
The Strategy of Islamic Education Teachers in Instilling Student Moral Values at State Vocational High School 6 Sukoharjo Indonesia

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Article History: Received January 26, 2023; Revised February 01, 2023; Accepted February 08, 2023

Abstract: *Cultivation of morals is an effort to replace bad morals with good morals, and to increase good morals so that students understand and can feel that noble morals can be imprinted in individuals. In data collection, the authors conducted a field study using data collection methods in the form of interviews, observation, and documentation. Based on the results of the research, the authors can conclude that the strategies of Islamic Education Teachers in cultivating students' morals at SMK Negeri 6 Sukoharjo are habituation, motivation, exemplary, story, giving a picture of surge and hell, reward and punishment. There are several factors supporting the cultivation of morals at SMK Negeri 6 Sukoharjo, namely the participation of all teachers, students have high enthusiasm, good coordination between Islamic Education teachers, the support of the principal in all activities and willingness to fulfil infrastructure and infrastructure needed in religious activities. The inhibiting factor faced by Islamic Education teachers in cultivating student morals at SMK Negeri 6 Sukoharjo is the different backgrounds of students. Every student has a different family background, and the lack of parental supervision at home and during the pandemic teacher monitoring of students is hampered. The results of the cultivation of morals by the Islamic Education Teacher towards students at SMK Negeri 6 Sukoharjo are considered successful, marked by a change in the child's attitude to be friendly, and polite. In addition, children are accustomed to praying at the beginning of time and already wear a headscarf for women. In addition, it is also supported by the scores of students' report cards, the majority of which have met the KKM.*

Keywords: *strategy, morals, students, Islamic education, teacher.*

INTRODUCTION

Education is a productive activity, and the success of the educational process is influenced by several factors, one of which is the teacher. The guru in the soul concept is "digugu and ditiru" Besides that the teacher is an important human figure in the learning process, the person who is responsible for moulding the younger generation so that they become young people who have good morals, and personality, intelligence, skills needed for themselves and society [1].

The profession of a teacher cannot be taken lightly. The teacher is a professional educator because it can be seen that he is willing to shoulder the burden and responsibility of education

that is borne on the shoulders of parents. Teachers also don't just pour knowledge into their students' brains or only think about scientific improvement. The teacher must think about what morals, behaviour, and attitudes he wants to grow and foster in his students. Before discussing this further, it's good for us to understand what morality is [2].

According to Imam Al-Ghazali, morality is an attitude that is ingrained in the human soul which can lead to actions easily and without requiring prior thought and consideration. Morals are one of the main teachings that have privileges in Islam, Rasulullah SAW once said that religion is the same as morals because one of the contents of religious teachings is to form good morals in addition to other Islamic teachings such as monotheism and worship [3], [4]

In the current era of globalization, children need to receive protection from the negative impacts of rapid development, the flow of globalization in the field of communication and information, advances in science and technology, as well as changes in the style and way of life of some parents who have brought about fundamental social changes in people's lives, which greatly influences the values and behaviour of children. Deviations in behaviour or unlawful changes committed by children, among others, are caused by factors outside the child. Data on children in conflict with the law from the Director General of Corrections shows that the crime rate and negative effects are increasing [5].

The spread of moral issues among adolescents such as the use of narcotics and illegal drugs (drugs), student brawls, pornography, rape, damaging other people's property, deprivation, fraud, abortion, abuse, gambling, prostitution, murder, and so on, has become a social problem that until now has not been completely resolved. The consequences are quite serious and can no longer be considered a simple matter because these actions have led to criminal acts. This condition is very worrying for the community, especially parents and teachers because the perpetrators and their victims are teenagers, especially students and students [6].

Seeing the condition of the many moral and moral deviations among children and youth today, the tasks carried out by teachers/educators and designers in the field of moral education are very complicated. Whatever learning model is used, teachers are faced with several conditions that are beyond their control, which must be accepted as they are. The teacher's task is to create a social being, a moral being. Through teachers, society creates humans in the image of society itself [7]. One variable that cannot be manipulated by teachers or instructional designers is the characteristics of students and their culture. This one thing must be used as a basis for choosing and developing optimal learning strategies [8], [9].

Not only through religious teachers but all teachers in the school participate in instilling moral values in students. This relates to the collaboration of PAI teachers with other teachers to increase moral values for students in the school environment and increase moral values for students in the school environment and improve the quality of education. Every teacher must have good behaviour, because if the teacher does not provide an example of good behaviour and a good role model then the teacher's words behaviour, and advice will be underestimated by their students [10].

So that in this case, the PAI teacher must be able to pay special attention to students about how to behave politely, love fellow friends, and respect the teachers at school. PAI teachers must also carry out noble character development and correct bad behaviour in students. Strategies are needed to instil student moral values in the school environment. This is based on student behaviour that is not good due to the impact of globalization, With this unfavourable impact, PAI teachers must be able to take responsibility for instilling good morals in the nation's generation so that the process of saving values through the educational process seeks to achieve that goal [11]-[13].

In this case, the researcher chose SMK Negeri 6 Sukoharjo as the object of his research. The background for instilling student morals at SMK Negeri 6 Sukoharjo is to realize the school's vision, namely "The realization of a Vocational High School (SMK) that is competitive, productive, virtuous, and devoted to God Almighty and environmentally sound".

This makes the writer interested in getting closer and more clearly knowing how the PAI teacher's strategy is in instilling the moral values of students at SMK Negeri 6 Sukoharjo. To reveal this, the author takes the title Strategy of Islamic Education Teachers in Instilling Student Moral Values at SMK Negeri 6 Sukoharjo.

LITERATURE REVIEWS

Strategy

The term "strategy" was first known only in military circles, especially in war strategy. In war or battle, there is someone (commander) whose job is to set a strategy to win the war. The more sophisticated the strategy used (besides the strength of the war troops), the greater the possibility of winning. Usually, a strategy is prepared by considering the battlefield, troop strength, armour, and so on [14].

Over time, the term "strategy" in the military world was adopted into the world of education. In the context of education, strategies are used to organize strategies to achieve goals properly. In other words, strategy in the context of education can be interpreted as a plan that contains a series of activities designed to achieve educational goals. Strategy in the context of education leads to something more specific, specifically learning. Consequently, strategies in the context of education are interpreted differently from strategies in the context of learning [15].

In this regard, the strategy proposed by An-Nahlawi is felt to be a consideration for educators and parents in carrying out the process of inculcating morals in Islamic Education for their children [16]. The strategy offered by An-Nahlawi is as follows:

a. Hiwar or conversation. Hiwar (dialogue) is a conversation that goes back and forth between two or more parties through questions and answers on one topic and is deliberately directed to the desired goal. In the educational process, hiwar has a very deep impact on the souls of listeners or readers who follow the topic of conversation carefully and attentively [17].

b. Story. According to Ibn Manzur, the story comes from the word qashsha yaqushshu-qishshatan, which means pieces of news that are followed and tracked. According to Al Razzi, the story is a search for past events. In the implementation of character education in schools, stories as a strategy to support the implementation of education have a very important role, because in the stories there are various examples and education [18].

c. Amtsal (Parables). In educating mankind, God uses many parables. This parable strategy is also well used by teachers in teaching their students, especially in instilling character (Islamic values) in them. The way to use the arithmetic method is almost the same as the story method, namely by lecturing (telling or reading stories) or reading texts [19], [20].

d. exemplary. In instilling the values of Islamic teachings in children, the example given by parents is a more effective and efficient strategy. Educators with exemplary not only provide verbal understanding, how is the concept of good and bad morals, but also provide examples directly to them. Because he generally tends to emulate (imitate) his teacher or educator. This is because psychologically children like to imitate, not only the good ones, sometimes they even imitate the bad ones [11], [21], [22].

The nature of such students is recognized by Islam. Muslims follow the example of the Prophet Muhammad. The Prophet imitated the Qur'an. Aisyah RA once said that the Prophet's morals are the Al-Qur'an. Aisyah's statement is true because the Prophet's personality is a real interpretation of the Qur'an, not only the way of worship, but the way of his daily life is mostly an example of an Islamic way of life [23], [24].

Parents or educators are people who are role models for children and their students. Every child admires both parents at first. All the behaviour of parents is imitated by their children. Therefore, parents need to set a good example for their children. When going to eat, for

example, parents read basmalah, and after eating say hamdalah, the child imitates it. When parents pray, their children are invited to do it, even though they don't know the procedure and readings. After the child goes to school, he begins to imitate or imitate whatever his teacher does. Therefore, teachers need to provide good examples to their students, so that the cultivation of good character becomes more effective and efficient.

e. habituation. Habituation is something that is deliberately done repeatedly so that something can become a habit. This method of habituation is based on experience. Because what is used to it is something that is practiced and the essence of habit is repetition. Habituation places humans as something special, which can save strength because it will become an inherent and spontaneous habit so that these activities can be carried out in every job. Therefore, according to experts, this strategy is very effective in fostering and cultivating children's character values, and personality. Parents accustom their children to getting up early. Then waking up that morning will become a habit [7], [25], [26].

The Messenger of Allah taught that "educated" parents teach prayers to children at the age of seven, "order your children to pray at the age of seven, and beat them if you leave them when they are ten years old, and separate their beds." (Narrated by Abu Dawud). Familiarizing children to pray, especially in the congregation, is important because this habit will build a character that is inherent in them.

Because this strategy focuses on continuous experience, according to Ahmad the interpretation of this habituation strategy is very effective for strengthening students' memorization, and for cultivating religious attitudes by memorizing selected prayers and verses. For example, the Prophet always repeated the same prayers in front of his friends, so, as a result, he memorized the prayer and his friends who heard it memorized the prayer.

In psychological theory, this habituation method is known as the theory of "operant conditioning" which familiarizes children with commendable behaviour, discipline, and study hard, works hard, and is sincere, honest, and takes responsibility for all the tasks that have been done. This habituation method needs to be carried out by parents and teachers in the context of forming and instilling character values, to accustom children to commendable behaviour (noble character).

f. 'Ibrah and Mau'idah. According to An-Nahlawi, the two words have differences in terms of the meaning of 'ibrah, which means a psychological condition that conveys to humans the essence of something that is witnessed, faced using the reason that causes the heart to admit it. As for the word mau'idah, it is soft advice that is accepted by the heart by explaining the reward or threat.

g. Targhib and Tarhib. Targhib is a promise of pleasure, the enjoyment of the hereafter accompanied by persuasion. Tarhib is a threat because of sins committed. Targhib and tarhib aim to make people obey Allah's rules. However, both have different pressure points. Targhib is to do good things that are commanded by Allah, while tarhib is to stay away from bad deeds that are forbidden by Allah [19].

This method is based on human nature, namely the nature of the desire for pleasure, and safety, and not want sorrow and misery. Targhib and tarhib in Islamic education are different from punishment methods in Western education. The basic difference according to Ahmad Tafsir is that targhib and tarhib rely on God's teachings, while rewards and punishments rely on worldly rewards and punishments [27].

Morals

Etymologically, morality is the plural form of khuluq which means character, temperament, behaviour, or character. Then in terminology, according to Imam Al-Ghazali, morality is a trait that is embedded in the soul that causes actions easily, without thinking and considering [28].

According to Al-Ghazali, it must be carried out continuously, not giving up and being pessimistic, because according to him, pessimism arises as a result of lust, which prevents a person from cleaning himself and educating his morals. If human morals cannot be changed, messages, instructions, and education are meaningless [29].

Ibrahim argued that morality is a trait that is embedded in the soul with which all kinds of actions are born, good or bad, without the need for thought and consideration. So morals are traits that are embedded in the human soul so that they will appear spontaneously if needed, without requiring thought and consideration.

In Islam, human morality is limited to social behaviour but also concerns the entire scope of human life. Therefore, the concept of Islamic morality regulates the pattern of human life which includes:

a. The relationship between man and God. The moral value is to love Allah more than to love anything and anyone else by using his word as a guide to wading through life, carrying out all commands properly and staying away from all prohibitions, hoping and trying to earn Allah's pleasure, asking forgiveness only from Allah, trusting and repenting only to Allah.

b. Human relations with each other. Human relations with each other include one's relationship with family and one's relationship with society. His moral values are socializing well in society, getting along well with neighbours, helping each other, and behaving well with others.

c. The human relationship with the environment. Morals towards other creatures such as morals towards animals, morals towards plants, and morals towards the natural environment. His moral values should not cause damage to the earth and protect the environment.

d. Morals towards yourself. Morals towards yourself, namely by being grateful for everything that has been given by God, taking care, caring for, and not hurting yourself.

In the process of cultivating morals, there are supporting and inhibiting factors experienced by PAI teachers [30]. These supporting factors include:

- a. Educators are experts and professionals in teaching, who have the character of educators who reflect Islamic values in everyday life
- b. Learning media and infrastructure that support the process of cultivating morals
- c. Supportive school environment

In addition to the supporting factors, there are inhibiting factors experienced by PAI teachers including:

- a. The family environment, such as parents who do not synchronize between the habits that are applied by the school and the habits that are owned by the family
- b. Lack of parental attention

RESEARCH METHODS

This type of research is part of field research (Field Research). Field research is a research activity carried out in a certain community environment, in which researchers will observe and participate in small-scale social research, and carry out some social interactions, both these interactions take place in social institutions and organizations as well as government agencies, by visiting households, companies -companies, as well as other related places [31].

The point of view used is a qualitative approach. Using data presentation that is stated verbally or not using a certain formula and the qualifications are theoretical. The theoretical basis is used as a guide so that the research focus is on the facts that are happening in the field. The results of qualitative research are objective and momentary [32]. The data collection techniques used in this study are observation, interviews, and documentation. Data analysis

used is data reduction (data reduction), data display (data presentation), and conclusion/verification (verification of one conclusion).

Data reduction, namely choosing to summarize data, sorting out the main things that need to be presented, and focusing and aligning the important things to stay focused on the research objectives. data presentation, namely explaining and presenting all research data in the form of narrative text descriptions, charts, and relationships between categories, without adding or subtracting what happened in the field. The results of the research on Islamic Education Teacher Strategies in Instilling Student Moral Values at SMK Negeri 6 Sukoharjo will be presented clearly and as is.

Verification/Withdrawal of Conclusions, namely presenting the conclusions of the research results obtained relating to Islamic Education Teacher Strategies in Instilling Student Moral Values at SMK Negeri 6 Sukoharjo. The results of the research on Islamic Education Teacher Strategies in Instilling Student Moral Values at SMK Negeri 6 Sukoharjo will be presented clearly and as is. Verification/Withdrawal of Conclusions, namely presenting the conclusions of the research results obtained relating to Islamic Education Teacher Strategies in Instilling Student Moral Values at SMK Negeri 6 Sukoharjo.

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Data validation testing in this study will be carried out by data triangulation, that is, the process of strengthening different individuals. In this study, researchers used source triangulation, technical triangulation, and time triangulation [33], [34].

RESULTS AND DISCUSSION

Strategy in the context of education can be interpreted as a plan that contains a series of activities designed to achieve educational goals. Strategy in the context of education leads to something more specific, specifically learning. Likewise with the cultivation of morals in schools. Islamic Education teachers have an important role in instilling moral values in students.

Islamic Education Teacher Strategy

This section describes the results of research and discussion of Islamic Education teacher strategies in inculcating student morals at SMK Negeri 6 Sukoharjo. Based on interviews conducted by researchers with Islamic Education teachers at SMK Negeri 6 Sukoharjo, it can be seen that the moral inculcation strategy carried out by Islamic Education teachers towards students at SMK Negeri 6 Sukoharjo, including:

Habituation

In instilling the values of Islamic teachings in children, the example given by parents is a more effective and efficient strategy. Educators with exemplary not only provide verbal understanding, how is the concept of good and bad morals, but also provide examples directly to them. Because he generally tends to emulate (imitate) his teacher or educator. This is because psychologically children like to imitate, not only the good ones, sometimes they even imitate the bad ones [35].

The nature of such students is recognized by Islam. Muslims follow the example of the Prophet Muhammad. The Prophet imitated the Qur'an. Aisyah RA once said that the Prophet's morals are the Al-Qur'an. Aisyah's statement is true because the Prophet's personality is a real interpretation of the Qur'an, not only the way of worship, but the way of his daily life is mostly an example of an Islamic way of life.

Parents or educators are people who are role models for children and their students. Every child admires both parents at first. All the behaviour of parents is imitated by their children. Therefore, parents need to set a good example for their children. When going to eat, for example, parents read basmalah, and after eating say hamdalah, the child imitates it. When parents pray, their children are invited to do it, even though they don't know the procedure and readings. After the child goes to school, he begins to imitate or imitate whatever his teacher does. Therefore, teachers need to provide good examples to their students, so that the cultivation of good character becomes more effective and efficient.

Before starting the learning process, the PAI teacher makes it a habit for students to pray and carry out tadarus together for 15 minutes. In addition, PAI teachers at SMK Negeri 6 Sukoharjo also accustom students to pray on time and carry out Sunnah prayers such as midnight and dhuha. This is done repeatedly to make the activity become a habit.

This method of habituation is based on experience. Because what is used to it is something that is practised. And the essence of habit is repetition. The Messenger of Allah taught that "educated" parents teach prayers to children at the age of seven, "order your children to pray at the age of seven, and beat them if you leave them when they are ten years old, and separate their beds. " (Narrated by Abu Dawud). Familiarizing children to pray, especially in the congregation, is important because this habit will build a character that is inherent in them [13].

Motivation

At the end of each learning hour, the Islamic Education teacher inserts a motivational sentence for the children. Students must be responsible for their learning, and they must be aware of their increasing responsibility in each class. Apart from inserting motivational sentences in each lesson, Mr Aris also posts about morals, religion, and motivational sentences on the story WhatsApp and class groups. In the era of globalization, a person tends to be interested in creative and interesting things, therefore Islamic Education teachers at SMK Negeri 6 Sukoharjo see this opportunity to use banner media as a medium for cultivating morals. The banner contains motivational words posted in strategic areas such as in parks, school yards, in front of the class, and in front of the library [36].

Exemplary

In instilling the values of Islamic teachings in children, the example given by parents is a more effective and efficient strategy. Educators with exemplary not only provide verbal understanding, how is the concept of good and bad morals, but also provide examples directly to them. Because he generally tends to emulate (imitate) his teacher or educator. This is because psychologically children like to imitate, not only the good ones, sometimes they even imitate the bad ones.

The nature of such students is recognized by Islam. Muslims follow the example of the Prophet Muhammad. The Prophet imitated the Qur'an. Aisyah RA once said that the Prophet's morals are the Al-Qur'an. Aisyah's statement is true because the Prophet's personality is a real interpretation of the Qur'an, not only the way of worship, but the way of his daily life is mostly an example of an Islamic way of life.

Parents or educators are people who are role models for children and their students. Every child admires both parents at first. All the behaviour of parents is imitated by their children. Therefore, parents need to set a good example for their children. When going to eat, for example, parents read basmalah, and after eating say hamdalah, the child imitates it. When parents pray, their children are invited to do it, even though they don't know the procedure and readings. After the child goes to school, he begins to imitate or imitate whatever his teacher does. Therefore, teachers need to provide good examples to their students, so that the cultivation of good character becomes more effective and efficient [37].

In inculcating morals, this strategy, according to the teacher of Islamic Education at SMK Negeri 6 Sukoharjo, is the most effective, namely by setting an example. Because it does not only convey theoretically but directly gives examples of good and bad morals. Instilling the values of Islamic teachings in children, and setting an example given by parents is a more effective and efficient strategy. Educators with exemplary not only provide verbal understanding, how is the concept of good and bad morals, but also provide examples directly to them. Parents or educators are people who are role models for children and their students. Every child admires both parents at first. All the behaviour of parents imitated their children. Therefore, parents need to set a good example for their children. After school, children begin to imitate or imitate whatever their teacher does. Therefore teachers need to set good examples to be more effective and efficient [38].

Story

According to Ibn Manzur, the story comes from the word qashsha yaqushshu-qishshatan, which means pieces of news that are followed and tracked. According to Al Razzi, the story is a search for past events. In promoting Islamic morals among the youth, we must follow the principles in the Qur'an which make it clear that however, we want people to behave well, we must be good role models for them, not force them to behave as we do not. [20]. In the implementation of character education in schools, stories as a strategy to support the implementation of education have a very important role, because in the stories there are various examples and education.

Stories as a supporting strategy for the implementation of moral inculcation at SMK Negeri 6 Sukoharjo have a very important role because in the stories there are examples and education. Apart from setting an example for children to behave well, PAI teachers also explain figures in the Qur'an such as the Prophet and Martyrs. Apart from that, he talked about his previous students who had good morals [22].

Rewards and Punishments

Reward and punishment are given in the hereafter and this world. For reward and punishment in the afterlife, Islamic Education teachers explain to students by giving a picture of heaven, by human nature which likes the pleasures of safety and security. So they are motivated to continue to behave well. In addition, the image of hell also has a function so that every human being stays away from bad deeds that are forbidden by Allah.

In addition, Islamic Education teachers at SMK Negeri 6 Sukoharjo provide rewards in the form of praise and points to students who have good behaviour and are active in ROHIS membership. Students who have deviant behaviour are given special treatment, namely given time to share from heart to heart regarding the problems that occur. This was done so that he was able to understand and help to find a way out of the problems students faced. Once the cause is known, the Islamic Education teacher at SMK Negeri 6 Sukoharjo can take a stance to provide appropriate consequences [39].

Supporting and Inhibiting Factors

The results of the presentation above show that in the cultivation of these morals, there are several supporting factors. First, the participation of all teachers. Second, students have high enthusiasm. Third, there is good coordination between Islamic Education teachers. Fourth, they support the principal in all activities and are willing to provide the necessary infrastructure and facilities for religious activities. Fifth, professional teachers who teach have good behaviour and reflect religious values in everyday life.

The existence of supporting factors does not rule out the possibility that there are inhibiting factors when the cultivation of morals takes place. The inhibiting factors faced by Islamic Education teachers in instilling student morals are first, the lack of parental supervision and attention when children are at home with different student backgrounds. Second, each student

has a different family background. Some come from religious, modern, rich, simple, poor families, etc. Apart from that, during this pandemic teacher monitoring of students was hampered [40].

Results of Instilling Moral Values

The results of the implementation of the Islamic Education Teacher strategy in cultivating student morals at SMK Negeri 6 Sukoharjo are that this is based on changes in the attitude of children who become friendly, polite, and courteous. In addition, children are used to praying at the beginning of time and are already wearing headscarves for women. In addition, it is also supported by the report card scores of students, the majority of whom have fulfilled the KKM and have an attitude value of B. For attitude assessment, there is an assessment description, namely an A value (always consistently showing an attitude of honesty, discipline, responsibility, tolerance, cooperation, courtesy, and confidence), B (often consistently showing honesty, discipline, responsibility, tolerance, cooperation, courtesy, and confidence), C (sometimes consistently showing honesty, discipline, responsibility, tolerance, mutual assistance, courtesy, and confidence).

CONCLUSION

Philosophy has many roles for humans, such as: breaking the confines of the human mind, liberating the human mind, as a guide, gathering knowledge, and as a helper of knowledge. In general, the goal of philosophy is to reach the truth to bring people to understanding and more appropriate actions. Regarding the chronology of the emergence of Islamic philosophy, several scientists have experienced slight differences, as explained by Hasyimah Nasution in her book "Islamic Philosophy", Some say that Islamic philosophy was born only because of the translation of knowledge books from Greek into Arabic. It is different from what was explained by Hadariansyah in his book "Introduction to Islamic Philosophy" that Islamic philosophy was born from the holy book of Muslims themselves because there are many verses that tell them to think. On the other hand, because of the incessant efforts made by Alexander the Great in conquering important cities such as Egypt, Iraq, Syria, and Persia, cultural centres were later established in these important cities which helped develop Alexander's efforts in developing knowledge. Greek knowledge and philosophy. Based on the research that has been done, it can be concluded that the teacher's strategy for Islamic Education in cultivating student morals at SMK Negeri 6 Sukoharjo is habituation, motivation, example, stories, giving a picture of heaven and hell, reward and punishment. Factors supporting the inculcation of morals at SMK Negeri 6 Sukoharjo are the participation of all teachers, students having high enthusiasm, good coordination between Islamic Education teachers, the principal's support in all activities, and willingness to provide adequate infrastructure and facilities. required in religious activities and professional teachers who teach have good behavior and reflect religious values in everyday life. Meanwhile, the inhibiting factors faced by Islamic Education teachers in cultivating student morals at SMK Negeri 6 Sukoharjo are the different backgrounds of students. Every student has a different family background, there is a lack of parental supervision at home and during the pandemic teacher monitoring of students was hampered. The results of instilling morals by Islamic Education Teachers towards students at SMK Negeri 6 Sukoharjo are considered successful with marked changes in the attitude of children who become friendly, polite, and courteous. In addition, children are used to praying at the beginning of time and are already wearing headscarves for women. In addition, it is also supported by the report cards of the majority of students who have fulfilled the KKM with an attitude value of B. For attitude assessment, there is an assessment description, namely an A value (always consistently showing honesty, discipline, responsibility, tolerance, cooperation, courtesy, and confidence), B (often consistently shows an attitude of honesty, discipline, responsibility, tolerance, cooperation, courtesy and confidence), C (sometimes consistently shows an attitude of honesty, discipline, responsibility, tolerance, cooperation, courtesy and confidence).

Acknowledgements

This study discusses the Strategy of Islamic Education Teachers in Instilling Student Moral Values at Vocational High School Negeri 6 Sukoharjo. Therefore, the authors attempted to research related to Islamic Education Teacher Strategies in Instilling Student Moral Values at Vocational High School Negeri 6 Sukoharjo. The author gets a lot of guidance after guidance in facing difficulties in writing this. With the accompaniment of prayer, the author would like to thank various parties who have helped in the process of writing this research that the author cannot mention one by one. Hopefully, the kindness that is given is worth worship and counted as a jāriyyah charity.

Author Contribution

All authors contributed equally to the main contributor to this paper, all authors read and approved the final paper, and all authors declared no conflict of interest.

Conflicts of Interest

All authors declare no conflict of interest.

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