities and skills of students. In the Islamic Religious Education curriculum it is explained that:

Islamic Religious Education in schools aims to grow and improve faith, through the provision and nurturing of knowledge, practice, and experience of students about Islam so that they become Muslim people who continue to grow in terms of faith, piety to Allah SWT, and noble character in their personal lives. , community, nation and state, as well as to be able to continue at a higher level of education.(Haryati, 2011, p. 24)

PAI's noble task of fostering noble morals has not gone well in practice. PAI learning carried out by a teacher predominantly develops knowledge and insight, few develop morals administratively. This can be seen from the results of the analysis of PAI Textbooks, PAI RPPs, and interviews regarding the implementation of PAI learning at Budi Utomo Way Jepara Vocational School. PAI subjects are categorized as compulsory subjects and are given the task of developing students' morals.

The moral problems that occur among the students at Budi Utomo Vocational School above should be partly overcome through learning PAI and Good Character. oriented to the formation of attitudes, especially morals, both in class and outside the classroom. Referring to PAI as a personality development subject, this is actually one of the tasks of the PAI subject. However, the reality of PAI learning at Budi Utomo Vocational School shows something different from what it should be. Therefore, a PAI learning solution is needed at Budi Utomo Vocational School which is more dominant in developing students' attitudes and morals.

Based on the analysis of the problems above, it can be stated that PAI learning at Budi Utomo Vocational School requires innovation to improve PAI learning which is oriented towards building knowledge, which directly or indirectly contributes to student moral problems at Budi Utomo Vocational School. Therefore, PAI learning is needed that focuses more on moral development. In this research, the emotional approach was chosen, because emotionally intelligent people are people with good morals. Apart from that, Islam is closely related to controlling emotions.

Considering the absence of syllabus, lesson plans, teaching materials, and more innovative learning media in achieving PAI learning objectives at Budi Utomo Way Jepara Vocational School, it is deemed appropriate and important to develop an Emotional Intelligence-based PAI learning model and supporting tools to develop student morals. The types of PAI learning tools developed are learning tools that are generally used in schools, namely: Syllabus, RPP, Teaching Materials, Learning Media, and assessment instruments.

Apart from that, based on a questionnaire revealing teacher needs, it was found that PAI teachers had never developed their own worksheets, still used textbooks, and did not have complete facilities for this. This limitation is acknowledged to make PAI learning monotonous and therefore boring, the learning model is still conventional and has not taken

advantage of technological advances, still uses the same learning model for all learning material, has never modified or developed a more creative learning model, still uses the method of recording material in books writing, students' enthusiasm in learning is lacking, practicing the material and it has not been assessed, the availability of learning tools is still incomplete, limited media, never developed LKS, only using LKS in printed books, unable to assess the three assessment domains in 2013 curriculum. So the learning model developed by researchers is needed so that the learning model is more creative, enriching the learning model

So far, it has been used to make it more interesting, achieve goals, and be able to assess three domains, namely cognitive, affective and psychomotor, which are integrated into the emotional intelligence-based PAI and Character learning models. Another consideration in choosing to develop a learning model and supporting tools is because the learning model guides educators and students in learning to achieve the desired learning goals. Without a PAI learning model designed to be based on emotional intelligence, teachers will have difficulty or be reluctant to carry out PAI learning that leads to moral development.

Thus, to implement PAI learning based on emotional intelligence to develop students' morals, a learning model and tools (syllabus, lesson plans, teaching materials, learning media and assessment instruments) which are also made based on emotional intelligence are needed. The existence of this device can also encourage teachers to be willing to learn this device and apply it in PAI learning.

Data collection was carried out by researchers, namely through interviews, observations, questionnaires, reflection sheets, Action Plans, Learning Barriers and Responses from PAI teachers at Budi Utomo Way Jepara Vocational School. Interviews are used to look for problems stated in the initial investigation and analysis of student needs. Observations are used to determine the effectiveness of the learning model, the practicality of the learning model, and the practicality of the lesson plan. Questionnaires/questionnaires are used to obtain problem data from students in the form of student needs analysis questionnaires collected from questionnaires that reveal student needs. Apart from that, questionnaires are also used to assess students' attitude scales.

The first step to realizing a PAI learning model based on emotional intelligence is to design the model. By considering the use of the model, namely vocational school students, especially Budi Utomo Way Jepara Vocational School, the device was designed in accordance with the 2013 curriculum currently in effect at Budi Utomo Vocational School, the conditions of Budi Utomo Vocational School students, and technological developments. After that, the design will be validated, improved and tested. After the product has passed the trial period,

the product will be revised according to input and obstacles found during the learning model trial.

In the discussion process, validation of the learning model and supporting tools consisting of syllabus, lesson plans, teaching materials, learning media that have been validated on average get high marks from the validators, as well as the evaluation questionnaire. We can see this in the following table illustration:

Table No. 1 Validation

No	Object	Average value validation	Decision
1	Model learning	94,53	Very valid, yes used without revision
2	Syllabus	95,10	Very valid, yes used without revision
3	lesson plan	95,67	Very valid, yes used without revision
4	Teaching materials	91,25	Very valid, yes used without revision
5	Media learning	86,25	Very valid, yes used without revision

The assessment of expert validators gave a score of more than 85 to the PAI learning model based on emotional intelligence and its supporting tools. This value means it is very valid. Thus, the learning model and tools can be used by educators without revision. Meanwhile, the assessment of the assessment questionnaire in the form of an attitude scale is summarized in the following table. Assessment of the attitude scale includes validity and reliability.

Table No.2 Expert Validation

No	Attitude Scale	Validity	Decision	Reliability	Decision
1	Scale of respect and obedience to old people	0,542	High validity	0, 688	High reliability
2	Respect scale and obey the teacher	0,542	High validity	0,730	High reliability

The data in the table above shows that the assessment questionnaire consisting of two attitude scales: a scale of respect and obedience to parents and a scale of respect and obedience to teachers obtained validation values of 0.542 and 0.542, and reliability values of 0.688 and 0.730. All of these values are in the high category, because a value between 0.5 to 1 is in the high category, and the closer it is to 1, the more valid it is and gives value to a questionnaire. Therefore, the attitude scale questionnaire is valid (valid) and provides value (reliable) to be used to assess students.

Based on the analysis of the validation of the learning model and supporting tools above, it can be concluded that the learning model is categorized as very valid. Therefore, the learning model is suitable for use in PAI lessons to develop the morals of students at Budi Utomo Way Jepara Vocational School. Based on these revisions and anticipatory steps, during the extensive trial phase twice, no obstacles were encountered in implementing the PAI learning model. In this way, all obstacles that arise in implementing the PAI learning model can be overcome. Referring to the conclusion of the implementation of the learning model (very practical), the teacher's response to learning (practical and positive), and the learning obstacles (overcome) mentioned above, it can be stated that the intelligence and emotional based PAI learning model is practical and can be used in real learning. As well as the learning model and students' attitude values, it was concluded that the PAI learning model based on spiritual and emotional intelligence was capable or effective in improving students' morals.

CONCLUSION

The conclusions that can be drawn from the research above are as follows:

1. The PAI learning model based on emotional intelligence to develop the morals of students at Budi Utomo Way Jepara Vocational School was developed using the Plomp model which consists of five stages, namely a) initial investigation, b) design, c) realization/construction, d) test, evaluation and revision, and e) implementation.

2. The product is a PAI learning model based on emotional intelligence consisting of syntax components, social systems, reaction principles, support systems, and learning impacts in the form of syllabus, lesson plans, teaching materials, media and assessment instruments. The learning model is created in accordance with the theory of emotional intelligence.

3. The quality of the learning model obtains the following values:

    a. The PAI learning model based on emotional intelligence obtained an average validity value of 94.53, which means very valid, and is an assessment instrument

obtained an average validity value of 0.542 and an average reliability of 0.699 which is high, so it is very suitable for use.

b. The PAI learning model based on emotional intelligence is considered very practical and can be used based on the value of learning implementation (average 95.83%), teacher opinion (practical), and learning obstacles (all resolved).

c. The PAI learning model based on emotional intelligence is stated to be able to improve student morals. This is based on 1) very good student responses, 2) descriptions of students' attitudes which show an increase in morals, 3) The paired T test produces: In testing the results of trial 1 (scale of respect and obedience to the teacher) a t value was obtained.$_{count}$ amounting to 5.066 with a significant value of 0.001. t value$_{table}$ at 31 degrees of freedom and a real level of 0.05 of 2.120. If compared, then t$_{count > }$t$_{subject}$l or significance value <0.05, so it can be concluded that there is a significant difference in the average value between before and after learning, with the post-learning average value being higher than the pre-learning average value. Therefore, it is stated that the learning model is effective or capable of improving students' morals (attitudes) towards Respect and Obedience to Teachers. As for testing the results of trial 2 (Respect and Obedience to Parents) the t value was obtained$_{count}$ amounting to 7.077 with a significant value of 0.000. t value$_{table}$ at 31 degrees of freedom and a real level of 0.05 of 2.120. If compared, then t$_{count > }$t$_{subject}$l or significance value <0.05, so it can be concluded that there is a significant difference in the average value between before and after learning, with the post-learning average value being higher than the pre-learning average value. Therefore, it is stated that the learning model is effective or capable of improving students' morals (attitudes) towards Respect and Obedience to Parents.

d. The cognitive assessment included in Chapter IV is only a complement to the PAI assessment which is adapted to the 2013 curriculum, namely that it must fulfill three assessment domains, namely cognitive, affective and psychomotor.

This development research, although it produces a valid, practical and effective model, there are still a number of aspects that require further research. The following are several aspects that are open to research in developing this theme.

a. The same research needs to be carried out to produce learning tools (RPP, teaching materials, learning media, and assessment instruments) for emotional intelligence-based PAI learning models in different chapters. In the context of the PAI curriculum in schools, there are still 10 chapters of PAI material that do not yet have PAI tools based on emotional intelligence.

b. The same research with a larger number of face-to-face meetings, for example five to eight times, also needs to be carried out. This is intended to assess student and teacher attitudes (positive and negative) towards the application of the model and the effectiveness of the model in improving morals towards Allah. Another aspect that can be assessed through this research is increasing students' social abilities such as empathy and building relationships, because these abilities cannot be improved only through one-time face-to-face learning.

c. Learning the PAI learning model, with a number of adaptations, in other schools with different characteristics needs to be carried out to test the scope of application, practicality and effectiveness of the learning model.

d. The learning model is worth researching for its application in junior high schools. This can be a strategic step to develop morals from an early age, especially now that there is a lot of juvenile delinquency committed by junior high school students regarding morals towards parents and teachers.

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