

Application Of The Behavior Learning Model In Improving Student Morals After The Covid 19 Pandemic At MTs Nu Nurullah Al-Mahfudz

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ABSTRACT

Ahlak is a value of a human behavior that is formed in thoughts, attitudes, feelings, words and behavior which are based on religious norms, laws, manners, culture and customs that have a relationship to Allah SWT, and self, as well as fellow humans, including the environment and nationality. The purpose of this research is to be able to describe strategies in improving morals in students through behavioral learning in the post-Covid-19 pandemic period at MTS NU Nurullah Al-Mahfudz and describe the implementation in fostering student discipline character through behavioral learning in the post-Covid-19 pandemic period at MTS NU Nurullah Al-Mahfudz. This research uses a type of descriptive qualitative research, using data collection techniques carried out through observation and interview activities. This data analysis technique uses data reduction, data presentation, and conclusion drawing. The subjects in this study were the school, vice principal, and Islamic Religious Education teacher. The result of this study is that MTS NU Nurullah Al-Mahfudz has implemented behavioral learning theory in an effort to improve student morals, through activities and programs that have been compiled in the form of a liaison book.

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INTRODUCTION

In the world of education not only provides learning related to knowledge, but also the importance of forming character in students. The meaning of this character is the values of a person's way of behaving which is manifested in thoughts, behavior, feelings, actions or words which are based on religious norms, laws and manners and culture, which have an attachment to Allah SWT, self, good fellow human beings, the environment and nationality. Where character education should be the basis for the formation of morality that can influence humans in implementing religious moderation. (Syarnubi Syarnubi et al., 2019) Character education is also very important and influential on individuals, because it can change individuals for the better. (Alimron et al., 2023) In addition, religious moderation is also expected to be able to deal with the morality and character of the nation which is currently experiencing degradation. (Kasinyo Harto & Syarnubi Syarnubi, 2018)

Indonesia is highly diverse (Misyuraidah et al., 2017). Indonesia is one of the countries where the majority of the population is Muslim. As stated in PERPRES of the Republic of Indonesia No. 7 Year 2017(Perpres., 2020) related to the Strengthening Character Education (PPK) Article 3 which is carried out by trying to apply the values of Pancasila in character education, especially among which there are 18 characters, namely religious, tolerant, honest, disciplined, hard working,

creative, independent, democratic, curiosity, enthusiasm for nationality, love for the country, can appreciate achievement, communicative, love of peace, diligent reading, care for the environment, care for social and have a sense of responsibility. So it can be said that the eighteen characters mentioned earlier are characters that should be possessed in humans.

According to Omeri (2015) character is a combination of morals, ethics and character. Character Education is the process of chiseling or sculpting the soul in such a way that it is unique, interesting and different or distinguishable from other people. (Nurlaila et al., 2023) The quality of the deeds, actions, behavior of a human being can be called good or bad, right or wrong, can be said to be moral. But it also applies the other way around, such as ethics is able to provide an assessment related to good and bad, which is based on the norms that apply in society, while morals is something that emphasizes that in essence in humans there are already beliefs that are both related to good and bad. It is in these character values that can be instilled and developed in the educational environment, especially in Islamic education. Islamic education in Indonesia is an education based on fostering character and has existed since education was established until now.

In Islamic education, character is divided into two and is mentioned as good character and bad character. To be able to improve the character of students, of course, education plays a very important role in order to realize this. So it can be said that the role of education clearly has a significant and central role because it opens and expands knowledge, ensuring that this nation is truly literate about the country and national life. Islamic education plays a major role in maintaining the process of spreading a moderate religious ideology. The relationship between Islamic science and social, cultural needs a dialog relationship pattern. (Syarnubi, 2022) In-depth knowledge of religion acquired through educational institutions including pesantren and madrasah, as well as the effective role of ulama and kiai as role models of religious behavior, keep religious understanding in Indonesian society on a stable path. (Syarnubi, 2019b) The existence of several organizations that focus on countering religious extremism emphasizes the importance of the statement. (Syarnubi et al., 2023) The impact of education on the transformation of this nation into a cultured and civilized nation can be felt (Masyfu, 2017).

As in Qs. Lukman verse 12 (Department of Religion., 2017):

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

Meaning: And indeed, We have given wisdom to Luqman, namely: "Give thanks to Allah, and whoever gives thanks (to Allah), then indeed he gives thanks for himself; and whoever does not give thanks (disbelieves), then indeed Allah is All-Rich, All-Praised.

Education is an effort to advance character, mind, and live in harmony with society. (Yanti et al., 2021). In general, the function of Islamic religious education is to direct the development of human life towards a straight path. (Yuniar et al., 2021) Islam highly values the values of moderation in religious practice, both in aspects of worship and in daily affairs, everything must be carried out with the principle of the middle (*wasatīyah*). (Syarnubi, 2020) Education is a means of *ijtihad* to form human characters who understand themselves and their environment. (Sukirman Sukirman et al., 2023) So it can be understood that education has a role in developing a person's potential towards humans who have noble character, knowledge, have faith and have piety, are creative and independent and are able to become humans who have responsibility. In the field of education always has a relationship with other scientific fields, especially in the field of Islamic education. Islamic education is a field of science that focuses on the activities of the learning process which is specialized in increasing students' understanding of religion. Understanding the teachings of Islam, as well as functioning as a means of disseminating and practicing these teachings among the community. (Fitriyani, Ema Dwi, Abu Mansur, 2020)

In an era of rapid world development, the principle of building ethics, values, and morals must still be held. (Sari et al., 2020) The dynamics of the changing times encourage constant change, so schools also adopt and implement these changes to create a more modern education. This transformation includes aspects of culture, systems and values, in response to the various criticisms that exist in the current era. (Syarnubi, 2016) Thus, the importance of moral guidance in

adolescents, especially junior high school and MTS where they are in the adolescent phase, so in this case it is important to do in improving the behavior of students considering that psychologically adolescence is a period of shock and is easily influenced because of its condition, it does not yet have sufficient knowledge, experience, or mentality to guide it towards maturity. In addition, appreciation support in the form of expressions of respect or appreciation needs to be implemented which then encourages individuals to move forward and prioritize tolerance in life. (Hartati et al., 2022) Equipped with general education and strong religious education can create graduates who understand and implement the values of religious moderation in the midst of society. (Fauzi et al., 2023)

The stimulus given is a number of rules that must be followed by students, there is such a thing as punishment if these students violate the rules given, behind that there is also a reward if the students are able to show good behavior as expected, and if done students will develop acclimatization to discipline in all activities. (Syarnubi, 2019a) In Nahar, Desmita said that behavioristic theory is a learning theory that tries to understand a person's behavior objectively, mechanically, and realistically so that people can change their behavior through conditioning (Nahar, 2016).

This behavioristic approach is very suitable to be applied at the basic education level, because this is in accordance with the development of students between the ages of 8 to 15 years at the junior high school level, feeling that students need a stimulus that must be given so that these students can do something. Students in this basic education still need guidance, as well as certain directions so that students understand something and can achieve something with what is expected. (Malta et al., 2022) Through a behavioristic approach, the character of student discipling can be instilled in a student (Nahar., 2016). Carry out something as expected and desired. With this behavior approach, students' morals are expected to lead to be even better, thus forming *akhlaqul kharimah* in students. Based on the results of observations and interviews that have been conducted at MTS NU Nurullah Al-Maffudzh, the school has carried out monitoring activities, and there are efforts that have been made to foster and improve student morals in the aftermath of the Covid-19 Pandemic. The efforts made in improving the morals of these students in the period after Covid-19 is considered important to study, considering that MTS NU Nurullah Al-Maffudzh school is considered a superior MTS, so it is expected to be a model in improving the morals of students in other schools. Because this *ahlaq* is formed not because it is in front of the teacher or the school, but also outside the school when learning takes place online, the *ahlaq* in these students can also still be formed and improved. (Siahaan, 2020).

Therefore, there are several stages that can be done so that the development of students' morals can be achieved, including by approaching through peers, conducting habituation learning for students, such as carrying out *dhuha* prayers, recitation activities and other religious activities that can improve the morals of these students. This research is expected to describe behavioral learning in improving student morals in the post-Covid-19 pandemic, considering that the length of online learning will be able to affect student morals, whether it is a decrease or an increase.

METHOD

This research was conducted at MTS NU Nurullah Al-Maffudzh. Research methods are scientific processes or ways to obtain data that will be used for research purposes. (Arisca et al., 2020) This research adopts a qualitative approach with a descriptive research type. Qualitative research is research that draws conclusions through deductive and inductive analysis to see the relationship between observed phenomena using scientific logic. (Febriyanti et al., 2022) Qualitative research can also be interpreted as a research approach that aims to explain events or events that occur in the present. (Hawi & Syarnubi, 2018) This research produces descriptive data in the form of written or spoken words from people and observed behavior. (Syarnubi Syarnubi & Sutarmizi Sutarmizi, 2022) Regarding how to foster disciplinary character in students through a behavior approach (Arikunto, 2010). The data sources in this study are the principal, deputy

curriculum and teachers who teach at MTS NU Nurullah Al-Maffudzh, especially teachers who teach Islamic Religious Education subjects. In collecting data in this research, is to use data collection techniques such as observation and interviews (Sugiyono, 2013).

The data analysis process in this study involves organizing and classifying data into certain basic categories and units, so that research themes can be identified and working hypotheses relevant to the research theme can be formulated. (Sukirman et al., 2023) Data were obtained from Pondok Pesantren Al-Mazaya Paser through field observation methods, interviews, observations, and using questionnaires as a source of supporting data for research. (Nurrahman et al., 2021) Data analysis in this study was grouped based on their categories, the data that had been collected based on each category was analyzed in accordance with three qualitative data analysis steps including, data reduction, data presentation and conclusion drawing (Arikunto, 2010).

RESULTS AND DISCUSSION

As described in the previous explanations, the necessary data has been collected by the researcher, both through observation and through interviews with sources in the research. In addition, the researcher will provide an overview of the data collected in accordance with the research problem and objectives in this chapter. In the discussion here, the analyst will coordinate the findings that have been obtained in the field and then review them with the existing hypotheses. The researcher will present an analysis of the data obtained from primary and secondary sources in this discussion, followed by a detailed interpretation.

The focus of the discussion in this chapter is the first, the strategy in improving morality in students through learning behavior in the post-Covid-19 pandemic at MTS NU Nurullah Al-Mahfudz. Second, the implementation in improving students' morals through the application of behavioral learning in the post-Covid-19 pandemic. The following are the results and detailed discussion of the two research problems in this study.

1.1. Strategies in Improving Students' Ahlak through a Behavioristic Approach in the Post-Covid-19 Pandemic Period at MTS NU Nurullah Al-Mahfudz

After the Covid-19 pandemic, it requires schools to carry out education again as before before Covid-19, which previously education in Indonesia had been closed for a long time and there were also several schools implementing online learning (in the network). So schools are required to re-implement programs that existed before the pandemic, as an effort to grow and improve akhlakul kharimah in students. (Syarnubi et al., 2019) At this time it is not only the role of a teacher that is important, but the role of parents in shaping akhlakul kharimah in students is also very much expected because in terms of education parents act as subjects, because children have started planting their character from home. Therefore, it is necessary to formulate strategies from teachers in carrying out teaching and learning activities as an effort to help foster and improve student morals even though they have experienced a pandemic period, and schools have been inactive for a long time (Ali & Syarnubi, 2020).

Strategy is a way to achieve a goal at MTS NU Nurullah Al-Mahfudz, of course, has its goals based on the school's vision and mission. According to Gerlach & Ely in Anitah said that the strategy is a way that has been chosen in achieving a goal, in this case it is an achievement in growing student character as a result of a learning that has taken place (Anitah, 2007).

Based on the results of observations and interviews that researchers have conducted with the principal, wakur and teachers involved in the implementation of education at MTS NU Nurullah Al-Mahfudz Malang Regency related to the application of behavior learning models in fostering student discipline in the aftermath of the Covid-19 pandemic are as follows:

1.1.1. School Strategy

To obtain data related to this issue, the researchers asked the first question to the principal as follows:

How is the general description of the morals of the students at the MTS that you lead and what are the programs implemented after the Covid-19 pandemic?

As stated by Mr. Syaifuddin Zuhri that (Syaifuddin, 2022):

"The morals of students at MTS NU Nurullah Al-Mahfudz, thank God, can be said to have been considered good, because we have rules that have been set here, and we also have penalties for students who violate these rules, so that students here already have good character and discipline. Because from discipline we can see a person's character and a person's success. And here we also have a program called PONG, which is a meeting of teachers and student guardians to discuss activities and rules that can support student discipline."

This is also in line with what was conveyed by the Wakur of MTS NU Nurullah Al-Mahfudz, namely Mr. Moh. Khoiri that (Khoiri, 2022): "So we, after the pandemic, we used an emergency, but the hours were normal and the KD was still essential that we learned in class, but for more time we tried to instill children's character through Islamic storytelling activities, namely the story method. And we have a special book to instill character in students".

Almost similar to what was conveyed by the PAI Teacher at MTS NU Nurullah Al-Mahfudz, namely Mrs. Suci Zahrotul Azizah that (Azizah, 2022): "For the strategy, yes, so we are here trying to normalize the learning process again, because during this time the school was inactive so there are indeed several strategies that we provide, such as providing or facilitating a learning medium called a liaison book, in this liaison book there are rules that have been planned and the activities of the students. Because the cultivation of disciplinary character is very important to be instilled early, and the program in this school is the existence of PONG, namely the meeting of teachers with student guardians, in forming a liaison book where the contents are related to all activities carried out by students".

So it can be concluded that MTS NU Nurullah Al-Mahfudz designs a program planning through a liaison book and conducts PONG activities that refer to the school program. This liaison book is made based on the circumstances and problems that exist in students, and in this liaison book contains rules that have been agreed upon together when implementing PONG activities at meetings of teachers and student guardians, this liaison book can later support student discipline, because there are rules and activities that students will carry out. Seen from here that MTS NU Nurullah Al-Mahfudz school implements programs that cope with the Covid-19 pandemic, and overcomes problems through evaluation after this pandemic.

According to Ahmad Rohani, in management science planning is a certain goal that can be obtained through an activity in preparing a decision in the form of steps to solve a problem or in carrying out a directed activity. Simply put, this planning is a form of thinking before carrying out something (Rohani, 2004). A plan is very important to do, because with the planning of all activities to be carried out to be directed, and can facilitate teachers in achieving a goal in the expected teaching and learning process, and fostering disciplinary character in students. As this was conveyed by M. Nadzwir that, planning is very important for teachers to use in carrying out their responsibilities as educators so that student needs can be met and goals can be achieved from a lesson can be realized (Nadlir, 2013).

Therefore, researchers can conclude that planning is an activity in making a decision in the form of stages in achieving a goal. The importance of implementing this planning is as a form of direction in carrying out the achievement of a goal, in this case as an achievement in fostering and improving morals in the students themselves in the post-Covid-19 pandemic period at MTS NU Nurullah Al-Mahfudz which makes an implementation schedule and makes planning in the form of a liaison book at school.

1.1.2. Monitoring and Evaluation

To obtain this data, the researchers asked questions to the wakur MTS NU Nurullah Al-Mahfudz and the PAI Teacher as follows, What efforts does the school make in continuing to

stimulate in improving morals in students?

As the opinion conveyed by Suci Zahrotul Azizah is as follows (Azizah, 2022): "A lot, starting from the planting efforts, well we every morning carry out duha prayers, in this duha prayer we ask what we like and tell the story of the Prophet Muhammad and of course these activities refer to the liaison book".

The thing conveyed by Suci Zahrotul Azizah, in line with Mr. Hasbi Salju Shodar as a PAI teacher at MTS NU Nurullah Al-Mahfudz that (Shodar, 2022) :

"In stimulating the development of student character, we here always conduct evaluations to see whether what is given has been accepted and understood by students or not, and if the objectives of learning have not been achieved then we make efforts to overcome this".

Based on the two opinions conveyed by the sources above, it can be understood that MTS NU Nurullah Al-Mahfudz in an effort to condition its students to carry out learning and there are other supporting activities in fostering the disciplinary character of students, the school makes monitoring through a liaison book. (Syarnubi, 2023) This monitoring aims to condition students through disciplinary activities so that they can improve morals in students. The form of this monitoring is to invite students to carry out dhuha prayers regularly and pay attention to them with the correct movements and provide exemplary stories from the prophet Muhammad Saw, to be followed. This is in accordance with what Solihin said that monitoring is an activity in observing and identifying developments in the implementation of plans or activities, which has the aim of anticipating problems that arise or will occur so that action can be taken as quickly as possible (Solihin, 2010).

1.2. Implementation in Improving Students' Ahlak Through a Behavioristic Approach in the Post-Covid-19 Pandemic Period at MTS NU Nurullah Al-Mahfudz

1.2.1. Offline Activities

Offline learning if in language is an acronym for "outside the network" disconnected from the computer network, according to Sunendar in Andasia (Malyana, 2020). In order to get the desired data, the researcher asked questions to the sources as follows, In the post-Covid-19 pandemic as it is today, how is the learning system carried out? And what strategies do teachers do in improving the character of students?

As the opinion of Moh. Khoiri, as wakur MTS NU Nurullah Al-Mahfudz, he explained that (Khoiri, 2022): "So for us, after the pandemic we used an emergency (offline) outside the network, but the hours were normal and the KD was still essential that we learned in class, but for more time we tried to instill children's character through activities to tell Islamic stories, namely the story method. And we have a special book to instill character in students".

In line with what was conveyed by Suci Zahrotul Azizah, as a PAI teacher at MTS NU Nurullah Al-Mahfudz, she said that (Azizah, 2022) : "For the strategy, yes mas, so we are here trying to normalize the learning process again, by doing offline learning again, because during this time the school was inactive so there are indeed several strategies that we provide, such as providing or facilitating in a learning medium, namely the name of the liaison book, in this liaison book there are rules that have been planned and the activities of the students"

Based on the results of the interview above, it can be concluded that MTS NU Nurullah Al-Mahfudz has established offline learning (outside the network) again, after a long period of non-active school conditions due to the impact of government policies during the Covid-19 pandemic yesterday, therefore what MTS NU Nurullah Al-Mahfudz did was use face-to-face learning, although it was still an emergency and still used the essential KD as used before the Covid-19 pandemic. In carrying out off-network learning, teachers have prepared strategies and provided learning media that can support in improving the character of MTS NU Nurullah Al-Mahfudz students.

1.2.2. Taktics

a) Reward and Punishment

To get the data needed, the researchers asked several questions to the principal and PAI teacher, which are as follows, Are there any rules or regulations that can support in improving the character of students?

As stated by Mr. Syaifuddin Zuhri that (Syaifuddin, 2022): "*Alhamdulillah* Our school already exists, because here there is something called PONG, this is a meeting activity consisting of teachers and student guardians in implementing rules to be able to improve student morals, that's for school yes. If for the class, there are rules for each class and for those who violate them, sanctions are given, while those who obey us have their own appreciation given. This PONG is carried out three times a year".

To complete the data that the researchers felt was not satisfactory enough, the researchers asked questions to the PAI teacher, namely Mr. Hasbi Salju Shodar, What are the programs or activities carried out in order to improve morals in students?

According to Mr. Hasbi Salju Shodar, it is as follows (Shodar, 2022) : "The programs here are that we provide activities every morning there is such a thing as class entry time, and for those who violate it are given punishment, and for those who come on time it is highly appreciated".

Based on the results of the questions and answers described above, it can be understood that through giving gifts or praise and even positive reinforcement in fostering and developing discipline in students is more often implemented at MTS NU Nurullah Al-Mahfudz and also provides sanctions or punishment. The punishment or sanction given is applicable to students who arrive late, do not do their assignments and often chat in class so that this will later emphasize the attitude of discipline in themselves.

As stated by Arikunto that rewards are rewards, gifts or giving appreciation to students, this intended reward is a pleasant thing for students after a student can carry out or achieve the desired behavior, while this punishment or punishment is a reward given because students break the rules or are not in accordance with the rules that have been set. (Arikunto, 1980).

1.1. Strategies in Improving Students' Ahlak through a Behavioristic Approach in the Post-Covid-19 Pandemic Period at MTS NU Nurullah Al-Mahfudz

Philosophically, education is more than just a teaching and learning system that can transfer knowledge and technology. It can also help create ideas, concepts, values, ideas, doctrines, and achievements that are directed and express the purpose of the system. According to Gagne's 1977 theory, learning is a set of internal processes that occur within each individual as a result of the transformation of stimuli from external events or a condition in the personal environment concerned (Wahab, G., & Rosnawati, 2011).

Learning theory is goal-oriented, which means it aims to achieve goals. Consequently, the most effective strategies for achieving goals are those outlined in the learning theory variables. The desired outcomes that have been established are the learning outcomes that have been observed during the development of learning theory. because learning theory has a prescriptive set that can be used to obtain the best possible learning outcomes under certain circumstances (Degeng, 2013).

The cultivation of moral commitments and virtues should be the foundation for moral education, also known as character education. (Ballanie et al., 2023) In other words, the development and improvement of character requires exemplary behavior that is passed on through stages of a process involving learning, training, consistent long-term habituation, reinforcement, and noble values (Lichona, 2012). Character education should always be linked to the application of ethical values, such as: respect, fairness, trustworthiness, compassion, and citizenship.

This viewpoint supports the behaviorist approach to character education when considered carefully. As a result, the approach taken to achieve the best possible learning outcomes is more in line with behaviorist theory. Behavioral theory focuses only on

individuals from the perspective of physical phenomena. Bahruddin and Nurwahyuni, as stated learning is a change in behavior that can be seen, measured, and evaluated concretely because of how stimulus and response interact. On the other hand, the purpose of learning outcomes is for students to be able to think and act. Reflexes are trained so that they become habits that individuals control through learning (Nurwahyuni, 2015).

Because behaviorists believe in causal relationships, their field of study is also known as stimulus-response psychology. The relationship between the smallest component of behavior and the smallest component of the environment is known by this term. Reduction is what behaviorists do, which involves reducing the smallest aspect of behavior to a response and the smallest aspect of the environment to a stimulus. There are four types of behavioristic approaches, according to Hergenhahn and Olson: 1) association and continuity, 2) operant conditioning, 3) classical conditioning, and 4) social cognition (Sagala, 2009).

Some research results related to behaviorist theory give credence to the idea of character education, among others: First, according to Ryan's (1986) findings, traditional learning approaches include opportunities to practice and apply values, exemplary values, and clear direction. A direct approach to character development is compatible with behaviors that reward and punish appropriately in line with core values (Ryan, 1986). Second, Power's (1989) research found four things: 1) it is based on a solid model of development; (2) the model must be implemented in a particular way, with classrooms and schools becoming interactive communities through class meetings and participatory democratic practices; 3) it avoids the language of compliance and internalization in favor of the language of adjustment and moral development; moreover, substantial research showing the effectiveness of moral climate in encouraging responsibility and curbing deviant behavior supports this model (Power, F.C. Higgins, A., & Kohlberg, 1989). Third, according to Kohn's (1992) findings, a moral school climate will not eliminate competence but will reduce unhealthy competition. Teachers may adopt intolerance for hurtful behavior, but they do not set zero tolerance rules. Rules are not meant to stop judgment. Teachers must be able to distinguish between prohibited behaviors that are merely mistakes and harmful behaviors that are intentionally harmful. (Kohn, 1992).

As described in the research results above, MTS NU Nurullah Al-Mahfudz has made efforts in the school using a liaison book to monitor students and encourage them to participate in learning activities and other activities that help shape students' disciplinary character. This monitoring aims to train students through disciplinary activities so that they can improve the morals of students. The form of this monitoring is to invite students to carry out dhuha prayers regularly and pay attention to them with the correct movements and provide exemplary stories from the prophet Muhammad Saw, to be followed. This is in line with what Solihin said that monitoring is the process of observing and identifying the progress of implementing a plan or activity with the aim of anticipating problems that may or may not occur to take immediate action (Solihin, 2010).

The Islamic view regarding monitoring activities is based on the Quran, explained in the form of Allah's supervision of His servants. The following is a verse that has a connection with monitoring or supervision by Allah SWT to all mankind (Department of Religion., 2017):

إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

Meaning: "(Verily, Allah is always guarding and watching over you) watching over your actions and rewarding them. Thus, the attribute of watching over is inherent in Allah." Tafsir Jalalain, Q.S An-Nisa'.

From the verse above, that Jalalain interprets the verse is a supervision carried out by Allah SWT to His servants. When they do all activities (activities) and when they are silent, knowing whatever they cover and what they see and watching all their circumstances.

1.2. Implementation in Improving Students' Ahlak Through a Behavioristic Approach in the Post-Covid-19 Pandemic Period at MTS NU Nurullah Al-Mahfudz

Units of the educational unit have actually developed and implemented character framing values through the functional projects of their specialized instructive units. The 18 values obtained from the empirical research of the Curriculum Center further support this as a prerequisite for character education in education units. Piety, cleanliness, neatness, comfort and politeness are the prerequisite values in question (existing values). 18 values derived from religion, Pancasila, culture and national education goals have been identified in order to strengthen the implementation of character education: Sincerity, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, love, and a sense of national spirit are all qualities. respect for the country, admire achievement, be friendly, love peace, love to read, care for the environment, social, responsibility, and religion (Perpres., 2020).

Although the national character is formed by 18 values, education units can prioritize its development by maintaining precondition values supported by several priority values from the 18 values mentioned above. Of course, the number and types of characters chosen will vary from one region to another school in its implementation. This depends on the conditions and interests of each education unit. Depending on the circumstances of each school, the application of the various values developed can start from the basic, straightforward and simple.

To be able to apply them, students need to learn to respect existing norms, build self-confidence and courage by being assertive and not afraid to take risks in every new situation, and have independence in living and following rules from outside. (4) having autonomy in life and following external rules become personal values so that they can make decisions independently without being influenced by external pressure; and (5) being able to make decisions without being influenced by external pressure.

Based on the results of the interviews that the researchers have described earlier, the implementation of learning in improving these morals continues to be carried out, this is expected to balance the learning process after the long Covid-19 Pandemic period. Due to the long period of non-active school conditions due to the impact of government policies during the Covid-19 pandemic yesterday, therefore what MTS NU Nurullah Al-Mahfudz did was to use face-to-face learning, although it was still an emergency and still used the essential KD as used before the Covid-19 pandemic. In carrying out offline learning, teachers have prepared strategies and provided learning media that can support in improving the character of MTS NU Nurullah Al-Mahfudz students.

On the other hand, MTS NU Nurullah Al-Mahfudz also sets a tactical strategy in implementing learning in order to improve student morals. The tactics referred to here are divided into two including Reward and Punishment. As stated by Arikunto that rewards are rewards, gifts or giving appreciation to students, this intended reward is a pleasant thing for students after a student can carry out or achieve the desired behavior, while this punishment or punishment is a reward given because students violate the rules or are not in accordance with the rules that have been set (Arikunto, 1980).

Reward or positive reinforcement is given by teachers to their students as soon as possible, so that behavior (can improve one's morals) can survive and not immediately disappear. This is in accordance with the principles of behavioral learning theory conveyed by Prof. Dahar, namely a reinforcement should be carried out as soon as possible with the principle of freshness. This freshness in providing reinforcement can be an influence on student character, because the effect of giving rewards that are carried out immediately is stronger than those given afterwards (Dahar., 2019).

Rewarding someone based on what they have done, according to Islam. This reward is Allah's way of expressing in the form of rewards to all His servants who have followed His guidance. When someone does a good deed, he instinctively wants to be recognized, which is part of human psychology as a creature. In accordance with what is stated in the Quran, which states that every good deed will result in a reward (Department of Religion., 2017).

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾

Meaning: "But whoever weighs a Dharrah well will surely see it and respond to it.

And whoever does an evil of a Dharrah will surely see it too" (Q.S: Al-Zalzalah:7-8).

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Meaning: "(Verily, those who believe) in the previous prophets, (Jews), (Christians) and Sabians) i.e. a group of Jews and Christians, (who among them truly believes in Allah, in the next day) (and doing good) that is the shari'a, (they will receive a reward) as a reward for their deeds) (with their Lord, there is no worry for them, and they do not grieve) Tafsir Jalalain, (Q.S: Al-Baqarah:62) (AL-Mahilli, 2019).

Based on the verse above, the experts' explanation regarding the existence of a gift or an award is carried out as a form of motivation in the process of achieving an educational goal. As stated by Al-Ghazali (Masyfu, 2017): "at any time the child has manifested good character and praiseworthy deeds, then he should be rewarded and rewarded with something encouraging and praised in front of many people (rewarded)".

The purpose of giving gifts or awards is to be able to motivate actors who play a role in the field of education or anyone who learns, be it formally, non-formally, or informally. At MTS NU Nurullah Al-Mahfudz, teachers prefer to avoid punishment to students. Teachers prefer to advise and give warnings to students, because teachers at this school think that punishment or punishment cannot be said to be effective to be used today. Teachers prioritize the comfort of students, because if given punishment, or in Skinner's language as negative reinforcement, the effect is that students will become discouraged and feel bored, because psychologically these students today are easily bored. (View of Peran Guru Pendidikan Agama Islam Dalam Menanamkan Nilai-Nilai Moderasi Beragama, n.d.)

CONCLUSION

Based on the description that has been presented above, it can be concluded that related to the application of the behavior learning model in improving student morals at MTS NU Nurullah Al-Mahfudz is first, it is known that the strategy applied in growing and improving student morals at MTS NU Nurullah Al-Mahfudz is to use several programs, activities and approaches implemented by teachers. Such as using a behavioral approach strategy in implementing learning, and using a liaison book which contains a planned rule, and student activities that will be carried out in the learning process. In compiling this liaison book, MTS NU Nurullah Al-Mahfudz conducts PONG activities, which consist of meetings between student guardians and the board of teachers, in compiling a liaison book which will later be used as a guide in carrying out learning activities that can support the cultivation of disciplinary character in students. Second, in carrying out learning, MTS NU Nurullah Al-Mahfudz has implemented a behavioral approach in the post-Covid-19 pandemic period, this is evidenced by the existence of evaluation activities in learning which are routinely carried out to see the growth and improvement of morals in students at MTS NU Nurullah Al-Mahfudz and there are several methods used in improving student morals such as giving rewards or giving punishments. This is done for efforts to support planting and improving akhlakul kharimah in students.

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