

PLANNING MORAL EDUCATION PROGRAM (PMEP) BASED ON TOTAL QUALITY MANAGEMENT (TQM) AT SD ISLAM AL-IRSYAD PURWOKERTO

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Abstract

This qualitative research study is intended to determine the steps in Planning Moral Education Program (PMEP) based on Total Quality Management (TQM) at SD Islam Al-Irsyad 02 Purwokerto. Hopefully, the results of this study can be used as a guideline by Islamic elementary school in implementing TQM-based PMEP as preventive measures to address the moral crisis today. The data in this study were collected by using interview techniques and documentation. The data has been collected and analyzed using inductive data analysis techniques. Based on the research results, it was obtained findings that there are four steps involved in planning TQM-based PMEP. First, developing a vision and mission of the school in favor of the PMEP. Second, preparing the quality assurance character and accomplishments with PMEP. Third, developing standards of competence homeroom teachers to support the implementation of PMEP. Fourth, preparing Standard Operating Procedure (SOP) of learners' morals value to support the implementation of the PMEP.

Keywords: *Preparation, Planning Moral Education Program (PMEP), Total Quality Management (TQM)*

A. Introduction

After the Era of Orde Baru monetary crisis, Indonesia have faced moral crisis. Various facts have shown that how moral crisis has also

infected many students in Indonesia. For instance, it was illustrated in some cases which occurred on May 2014. First case, “persecution” happened on May 4th, 2014. Renggo Gaddafi (10 years-old) has passed away after being persecuted by his classmate Sy (10 years-old). The act of persecution happened in the classroom and it was watched by his classmate in the fifth grade class of SDN 9 Makasar, East Jakarta.

Second case, it is about “murder” that happened on May 10, 2014. Yakobu Yunusa as Bush (14 years-old) was stabbed with a sickle by MF as Alit (14 years old) in Ciracas, East Jakarta. That junior high school learner was killed his friend because he often mocked his own friend. Third case, it happened on May 18, 2014 about robbery. RM (17 years-old) and AP (12 years-old) were arrested by police after robbing the house of businessman Wevie Viyana (35 years-old) in Complex MA, at Teratai street, South Tangerang. A number of jewelries and mobile phones they looted from the victim’s home
(<http://news.okezone.com/read/2014/10/09/338/1050136/ironi-12-anak-sekolah-terlibat-kejahatan-sadis>).

The above facts seemed to confirm that there is something wrong with our national education system. Education in Indonesia during this time can only produce learners that just have intellectual, but have not able to produce learners that have spiritually intelligent. It is of course contrary to the national education goals.

If education is seen as a system, the learners’ moral crisis has indicated that the current educational output is unexpected. The output of education is influenced by the educational process. The process of education is still running short of expectations. More education process aimed at achieving cognitive aspects (including knowledge/intellectual). Meanwhile, the aspects affective achievement (including attitude/morals) was neglected.

The implementation of educational process itself is influenced by well-prepared educational plans. Abandonment in affective achievement aspects in educational process could be due to educational planning formulated by teachers denying the affective

achievement aspects. The preparation of educational planning itself is also often overlooked by educational *stakeholders*, whereas the effectiveness and efficiency of the educational process and the results of educational achievement (*output*) is strongly influenced by the preparation of educational planning. Therefore, educational planning will be able to give the clear direction in the educational process. Herein education planning is one of indicators for the successful educational process (Akdon, 2011: 228).

That is why the author thinks, the first step can be done to overcome the moral crisis of the learners, that is by educational planning which takes side in achieving the aspects of affective (attitude/morals). Hereby, it has been responded previously by SD Islam al-Irshad 02 Purwokerto.

The moral education gives color entirely on the activities of learners at SD Islam al-Irshad 02 Purwokerto. It was supported by two things. *First*, the guide lining on the school management. *Second*, the implementation of the Moral Education Program (MEP). In terms of school management, SD Islam al-Ershad 02 Purwokerto has implemented a Total Quality Management (TQM). That is applied to all lines of education, including the MEP. If in a company that TQM has been implemented to produce the things without defects (*zero deffect*), then at SD Islam al-Irshad, TQM is implemented in MEP to produce learners that have good moral. The process of MEP implementation and the *output* of MEP itself reflected in Planning Moral Education Program (PMEP) that has been prepared.

B. Education Morals and Total Quality Management (TQM)

1. Education Morals

Education plays very important role in human life. Human being becomes "human" because of the existence of education that can bring him or her into good life (Rozak, 2014: 20). On the Constitution of the Republic of Indonesia No. 20 of the Year 2003 it is stated that education is a conscious and deliberate effort to create a learning atmosphere and the learning process so that learners are actively

developing his or her potential to have the spiritual power of religion, self-control, personality, intelligence, noble character, and required skills, society, nation and state.

Further in the perspective of Islam, besides *aqidah* and *syariah*, Islam also teaches about morals. Morals comes from the word *khuluq* by means as temperament or behavior. The word *khuluq* also refers to the word *khaliq* and creatures. This term is in line with attitudes, manners, temperament, and human behavior towards himself or herself, others, and another God's creatures (Prahara, 2011: 181). Hence, moral is the framework of Islamic teachings that regarding the norms of how people behaved towards Allah, fellow beings and other creatures.

Muhammad Abdullah Draz, the scope of morals were divided into, they are: a) Personal Morals (*al-akhlak al-fardiyah*), which consists of ordered (*al-awamir*), prohibited (*al-nawahi*), allowed (*al-mubahat*) and morals in conditionals (*al-mukhalafah bi al-idhthirar*); b) Family Morals (*al-akhlak al-usariyah*), which consists of the mutual obligations of parents and children (*wajibat al-ushul wa al-furu*), the obligations of husband and wife (*wajibat baina al-azwaj*), and liabilities to a close relative (*wajibat anhwa al-aqarib*); c) Social Morals (*al-akhlak al-ijtimaiyah*), which consists of prohibited (*al-mahzhurat*), ordered (*al-awamir*), and rules of civilized kaedah (*aqwa'id al-adabiyah*); d) Morals state (*akhlak ad-daulah*), which consists of the relationship between the leader and the people (*al-alaqat baina ar-rasi wa as-sya'b*) and foreign state relationship (*al-alaqat al-kharijiyah*); and e) Morals of religion (*al-akhlak ad-diniyyah*), namely an obligation to Allah SWT (*wajibat nahwa Allah*).

On basis of the description above, the moral education is a conscious and deliberate effort to bring learners to behave in accordance with the Al-Qu'an and Al-Hadits through educational activities in schools. Al-Qu'an and Al-Hadits taught many things about moral education, almost every story in the holly Al-Qu'an have moral lessons. In the holly Al-Qur'an, it is stated that Ismail has offered himself to be slaughtered by his own father "Prophet

Ibrahim". On that story, it is described how the obedience of a child to his father (Fathurrohman, 2015: 64).

2. Total Quality of Management (TQM) in Education

Total Quality Management is termed in Bahasa as Manajemen Mutu Terpadu (MMT). Gaspersz (2011: 5) defined that Total Quality Management (TQM) as a way to improve performance continuously (*continuous performance improvement*) at each level of operations or processes in every functional area of an organization that used to all human resources and available capital.

Sallis (2012: 74) stated the word of *total* (integrated) in TQM insists that everyone involved in organization should be involved to the efforts continuously. Then the word *management* involved to every person in institution, regardless of the status, the position, and as manager for each responsibilities.

On the other hand, the word quality is used in the industrial world. But in its developmental, the word quality is also used in the educational field. Quality is defined as a comprehensive overview and whole characteristics of the thing or services that demonstrate its ability to satisfy the expected demand (Musbikin, 2013: 89). Quality can also be defined as a dynamic condition which is closely related to products, services, people, processes, and the environment. Quality also interpreted as a product or service that is in accordance with the standards quality that have been established and recognized to satisfying customers (Wibowo, 2014: 4).

Based on the three definitions for each words, the writer stated the TQM is a systematic activities that was done by everyone in an organization to meet their customers' wills or needs. When that customers' wills or needs were met, then it has achieved its' quality. Hereby, quality has special characteristics, so that these characteristics become general, then it was made its' standards quality.

In the industrial world, the quality is produced in the form of goods that suitable with the costumers wishes or need. Meanwhile, in the field of services, the quality is produced in the form of service that

suitable with customers the wishes and needs. The field of education is in services. So TQM in education can be defined a series of systematic service activities that performed by each person at a school to reach the urge or needs of customers.

Sallis (2012: 68) proposed that there are three customers about TQM in the field of education. The first is the main customer, then the second customer, and the third customer. The main customers are students who directly receive school services. While the second customer is parents, governors, or sponsor who has a direct interest with individuals and institutionals. Then the third customer is the party that has an important role though indirectly, as the government and society.

Parents as a second customers and society as a third customers have different desires or needs to their children (learners) as a main customer in the school. There is someone who wants his or her child have intellectually intelligent and performnce in academics. It makes school doing educational based intellectual education. Meanwhile, there is also someone who have the desire that their children have spiritually intelligent and morals. It makes the organization of school education focuses on moral education.

Quality becomes an important part of the school and should be approached systematically using TQM planning process. There are several steps involved in the planning process of TQM, they are:

- a. The formulation of the vision and mission according to customer requirements

The vision can be interpreted as a manner of view that far ahead, deeper, and broad that is power of abstract thought has a very powerful force and can break through all the physical limits, time, and place (Maya, 2012: 27). Tony Bush and Marianne Coleman (2014: 35) revealed that the formulation of the vision is the most important step in the implementation of TQM. Because vision can provide a clear direction of the organization.

Meanwhile, the mission is the way to realize the vision. The formulation of the vision and mission is done through meetings involving all stakeholders in the school, especially parents and society as a customer of the school. The main question in the formulation of the vision and mission of the school is that what is desired in the future, five years, ten years, twenty years, and twenty-five years future, and to realize what should be done (Asmani, 2012: 119).

b. SWOT Analysis

SWOT stands for Strengths, Weaknesses, Opportunities, and Threats). SWOT analysis become a common tool used to plan of educational process. SWOT analysis can be divided into two elements. First, the internal analysis which concentrates to analysis of the strengths and the weaknesses of the school. Second, external analysis which concentrates to the analysis of the opportunities and threats faced by the school.

c. Developing quality standards

Standard of quality can be interpreted as the minimum criteria that must be fulfill in order the goods or service to be qualified. Compliance with standards of quality to determine the achievement of quality assurance that has been determined.

d. Determining the quality assurance

Quality of assurance or quality assurance is all the planned and systematic actions implemented to provide adequate confidence that the product will satisfy the customers needs (Gaspersz, 2011: 6).

e. Developing Standard Operating Procedure (SOP)

SOP is a document that describes the operational activities carried out daily, in order to make the job done correctly, precisely and consistently to produce the products that suitable with quality standards and quality assurance which have been determined (Tathagati, 2014: 1).

C. Results and Discussion

The planning of Moral Education Program (PMEP) based on Total Quality Management (TQM) at SD Islam Al-Irsyad 02 Purwokerto was done through four steps, namely:

1. *Preparing of the the schools' vision and mission in favor of MEP*

In the context of TQM, the schools' vision becomes the ultimate goal to be achieved by a school. The schools' vision becomes the main focus that should be achieved by the school community through a variety of strategies that are often called as a mission. The Vision of SD Islam al-Ershad 02 Purwokerto is "Being a flagship Islamic school in Central Java through the implementation of quality management to graduate students who has high academic achievement, and a global perspective".

Preparation of the vision in the school is done with involvement of all the *stakeholders* at SD Islam al-Irshad 02 Purwokerto such as teachers, employees, parents, school committees, community leaders, and LPP al-Ershad Al-Islamiyya. That was done in order the *stakeholders* have a view and the same commitment and strong in conducting moral education.

The word "application of quality management" in the vision of Islam al-Ershad SD 02 Purwokerto become the main indicator that school is implementing TQM as an approach in managing the school. The application of TQM focused more to the students' character building by placing a series of words "graduating student who have moral" in the beginning and then followed by a series of words "who has high academic achievement and a global perspective". Thus, behaving noble character becomes the main priority at SD Islam al-Irshad 02 Purwokerto.

Moral education to be the main focus of primary vision of Islam al-Irshad 02 Purwokerto in order to meet the wishes of parents as both customers and society as a third customer in TQM. According to them the morals of paramount importance at this time owned by learners. Parents wanted their children become obedient child, obedient to Allah SWT, obedient to Rosulullah, obedient to parents, and obedient

to the teacher. That compliance is exactly what can make learners have *Iman, Taqwa, and Akhlaq*.

The formulation of the vision at SD Islam al-Ershad 02 Purwokerto in favor of the moral education and then operationalized through that formulation of the schools' mission, namely: a) Implementing effective learning with a national curriculum that is integrated with a load of Islam; b) Implementing best quality learning of Islamic religion; c) Implementing a quality management based on school system (school system-based quality) to ensure superior teaching and learning process; d) Enhancing Islamic active learning, creative, effective, and fun; e) Implementing students' habituation in particular to say and behave in accordance with *akhlakul karimah* to the all school members; and f) Implementing an inclusive classroom, that is friendly to learners.

The application of TQM is presented in the points "c" of the mission. While alignments on moral education program is reflected in the points "a, b, d, e, and f," where moral education is implemented through learning activities and habituation. By applying all above missions, the vision of SD Islam al-Ershad 02 Purwokerto which focused on students' moral building can be achieved.

2. *Preparing the assurance of quality character and the achievement of MEP*

In the context of TQM, specifications of graduate students of SD Islam al-Ershad 02 Purwokerto in general can be shown by its vision, namely learners' noble character, high academic potential, and global perspective. Then, in particular, specifications of school graduates can be demonstrated by the quality assurance (quality assurance) of learners' morals.

The quality assurance of learners' morals consisted of scope, aspects and main indicators. The scope consists of three things: morality to Allah SWT, morals to creatures (others and the environment) as well as the morals to yourself. Morals to our ourselves were divided into three sub-sections namely *soft skills*,

tools and academic skills. Each section has several aspects, in total there are 23 aspects as follows:

Tabel 1
Scope, Aspects, and the Main Indicators in Quality Standards of Learners' Moral Value

Scope		Aspects and Indicators	
Moral to Allah		1	Implementation of Thoharoh
		2	Implementation of Sholat
		3	Implementation of du'a & Dzikir
		4	Tadarus of al-Qu'ran
Moral to human		5	Dutiful to parents
		6	Dutiful to teachers
		7	Respect to friends
		8	Care to enviroment
Moral to ownself	<i>Soft skills</i>	9	Autonomy
		10	Communication skill
		11	Personality
		12	Thinking skills
	<i>Tool skills</i>	13	Study skill
		14	Fond of reading
		15	Arabic
		16	English
		17	Computer
		18	Global insight
	Academic	19	Al-Qur'an
		20	PAI
		21	BSNP/UASBN curriculum
22		BSNP NON UASBN curriculum	
23		Scientific work	

Of the 23 aspects there are aspects in 9 categories included in the habituation and Moral Education Program (PPA), namely (1) Thoharoh, praying and dzikir, (2) Tadarus Al-Qur'an, (3) Liabilities to parents, (4) glorifying the teacher, (5) Appreciate friends, (6) environmental awareness, (7) Independence, (8) and communication skills (9) Personalities. Meanwhile, the rest were achieved integrately with learning activities.

All aspects of quality assurance are then mapped by a low grade (grade 1, 2, and 3) and high grade (grade 4, 5, and 6) and determine how achievements through moral education program (MEP) to be implemented. This was illustrated by the following table:

Tabel 2
The Quality Assurance and MEP at Grade 1, 2, dan 3

Quality Morals students at grade 1, 2, and 3	Moral education program (PPA)
1. Implementation of thoharoh and prayers Toilet training on the orientation of new students	<i>Toilet training</i> to new students in the school
a. Implementation of adab in the bathroom	Strengthening in subject Fiqh
b. Implementation of wudlu	Cooperation with parents
c. Implementation of rawatib pray in 3 time	Posterisation
d. Implementation of dzikir and prayer	Story /Tausiyah
e. Implemetation of dzikir and daily du'a	Mentoring prayer regelarly
	Wudlu test in the end of semester
	Mentoring prayer regularrly
	Practice sholat test in the end of semester

Quality Morals students at grade 1, 2, and 3	Moral education program (PPA)
	SOP wudlu and shalat Daily dzkir guide
2. Tadarus al-Qur'an	
a. Murozaah Tahfidz or tartil	Cooperation with parents
3. Dedicated to Parents	<i>Reward</i> periodik
a. Say good bye when going	Story /Tausiyah
b. Pray to parents	Cheerful morning as scheduled
c. Good answer when calling	Individual reading waiting for prayer time
	Qiroah raotate before going to school
	Division etiquette guide
	Orientation and reorientation
	Checking sheet and consultation
	Posterisation
	Story /Tausiyah
	Confirmation in Tarhib
	Habituation prayer at school
4. Glorify to the teachers	
a. Greeting	etiquette guide
b. be polite to the teacher	Orientation dan reorientation
c. obey to the teacher	Story /Tausiyah

Quality Morals students at grade 1, 2, and 3	Moral education program (PPA)
	Habituation in tarhib & taudi' Tausiyah muhasabah Come to study contract Strategy in learning Standard of similarity attitudes of teachers in the classroom Parenting program <i>Periodic Reward</i>
5. appreciation to friends	
a. share with friend	Strengthening in subjects
b. Not mocking friend	Division of etiquette guide
c. Playinmg together	Orientation dan reorientation Cooperation with parents Posterisation story/Tausiyah Strengthening <i>life skills</i> Different day <i>insedental level activity</i> Classroom organization Making for Dinamic group Visiting friend Come with cheerful morning

Quality Morals students at grade 1, 2, and 3	Moral education program (PPA)
	Shaking hand when coming and going
6. Concern to environment	
a. Disposing of waste in place ideals and sensibilities of teachers	sensibilities of teachers
b. Caring for goods/ school facility	Strengthening in subject
	Division etiquette guide
	Orientation dan reorientation
	Posterisation
	Story /Tausiyah
	Strengthening of <i>life skills</i>
	Provision of adequate
	Competition between classes
	Labeling personal items
	Students picket
	Periodic communal work Checking for dtudents drawers and bags
7. Independence	
a. Put on and take off his own clothes	Orientation dan reorientation
b. eat with good manners	<i>Toilet Training</i>
c. Own bath	habituation (with a manner)
d. Cleaning PUP by his/herself	Lunch with teacher

Quality Morals students at grade 1, 2, and 3	Moral education program (PPA)
	Story /Tausiyah Strengthening in learning process Posterisation Morning cheerful Tarhib & Taudi'
8. Communication skill	
a. Deliver the TOMATO (please, sorry thanks)	Orientation dan reorientation
b. Deliver the ideas / opinions	habituation
c. Able to ask and answer questions	story/Tausiyah
d. Retell	Startegies in learning Posterisation Parents cooperation Morning cheerfull Debriefing on Tarheeb Diary <i>Big Assembly</i>
9. Be good person	
a. Discipline	Develop a detailed description per class
b. Responsibility	Orientation dan reorientation
c. Honest	Habituation
d. confident	Story /Tausiyah Strengthening in learning

Quality Morals students at grade 1, 2, and 3	Moral education program (PPA)
	process
	Posterisation
	Parents cooperation
	<i>Outbound</i>
	Morning cheerfull
	<i>Life skills</i>
	Build sensitivity teachers in the child's personality
	Tarhib & Taudi'
	<i>Study Tour</i>
	<i>Parenting program</i>
	<i>Disiplin day</i> cooperation with police
	<i>Bussines day</i>

Tabel 3

The Quality Assurance and MEP at Grade 4, 5, dan 6

Quality assurance morals students class at 4, 5, and 6	Moral education program (PPA)
1. Implementation of thoharoh, prayer and dhikr	orientation and reorientation
a. Implemetation of wudhu and its pray	strengthening in subjects Fiqh
b. Obligation of bath	Parenting program
c. Rawatib prayers on time	Posterisatuion
d. Implementation sholat together	Story /Tausiyah
e. Ready to become muadzin	Guiding of wudlu regularly

Quality assurance morals students class at 4, 5, and 6	Moral education program (PPA)
f. Ready to become a priest pee	Wudhu test in the end of semester
g. Implementation of prayer and dzikir	check list semiannual monitoring standard wudlu
h. Implementation of dzikir amd daily pray	Posterisation
	Guiding of daily prayer
	Sholat test in the end of semester
	Sheet watchlist prayers
	fajr <i>call</i> in 6 class
	Adzan scheduling, practice in schools
	Scheduling peer priest, practice in schools
	SOP wudlu and prayer
	Mentoring
	The division sheet dhikr and prayer
	Habituation ba'da dzuhur prayer in school dhikr / prayer jahr
Muhasabah tausiah	
2. Tadarus al-Qur'an	
a. Tadarus al-Qu'ran every day	Checking sheet pantaun
	<i>Reward</i> periodic
	Story /Tausiyah

Quality assurance morals students class at 4, 5, and 6	Moral education program (PPA)
	Charter & parcel of seal Cheerful morning on schedule Read individual waiting prayers Qiroah rotate before come the school
3. Dedicated to Parents	
a. Say goodbye when going somewhere	strengthening in subjects
b. Pray to the parent	division etiquette guide
c. Helping in homework	Orientation dan reorientation
d. Meet parents	Checking pataun sheet and consultation
e. Not denied parents advice	Posterisation
f. Care to parents condition	Story /Tausiyah Confirmation in Tarhib Tausiyah muhasabah Habituation in daily prayer <i>life skills</i> Mentoring
4. Glorify of teachers	Distribution of etiquette guide
a. Greeting when meeting	Orientation dan reorientation
b. Be polite and courteous to the teacher	Story /Tausiyah

Quality assurance morals students class at 4, 5, and 6	Moral education program (PPA)
c. Obedience to the teachers	Habituation in tarhib & taudi'
	Tausiyah muhasabah
	Come to learning contract
	Strategy in learning
	Standard similarity attitudes of teachers in the classroom
	parenting Program
5. Appreciation to friends	Strengthening in subjects
a. Respect differences and not condemn	division etiquette guide
b. Speak in polite language	Orientation dan reorientation
c. Concerned about the friends / other peopl	Cooperation with parents
	Posterisation
	Story /Tausiyah
	strengthening <i>life skills</i>
	Different day
	<i>insidental level activity</i>
	Classroom organization
	Dynamic Group Formation
	Visiting to other students
	Sign in cheerful Morning
6. Exemplary environmental	awareness and sensitivity of teachers

Quality assurance morals students class at 4, 5, and 6	Moral education program (PPA)
a. Disposing of waste in place	Strengthening in subjects
b. Caring for goods / school facilities	division etiquette guide
c. Ensuring environmental	Orientation dan reorientation
	Posterisation
	Story /Tausiyah
	Strengthenig in <i>life skills</i>
	Provision of adequate
	Competition between classes
	Labelisation of personal items
	Piket
	Periodic communal work
	Checking for srtudents drawers and bags
7. Independence	Orientation dan reorientation
a. keeping the goods themselves	Habituation
b. Care for themselves (clean, tidy, healthy) Story / Tausiyah	Story /Tausiyah
c. Dresses with syar'i	Teacher accompany students lunch
d. Having studied indepentdly	Strengthening in learning process
	Posterisation
	Labelasation personal items

Quality assurance morals students class at 4, 5, and 6	Moral education program (PPA)
	Cooperation with parents Mabit / persami (male) <i>Outbound</i> Morning cheerfull <i>Life skills</i> Developing teacher's sensitivity Tarhib & Taudi' <i>Study Tour</i>
8. Communication skill	Orientation dan reorientation
a. Convey ideas effectively	Habituation
b. Able to ask and answer questions	Story /Tausiyah
c. Able to seven-minute speech	Strategy in learning process Posterisation Parents cooperation Morning cheerful Debriefing onTarhib Diary Presentation in all subject Interview onstudy tour <i>Big Assembly</i>
9. Be good personality	
a. Discipline	Developing a detailed description in the class
b. Responsibility	Orientation and

Quality assurance morals students class at 4, 5, and 6	Moral education program (PPA)
	reorientation
c. honest	Habituation
d. confident	Story /Tausiyah
e. having entrepreneurial spirit	Strengthening in learning process
	Posterisation
	Labelisation personal items
	Cooperation with parents
	Mabit / persami (male)
	<i>Outbound</i>
	Morning cheerfull
	<i>Life skills</i>
	Developing teacher sensitivity
	Tarhib & Taudi'
	<i>Study Tour</i>
	<i>Parenting Program</i>
	Child bazar

3. *Preparing the competency standards of homeroom teachers to support the implementation of MEP*

In the context of TQM, the teacher is directly involved with the students as the main customer. Especially to the homeroom teachers, who is a key figure that determines the success of MEP. The main implementer homeroom teachers. Therefore, it is expected that the homeroom teachers are able to realize the quality assurance of MEP, herein the homeroom teachers' competency standards drafted as follows:

Tabel 4
The Standard Competencies of Homeroom Teachers

Aspects	Competence	Standard Quality
Aqidah	Conviction and deed	Net of shrik
		Always pray for the success and the success of students
Al-Qur'an	Reading the Alqur'an	Able read Alqur'an correctly abd tartil
	Memorization of al-Qur'an	Having the memorization of alqur'an chapter 30
Al-Hadits	Memorization of Hadits	Able to memorize 15 hadits (primary school)
Practical worship	Wudhu	Implement wudhu perfectly with our prophet guidance in authentic hadith.
	Prayer	Implement obligatory prayer on time and in congregation (with teacher)
	Bath	Able to teach how to take a bath from big hadast according to prophet guidance
	Fasting	Implement the sunnah fasting at least 4 times in a month
Du'a and Dzikir	after Shalat	Memorize the du'a and dzikir after prayer
Adab Islami	Sleep	Memorize the du'a of sleeping
	Wake up	Memorize the du'a of waking up
	Coming in and out from restroom	Memorize the du'a coming in and out of rest room
	Eat	Memorize the du'a of eating
	Coming in and	Memorize the du'a of coming

Aspects	Competence	Standard Quality
	out from home	in and out from home
	Coming in and out from mosque	Memorize the du'a of coming in and out from mosque
	Traveling	Memorize the du'a of
	Dressing	Memorize the du'a of dressing
	Visiting	Memorize the du'a of visiting someone
	Ta'ziah and visiting friend	Memorize the du'a of takziah and visiting friend.
Knowledge of islam	History of Islam	Understand the story of prophet Muhammad Saw
		Understand the story of the development of islam
	Patriotism	Having care with the moeslem's problem
		Showing the enthusiasm amar ma'ruh and nahi mungkar
Personality	Honest	Having the similarity between oral, heart, and action.
	Cooperation	Able to cooperating and active in school activity
	Discipline	Never come late (0%)
	Sosialisation	Able to cooperate in teacher, students, and parent's group
	Communication	Clear and and having good moral from oral or writing .
	Responsibility	Always complete in doing the duty or obligation
	Emphaty	Able and want to overcome in student's problem

Aspects	Competence	Standard Quality
Knowing ownself	Undersstanding	Knowing the strength and weaknesess of self
		Able to optimaliiization the strength of self
	Application	Having the specific aim to their activity
Homeroom	Perfomation	Able to build their esteem
		Able to watch/ monitor the student's peformance (dress, accecories, language, and attitude)
		Able to evaluated the teacher and teacher's performance.
	Daily activity	Having the consintence of self .
		Doing Tarhib-taudi', student attedence, morning cheerfull, resting
		Attitude has a high concern for students
		Effectiveness of Administration technic and efficiencie
	Guidance and counseling	Understand the development of students in the class.
		Understand student identity one by one
		Able to overcome a problem or case
		Able to prevent on student's problem
		Able to overcome the

Aspects	Competence	Standard Quality	
		student's problem	
		Able to make student's portofolio	
	Parenting	Able to comuncicate effectifelly with parents	
	System control		Able to control and evaluate the succesfull of teacher in the classroom
			Monitor the thoroughness of academic and non academic
Administration	Make the mentor's administration that contain validity and realibility		
Leadership	Planning	Able to plan a program	
	Organization	Able to become a leader in a activity	
	Implemntation	Able to implement the activity according proposal	
	Control and evaluation	Able to do a controlling and evaluating a activity	
Standard competence	Reward	Having a reward at least 1 activity internal or external	
	Competition	Participating in competition at least 3 competetion in internal or external	
Academic	Education	Having a sertificate at least undergraduate	
	Major	As a teacher who have good standard in internal or external through formal education	
Language	Bahasa	Having skimming skill 500	

Aspects	Competence	Standard Quality
		per minutes
		Work has been published at least 1
	English	Having a toefl test average 500
		Able to be MC
	Arabic	Memorize 200 vocabulary
		Able to be MC
Computer	MS Office	Able to make a report in MS word
		Able to do basic calculation in Ms excel
		Able to present in power point
	Software	Able to do a simple instalization
	The grafic Design	Having a basic in design grafic
	Blog	Able to make a blog
	Internet	Able to use internet
Sosiality	Culture	Able to share greetings and such as love of cleanliness.
	Performance	Always display positive behavior in others
	Respond	Able to give positive respond to others
	Respect	Having respect for older and love to younger
Healthy	Physic	Show medical letter
	Mental	Show a mental health letter from the psychiatrist / psychologist
	Social	Doing social activities in

Aspects	Competence	Standard Quality
		community.
Reading	Reading habit	At least 2 titles of books read in 1 month
Development	Profesion	Have at least 3 certificates / charter related to the profession
	General	Have minimal additional outside his profession.

4. *Preparing the Standard Operating Procedure (SOP) of learners' morals to support the implementation of the MEP*

In the context of TQM, SOP of learners' morals are prepared and used to guide the activities to ensure that all activities leading to the achievement of quality assurance of learners' morals. SOP of learners' morals is presented in various published documents in the walls and in certain spaces. It is developed and applied to support the implementation of the MEP at SD Islam al-Irshad 02 Purwokerto. The following is the SOP of learners' morals in the school:

a. Common courtesy

There are five common courtesy that must be done by the students at SD Islam al-Irshad 02 Purwokerto. *First*, greetings in a clear voice. *Second*, The handshake between learners with learners, or students with ustadz/ustadzah by paying attention to: (1) The handshake between learners who have same gender (girl with girl, boy with boy); (2) Learners in the grade 1, 2, and 3 are supposed to shake hands and kiss the hands of their ustadz/ustadzah; (3) Learners in the grade 4, 5 and 6 are supposed to just shake their hands (without kissing the hand) with ustadz/ustadzah (boy learners with their ustadz, girl learners with their ustadzah); (4) The handshaking is done steadily and looked eyes to eyes; (5) When shaking hands with students, ustadz/ustadzah shows

the attitude of caring, warmth and affection. If learners' handshakes are not in accordance with, their ustadz/ustadzah shall remind and guide them.

Third, in terms of school permission to ustadz/ustadzah, the students are exposed to use the Arabic. *Fourth*, all the calls between fellow ustadz/ustadzah, fellow learners, ustadz/ustadzah to students and students to ustadz/ustadzah, the answer begins with the word "Labbaik". *Fifth*, the calls to the teachers and employees are exposed to use the words ustadz/ustadzah (without any abbreviation).

b. Learners courtesy to their ustadz/ustadzah

When tarhib teachers (teachers in charge) on the front page of the school, homeroom teacher or assistant stand up in front of the outside classroom door. Learners say greeting and shake their hands with their ustadz/ustadzah. Getting in the class before the class begins. Learners line up in front of the class, then one by one get in the classroom. Learners shake their hands with ustadz/ustadzah (who are standing up in front of the class door). And then the learners go to the class and take a seat in an orderly and keep calm.

When performing praying and greetings, homeroom teachers and assistant stand up in front of the class. The leader of the class or the students designated gestured: "*qiyâman*". All students stand up, and then followed by greetings from their ustadz/ustadzah. Learners answer that greeting. After that, the leader of the class or students designated gesture: "*julûsan*". Then all students sit down in an orderly manner. Lastly, the leader of the class or students designated gesture: "*du'â-an*". All students pray with guidance from their homeroom teacher/assistant.

Then in the learning process ustadz or ustadzah get in the classroom quietly and stand up in front of the class. That sstadz/ustadzah gives greeting in the following ways: (1) the leader of the class or students designated gesture: "*qiyâman*";

(2) all the students stand up; (3) ustadz/ustadzah gives greeting; (4) students answered that greeting; (5) The leader of the class or students designated gesture: “*julûsan*”; (6) all students sit in an orderly manner. Furthermore, students participating in learning activities in an orderly manner and not interrupt their ustadz/ustadzahs’ words. When they want to ask, convey the messages or answer questions, the students raised up their hands first and talk after being given permission by his or her ustadz/ustadzah.

If students are going out the class for the certain important things then: (1) the students have to say it to his her ustadz/ustadzah to get the permission; (2) after being given permission, the students came out in an orderly manner; (3) after going out the class, the students have to get back into the classroom and knock and opened the door by saying greeting.

When the students meet their ustadz/ustadzah in the outside the classroom, the students give greeting or vice versa. If the students do not greet their ustadz/ustadzah, then ustadz/ustadzah say it. if students who have needs for space in other rooms such as teachers’ room, the principals’ office, the Administration room, they have to follow the procedure: (1) students knock on the door first, open the door and give greeting; (2) after the greeting is answered, students get into the room in orderly and keep calm; (3) students come to their ustad/ustadzah and convey their needs; (4) if it is finished, students say *jazakumullahu khair* and greeting to their ustadz/ustadzah; (5) then the students get out of the room in an orderly manner.

At the end of the class, the students say praying and greeting in orderly: (1) their ustadz/ustadzah stand up in front of the class; (2) the leader of the class or students designated gesture: “*Du’a’s*”; (3) all students pray with their ustadz/ustadzahs’ guidance, (3) the leader of the class or

students designated gesture: “*qiyâman*”; (4) all the students stand up; (5) and then ustadz/ustadzah give greetings; (6) after that, the students answer the greeting; (7) the leader of the class or students designated gesture: “*julûsan*”; (8) next on, all the students sit again. Then their ustdaz/ustadzah stand up near the door and arrange the students one by one to get out the classroom. Students then shake their hands with ustadz/ustadzah and get out of the classroom in an orderly manner.

c. The learners’ courtesy to his/her friends

When every student just come to the class, they try to meet his/her classmates to give greeting and handshaking. If the students meet his or her friends, they give greetings each other. In socialized with others, students are not reluctant to ask/give helpings, say sorry, and say thanks.

In addition to SOP of learners’ morals, it is also made others such as SOP wudlu , SOP tadarus Al-Qur’an, SOP of praying, SOP of handshaking, SOP of morning assembly, SOP of school breaks, and more. SOPs can be revised if there is a lack in the operational and the practical implementation.

D. Conclusion

The first step that can be done to address the moral crisis on learners is by educational planning in favor to achieving affective aspects (attitude/morals). It has been carried out by SD Islamic al-Ershad 02 Purwokerto. Since 2000, the school has implemented a Total Quality Management (TQM) in all areas of education, including the moral education program (MEP).

TQM is implemented on basis of MEP to produce learners that have noble characters. The implementation process of MEP and its output reflected in MEP plans that have been drawn. There are four steps involved in planning TQM-based MEP as SD Islam al-Irshad 02 Purwokerto. *First*, by developing a vision and mission of the school in favor of the MEP. *Second*, by preparing the quality assurance of moral

character and accomplishments with MEP. *Third*, by organizing the homeroom teachers' standards competency to support the implementation of the MEP. *Fourth*, by preparing the Standard Operating Procedure (SOP) of learners' morals value to support the implementation of the MEP.

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