The Implementation of *Akhlak*-Based Local Content Curriculum in Bangka Tengah Regency

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Abstract

*Akhlak* or moral education, which should be applied in the family, at school, and in the societies, is considered as the key success of education. However, most children are equipped with only cognitive religious knowledge without any formation of faith foundation. As a result, most children are good at knowledge and intelligence but poor behaviour. To avoid such condition, it is necessary to consider Islamic teachings as not only the objects of study and memorization, but as the values that should also be implemented. This ideal condition is intended to minimize the tendency that many adolescence orients to the material welfare and hedonism, which have made them have poor morals and spirituality. As a result, they do not have an Islamic personality, but an instant personality influenced by destructive content they watch from various media. To avoid a further destruction and to improve such condition, there should be a moral-based local content curriculum.

**Keywords:** zariah legal movement, modern market, traditional market

A. Introduction

A moral degradation has happened in Bangka Tengah, especially in Koba and Namang. A case of a recorded free sex between a young couple spread out publicly by electronic media and even on the internet and it made The Regent of Bangka Tengah felt ashamed of this case. Besides free sex, drug abuse has also become a serious problem. In 2010, BNN found 3.6 million drug users in Indonesia, surprisingly 63% among which are adolescence, i.e. those in 13-18 years old (Irkham, 2011). In addition, in 2013 the drug circulation in Bangka Belitung Province ranked 6 nationally and the amount of money circulation reached IDR 30-40 billion per month (Bangka Pos, 2013). Based on the data, it can be inferred that the challenge to build *akhlak*/morals for adolescence is really hard. For that reason, appropriate manners and strategies are needed to handle this condition.
Considering the above cases, the Regent of Bangka Tengah issued a policy of 5-day school for junior and senior high schools, started at 7.30 a.m. to 4 p.m. His main consideration of this policy is to minimize free relationship among students out of school time. By this policy, he expected that every school have enough time to build up the morale of the students by giving local content curriculum. However, this effort functions as complementary effort to the parents who have the responsibility to monitor their children (Herwan, 2013).

Unfortunately, there are still some parents who think that it is the school that is responsible to their children education, so that the bad and the good of their children depend on the school. In fact, it is a really false perception because it is the parents who should be fully responsible to educate their children (Qs. At-Tahrim, 6) In Islamic perspective, a child is a mandate from Allah, and the parents must account for the hereafter.

The Regent’s initiative to give additional time for moral building is intended to support Islamic education (PAI), which is allocated only two credit (2x40 minutes) each week. For that reason, considering the time allocation of PAI, it is quite hard to build the target of having students’ good personality. By the Regent’s policy for giving additional time for strengthening moral building and the innovation of PAI, it is expected that moral building for realizing students’ good morals will run well. In fact, to realize it, the instruction and innovation should be well designed and managed.

Before the Regent’s policy was applied, every junior and senior high school in Bangka Tengah Regency had applied local content curriculum. However, most of the local content curriculum didn’t contain materials oriented to building student’s good character (akhlakul karimah); the reseracher termed it as akhlak-based local content curriculum. Local content given were the skill of reciting Alquran (wth Iqro’ Method), language skills (Arabic and English), and marine skills. In fact, according to the researcher, the most important aspect to learn by students of junior and senior high school is the personality building by which studens can develop not only their intellectual, but also their morals.

It is the personality that takes the key success of the education, either in the family, school, or in the society. Nowadays, children often get only religious cognitive knowledge, while inserting the basis of religious belief seems to be a mere slogan without a real implementation (Sisdiknas, 2003, pp. 4-7). As a result, they have wide knowledge and high intelligence, but their behavior does not meet their cognitive achievement. To avoid such condition, it is necessary that Islamic teaching should be treated not only as an object to be learned, understood, and memorized, but also a subject to be understood, memorized, and actualized in daily behavior.

Moreover, children of the present time tend to orient to be materialistic and hedonistic, by which they become poor in their morals and spirituality. Therefore, the personality they have is not an Islamic personality, but an instant personality they learned from destroying content they watch. Based on this fact, the researcher emphasizes on the importantce of the concept of akhlak-based local content curriculum of PAI in Bangka Tengah Regency, in Bangka Belitung Archipelago to
provide a curriculum emphasizing on the aspects of behavior more than memorization and context more than text.

B. Considerations for the Implementation of Akhlak-Based Local Content Curriculum in Bangka Tengah

From the interview with The Regent of Bangka Tengah, Erzaldi Rosman Johan, SE.MM, it can be concluded that there are four basic considerations for the implementation of akhlak-based local content curriculum (Johan, 2013), as follows.

1. Juridical Basis

   Basically, akhlak/character education is a national program of Education Ministry based on the Minister letter Number: 384/MPN/LL/2011 on 18 of July 2011, regarding the implementation of character education in every education unit, which meets the previous Act Number 20 Year 2003 of National Education System (SISDIKNAS). The Act states that national education functions to develop competency and build the character and noble civilization of the nation to smarten nation life. This Act is also intended to develop learners to be pious believers, have good characters, healthy, scientific, skillful, creative, independent, democratic, and responsible.

   For that reason, to realize the implementation of character education was issued the Regulation of Bangka Tengah Regent Number 79 Year 2011 about the implementation of character education in the education unit in Bangka Tengah Regency. The basis of this regulation is Pancasila, the 1945 Constitution, and Law Number 20 of 2003 concerning the National Education System.

   The regulation states that character education functions to develop abilities and shape the character and civilization of a nation with dignity in order to educate the life of the nation, aiming at developing the potential of students to become human beings who believe and devote to Almighty God, have noble character, healthy, knowledgeable, capable, creative, independent and be a democratic and responsible citizen. In addition, character education also aims to develop Pancasila values that characterize the nation, which includes; 1). Developing the potential of students to become human beings with good hearts, good minds and good behavior. 2). Building a nation with Pancasila character. 3). Developing the potential of citizens to have a confident attitude, be proud of their nation and country and love humanity.

   Based on these laws and regulations, it is clear that the main emphasis of national education is to develop children’s potential to have a good personality or have a good character. This character is expected to be useful not only for himself but also for others. Because, according to him (the Regent), the character of adolescents at this time is very bad, especially with regard to the problem of socializing children, obedience to worship and being vulnerable to abuse of illegal drugs, namely drugs. With the government program on character education, I (the Regent) strongly agree.
On this basis, the Bangka Tengah Regent bravely instructed the Head of the Bangka Tengah National Education Office, Drs. Sugianto, to carry out an additional program of lesson hours devoted to character building. So that the school time for SMP and SMA students in Bangka Tengah is five days from Monday-Friday, entering at 7.00 and returning at 16.00 (Faizal, 2013).

The Regent's instruction is outlined in the Instruction of the Head of the Bangka Tengah Education Office Number 400/341 / DINDIK / 2013 concerning the Implementation of Learning Activities for Students at the Levels of SMP / MTs and SMA / SMK / MA in Bangka Tengah Regency. In the instruction, it is explained that the allocation of study time is Monday to Thursday from 7.00 to 16.00, while on Friday from 7.00 to 15.00.

This was confirmed by Drs.Herwan as Secretary of the Bangka Tengah Education Office. He said that currently the Bangka Tengah Education Office is designing, compiling programs for character building, especially at the junior and senior high school levels in Bangka Tengah. Honestly, he said that the implementation is currently still left to each school, so there is no format or curriculum yet. That's why it is currently under serious discussion so that there is a format or curriculum for local content based on character or akhlak (Herwan, 2013)

The Regent of Bangka Tengah, H.Erzaldi, SE, MM said the same thing. He said that there was no systematic format or program to fill this moral coaching implementation program. For this reason, he hoped that the Bangka Tengah Education Office would immediately prepare a format or curriculum based on character or morals.

In fact, to strengthen its legal basis, the Regional Government of Bangka Tengah is currently drafting a regional regulation on Education Management and Implementation. Thus, the hopes that the Bangka Tengah Regional Government aspires to form a character with a personality will be realized. Of course, the program or curriculum guide that is being implemented is a guide that has contextual material that also puts forward a fun learning model. Because, this learning is carried out outside of class hours or in the form of additional activities.

2. Basic Bureaucracy

As a Regent, at least he has a dual position, namely a political position and a bureaucratic position. For this reason, as a bureaucrat, of course this policy must involve all levels related to this character problem. Therefore, in its implementation it is impossible for the regent to carry it out alone, but there must be support from various parties, especially those that are directly correlated with the problem of fostering children's character.

The parties involved include the Regional Representative Council (DPRD), the Deputy Regent, the Regional Secretary, the Education Office, the Ministry of Religion, all junior high and high school / vocational schools, BNK Bangka Tengah, Bangka Tengah Indonesian Ulama Council, BKPRMI Bangka Tengah,
NU. and Muhammadiyah. All of these parties are expected to work together to make this program a success, of course what is no less important is the parents of students.

In order for this program to be carried out well, according to the Regent, it must be instilled in all parties the nature of sincerity because if all parties are sincere, God willing, all parties will be happy and jointly carry out this program. This task is a noble one because it concerns the fate or future of our children. If not we who started it? If it is not starting now, when will it be? So it is clear that there is no word no to fix the morality of this teenager.

To make it happen, The Regent tries to invite parties with an interest in this moral issue, especially the Ministry of National Education and the Ministry of Religion, which oversees the level of education units ranging from junior high to high school. For parents, the Regent occasionally advised MUI to send Da’i to give enlightenment or spiritual inspiration to parents about the importance of children's education, especially religious and moral education. Thus, it is hoped that parents will realize how important moral education is for their children.

3. Political basis

The position of Regent is of course included in the category of political office. However, he has no intention that this program is to make himself superior to other regents in Babel or in Indonesia. For him, the moral coaching that will be carried out in Bangka Tengah is more than his obligation as a leader who will be held accountable in the afterlife. This is because he assumed that the moral degradation occurring among teenagers today, when exposed to a virus, is already very dangerous, more dangerous than the HIV virus. Even if it is considered a disaster, it has exceeded the tsunami disaster [This phrase was uttered by the Regent when he was interviewed on 27 March 2013 at 9.25]. Thus, the moral degradation that exists in Bangka Tengah is very concerning.

Hence, he said, while he was still able to do something and was still given the trust or trust of the people as leaders in Bangka Tengah, he would have the courage to establish or run this moral development program even though he may face many challenges and obstacles. When asked if there were any challenges and obstacles in implementing this program, he firmly said, "Oh, there are clearly !!". What are the challenges or obstacles, Sir? He said that the challenge certainly came from internal or external. Internally (meaning in the bureaucratic area), of course, not all parties welcome this program. Externally, it could be that in the school or community, especially parents, not all of them agree. Unfortunately, until now there has been no specific research on these obstacles and challenges. But I am sure that there are people who do not like it every good, because between truth and ignorance will always contradict from the first until the end of time.
4. Religious Basis

Apart from the three bases above, of course what cannot be abandoned and no less important to become the rationale for implementing this character-based local content program is the basis of religion. For Muslims, the main benchmark in teaching or creating character-based local content guides is the Al-Qur'an and Al-Hadith. This is because in these two sources the concept of character is actually very clear. Inside it is full of descriptions or invitations how to become a human who has good character.

Thus, it is hoped that the guidelines or curricula will contain the personality of the Prophet Muhammad, the companions of the prophet and other scholars who have good personalities or characters. It is possible that in every material there will be direct examples taken from the story of the prophet Muhammad SAW or other friends and scholars. In addition, each material is accompanied by several arguments from the Al-Qur'an and hadith. Thus students will not be bored in following the learning. Likewise with non-Muslims, they will be guided by their coaches who also come from their respective holy books as at SMP, SMA or SMK, not a few who are also non-Muslim.

C. Factors Underlying the Moral-Based Local Content Policy in Bangka Tengah

When the Regent of Bangka Tengah, H.Erzaldi, SE, MM was interviewed about what factors motivated him to make policies on character-based local content, he started with the term "no smoke if there is no fire, no consequences if there is no cause" [Interview with The Regent of Bangka Tengah, H. Erzaldi Rosman Johan, SE, MM, on March 26, 2013, at 9:00.]. For this reason, the policy was made due to several factors, namely:

1. Student Moral Degradation Factors

Several times the Regent said that the most pressing struggle that is very urgent and must be carried out immediately is moral guidance for students. In fact, according to him, the problem of student morality is like a very dangerous virus epidemic. If it is not immediately corrected or treated, the transmission will no longer be limited. The most dangerous moral degradation for teenagers today is promiscuity. The promiscuity experienced by these teenagers is the result of the negative influence of the rapid development of science and technology. In just seconds, these students can get pornographic information, data, pictures or films from their fellow students. Of course they can get such material from the internet. Through these media they mingle, learn and give each other a negative aura between themselves and even others.

The most horrendous thing was the circulation of porn videos by a second grade junior high school student with a 20 year old widower with one child in the Koba area of Bangka Tengah. Not long after, there was another obscene act committed in a rented house, precisely in the Namang area, which was committed by elementary and junior high school children.
Of course, cases of porn videos and obscene acts committed by children who are still in the junior high school category show the people of Bangka Belitung that currently promiscuity, free sex, among adolescents are very concerning. Sex matters, which they should have just got in theory through biology lessons at school, are now starting to be practiced directly by unscrupulous students on the outskirts of kolong (kolong is a kind of lake made from the aftermath of mining in the tin mining area), in boarding rooms, in forests and even on the coast. Some of the immoral incidents above are empirical evidence that the morals of students in Bangka Belitung are currently in a position that must be considered. On this basis, finally the Regent of Bangka Tengah, after the incident, seemed to realize that his region was currently experiencing moral degradation. For this reason, he (Regent of Bangka Tengah, Erzaldi Rosman Johan) instructed the Bangka Tengah Education Office to require additional hours of special study for junior high and high school students in Bangka Tengah. He said, "If you find these two cases of immorality (porn videos and lewd acts in rented namang), it turns out that the morale of the nation's children is decreasing, despite the fact that character education and Koran have been carried out in Bangka Tengah Regency to minimize immoral acts." For this reason, character education held in schools must be well designed, and there must be cooperation between schools, parents and the community.

The nation's problems are further exacerbated by broadcast broadcasts that are very vulgar, live, do not know the broadcast time, and are repeated by almost all TV stations and newspapers. Incidents of murder, rape, fights, robbery, arson, anarchic demonstrations, repressive actions by the authorities, divorce, terrorism and various forms of crime have become the main menu and are broadcast in various forms of broadcast (news, events, soap operas, dialogues and others.). The journalist's motto is "bad news is good news". Good news when there are elements of "blood" and "crowd". Actions of mocking, slandering, insulting, playing one against another, character assassination are facilitated by the media.

The above phenomena will cause deep concern for the quality of the young generation in the future, the image, and the competitiveness of our nation which will be lowered and degraded by other nations. We are also concerned about the stigma against some Muslims who are identified with terrorists, anti-intellectuals and anti-civilization.

These various problems are assumed to originate from an ethical and moral crisis: corruption is considered an achievement, fraud is considered normal as long as it is not outrageous, the loss of a culture of shame (marwah), loss of virginity is no longer regrettable, money politics to buy power, polite language is considered a weakness, religion is no longer guided by morals but as a tool of interest and power, and the language of violence is the language of power and oppression.
Such conditions are of course very apprehensive and require all parties to take their respective roles in saving the young generation and the nation. Religious people as guardians of ethics and moral society, including religious teachers, must be empowered so that they can play a significant role. Likewise, religious education, which has a strategic role, must further improve its quality and relevance for efforts to develop national morals. Religious education in schools needs to be reconstructed so that it can play its duties and functions effectively, namely building morals (ethics and morals) for the nation's future generations. The reconstruction includes philosophical, substantive and methodological aspects (Tobroni, tt).

The existence, glory and success of a nation depends on its morals. Similarly, the humiliation, humiliation and destruction of a nation also depends on its morals. The beginning and source of all good is morality, and all evil is sourced and leads to morality. When a nation experiences a moral / moral crisis, the nation will do injustice, do damage to nature and cruelty to others. The impact of such tyranny is the emergence of various disasters, logs and disasters, both sourced from nature as well as humans.

This is because upholding the nation's morals or noble morals is an absolute necessity. Noble morals will be the main pillars for the growth and development of a nation's civilization. The ability of a region or nation to survive is determined by the extent to which the people of the area, especially their leaders, uphold moral / moral values. The better the morals and morals of an area, the better the area will be, and of course vice versa.

The moral learning model or format is currently being conceptualized which will be outlined in the form of a moral or akhlak-based curriculum. For now, each school unit, both at the junior and senior high school level, has started to guide students' morale by getting used to reading the Al-Qur'an, praying in congregation and inviting muballigh to foster students' spirituality.

2. Drug Threat Factor

Prior to serving as Regent, H. Erzaldi Rosman Johan, S.E, M.M. also served as Deputy Regent in the previous period. As deputy regent at that time he was also given the mandate of an additional position as Chairman of the Central District Narcotics Agency. From then on, he was very concerned about eradicating narcotics, especially in the Bangka Tengah region. Evidence of his seriousness is manifested in the form of an anti-drug socialization module.

Moreover, after becoming a regent, the seriousness to eradicate these drugs continues to be increased. As a manifestation of his seriousness in eradicating drugs, especially among students, the Regent of Bangka Tengah has entered into an MOU with the TNI and POLRI of Bangka Tengah. The realization of this program includes working together to train student character and conducting raids every month or every two weeks to schools. This aims to make students free from the influence or targets of drug dealers.
Based on information from the National Narcotics Agency of Bangka Belitung Province, drug users and dealers in the Bangka Belitung Islands are very worrying. This is evident from the news revealed by the Bangka Pos daily that Babel is a drug market. Every month, drug spending in Bangka Belitung reaches Rp. 40 billion, even if calculated within a year it reaches 500 billion (half a trillion). This is confirmed by the results of a survey by the National Narcotics Agency of the Province of Bangka Belitung in collaboration with the University of Indonesia Education and Training Center in 2012, the monthly methamphetamine transaction data can reach the amount of 10 to 15 kilogram.

The value of this shabu-shabu is 1 billion to 2 billion per kilogram.

Besides shabu-shabu, a type of drug that is already popular in Babylon is ecstasy, which is estimated to have a market of 1,500 pills per month at a price of Rp. 200,000 per granule. Apart from ecstasy, marijuana is also circulating in the Babylon region. Within a month the transaction can reach 40 to 50 kg at a price of IDR 4-5 million per kilogram. The calculation of the transaction results of these three types of drugs can reach 35-40 billion per month. In other words, the money obtained from drugs during 2012 could reach 480 billion. These are staggering numbers, meaning that the morale of teenagers is currently on the line of danger.

Therefore, Bangka Belitung province, which is only inhabited by a population of 1.2 million people, is in the 6th rank of drug transactions at the national level. This is a very bad rating for the sustainability of the young generation in the future. This is because students will always be faced with a position of negative influence both from their environment and from their peers. Based on data from the BNN Provincial Government of Bangka Belitung, the number of drug users currently has reached 12,000 people. As for the most users are at the productive age or adolescence, namely 29 people aged 11-20 years and 115 people aged 21-30 years.

The large number and value of known drug transactions indicates that there are actually many more unknown transactions. As we know, every hidden aspect of evil and ugliness is always like an iceberg, which only appears at its peak while the body is not yet visible. Thus it is clear that if the morale of the students is not immediately anticipated, the future generations of Bangka Belitung’s youth could be dangerous.

3. Factors of the Lack of Time Allocation for Religious Education

The main hope of parents, teachers and society for the younger generation, especially adolescents, is to become morally graceful and intellectually tough teenagers. The morals of the teenagers can soothe and make their parents proud, they can boast about the teachers who educate them, and even be proud of the surrounding community. Likewise, from an intellectual perspective, they always shows achievements that can make their parents proud, amaze their teachers and become the pride of the community.
That is why religious education is mandatory for every education unit in Indonesia. Religious education has a noble purpose, which is to form human beings who are faithful and devoted and have noble character (insan kamil). A person's glory lies in good morals, which will make a person safe and calm because there are no reprehensible actions. In addition, the reflection of a person with noble character will generate positive energy for himself, carry out all God's commands and do good to fellow human beings.

When students are in the house, there are no words, attitudes and behaviors that they display towards their parents except polite words, polite attitudes and proud behaviors. In fact, he is always obedient and obedient to his parents and always helps them carefree. When at school, he always obeys school rules, respects and obeys his teachers, and is a source of pride for his friends, teachers and school employees. Likewise, if he is in society, his manners, manners, attitude and behavior always please everyone. Obedience in various ways can be an example for other children.

If all students have a good mentality, universally Indonesia has great capital for the nation's leadership in the future. However, this large capital does not seem to mean much if the mentality of this nation has not been developed or has not changed for the better. As long as the mentality of a nation does not change, that nation will also not change and will be left behind with other nations, despite the great potential and capital it has. Allah in this case expressly said in QS. 13:11:

For him are angels ranged before him and behind him, who guard him by Allah’s command. Lo! Allah changeth not the condition of a folk until they (first) change that which is in their hearts; and if Allah willeth misfortune for a folk there is none that can repel it, nor have they a defender beside Him.

The most effective media for changing the mentality of the nation are education and religious beliefs. Education that can change the mentality is education that is carried out sincerely and wholeheartedly, not just a formality or pretense. Religious beliefs also have a big influence on the mentality of the nation. Therefore, religious education that is able to instill true faith, correct
worship and good morals will undoubtedly make students the best human beings, that is, those that benefit others through their righteous deeds.

From the above explanation, it can be concluded that the position of religious education is very important to shape the character or personality of students. However, this strategic position of Religious Education is not accompanied by a strategic implementation. The time allocation for this subject is only two hours a week. Consequently, the high idealism, namely the idealism which is expected to be able to lead students to be good, has not yet been realized. Therefore, one good alternative solution is to provide additional hours of special moral coaching to address the lack of time allocation for PAI.

4. Factors of Malay Culture that are Starting to Be Sidelined

According to the Head of the Bangka Tengah National Education Office, Drs. Sugiyanto, currently the children (students) are lazy to follow the Malay cultures that have been exemplified by parents. The term he said is "local wisdom", namely local policies or local culture that have been carried out from generation to generation from ancient times to the present. In fact, according to him, this culture is very good for fostering a social and moral spirit for children.

One of the cultures that children are starting to leave today is the culture of *nganggung*, which is full of philosophical meanings for human life. *Nganggung* is the culture of bringing food to the mosque on ceremonies or other Islamic holidays. The place to bring food uses a special place called a tray and the lid is called a serving hood. In this event, all people gather at the mosque without distinguishing between the rich and the poor, between the ranks and the common people, and between the young and the old. This is a place for friendship, without being limited by social status and intellectual status. Everything is carried out to give the meaning that we must live together, work together and greet each other.

This philosophy of unity and togetherness must be cultivated. Moreover, in this culture there is an element of social control between the community, namely by giving mutual advice to advise on truth and patience. This cultural influence certainly implies high social control among fellow citizens, especially for social diseases such as juvenile delinquency, promiscuity and other social diseases.

However, according to Drs. Sugiyanto, this culture is fading away. Especially among teenagers. They assume that this culture is ancient, aka out of date. They admire western culture more than their own culture, namely Malay culture. In other words, instead of being in a mosque, they prefer to hang out in a mall or in a cafe. In fact, it is through this western culture that teenagers eventually become hedonistic, materialistic and selfish. The sense of belonging, the sense of togetherness, the sense of unity and the sense of reprimanding each other finally began to fade.

In addition, according to the Principal of SMKN I Simpangkates, Drs. Hendroyono, currently many teenagers do not have respect for their parents. When they are consulted, they actually make babbling words from behind that
are not pleasant to hear. Thus, when a teacher gives a lot of advice, he will not be liked, but he will be hated.

Apart from the culture of nganggung, another culture that has begun to be abandoned and is almost non-existent is the culture of ngaji (learning the Islamic materials including reciting Quran) after maghrib, both ngaji at home and in the mosque with a teacher. According to Drs Sugianto, if you remember your teenage years or childhood, in every village, teenagers are always busy with the Quran after sunset. Ngaji, means not only reciting the Al-Qur'an, but also studying matters of faith, worship and morals. That's why at that time, juvenile delinquency and teenage morality didn’t exist to much.

Meanwhile, due to the flow of information and globalization as well as the negative consequences of science and technology, children after sunset are not busy reciting the Koran, but instead are busy watching TV or hanging out in entertainment venues or crowds. Thus, what becomes the guidance of life is not religious guidance but spectacle that serves as a model.

D. Implementation of Akhlak-Based Local Content in Bangka Tengah

The local content was held to overcome the PAI time allocation, which is only two hours a week. According to the principal of Junior High School Koba, Bangka Tengah Regency, Drs.Hartana, currently moral training is being promoted in his school. Initially, this moral coaching would be handed over to the Religion teacher directly, but because the time for the PAI subject was very limited, moral coaching was taken outside of PAI class schedule. Thus the responsibility for fostering students’ character becomes the shared responsibility of both Religion teachers and other teachers.

According to Komal, S.Ag, this moral coaching cannot be borne only by religion teachers because moral issues are not only the responsibility of religious teachers but the responsibility of all components, namely teachers in schools, parents and society. No matter how good the moral development in school is, if other teachers, parents and the environment are not supportive, students will still be affected by negative things. For that reason, there must be cooperation or joint supervision of student behavior.

The local content of PAI which is implemented at SMPN 2 Koba has not been structured or the curriculum has not been made. This is due to a lack of human resources or knowledge about how to compile a curriculum that has Islamic nuances or morals. The personality or moral development models that have been implemented in SMP 2 Koba are:

1. Character or Personality Building

Character or personality building is carried out by all subject teachers. Every teacher is recommended to foster, guide and accustom students to do good deeds. This habit is manifested by starting with the 3S concept, which stands for senyum (smiling), salam (greeting), and sapa (communicating). This 3S is carried out before the students enter their respective classes. The main purpose of this concept is to accustom students to have respect, courtesy and a sense of
tolerance towards both the teacher and their fellow friends. Through this program, it is hoped that a sense of kinship and a sense of brotherhood will grow within the school environment.

Apart from being accustomed to implementing the 3S program, the habit of fostering a sense of faith is always done by reading prayers together before and after studying. This teaches students that beyond our abilities there are other abilities that are extraordinary. Even without the control of this all-powerful ability, we will not have the strength and effort, let alone the ability to learn. The owner of this ability control is our Lord, namely Allah SWT. Therefore, every time we study, we must pray so that Allah always opens our hearts and minds so that we are given the ease of accepting every lesson we carry out. This is the secret why we have to pray before and after studying, so that we always remember that the greatest warning and true learning is only Allah SWT. Thus the students will grow a strong faith, and be more confident in the existence of Allah Almighty.

2. *Dhuha Prayer in Congregation*

This *dhuha* prayer activity in congregation is carried out in turns between one class and another. Taking turns in implementing it because the capacity of the school prayer room is not possible if the implementation is simultaneously. For that, a class schedule is made which is led directly by the Islamic Religion teacher. This dhuha prayer is carried out to train students to become accustomed to carrying out the sunnah prayer, and to carry out the sunnah of the Prophet. After dhuha prayer, they recite praying together and followed with shaking hands among the members congregation.

3. *Reciting Al-Qur'an*

Every Friday morning before studying, the whole class is encouraged to read the Al-Qur'an together, led by their respective class teachers. In its implementation, there are sometimes obstacles, for example if the teacher in the class is a non-Muslim or a Muslim but is not good at reading the Al-Qur'an. To overcome this obstacle, one student who was fluent in reading the Al-Qur'an was chosen to lead the reading of the Al-Quran together. The main purpose of this habit of reading the Al-Qur'an is so that students will love the Al-Qur'an, so that the students will love reading the Al-Qur'an both at school and at home.

4. *Holding Religious Speeches*

To add to the Islamic vision as well as to build the mentality and morale of the students, the school occasionally invites *da’i* or preachers from outside. The invited *da’i* are usually members or administrators of MUI Bangka Tengah Regency or other speakers who are already known among the people of Bangka Belitung (Sya’roni, 2013). Its main purpose is to provide spiritual flush and to add insight to both students and teachers and school employees. Of course,
before *da‘i* give the speech, there is a request to give some materials concerning related problems faced by students.

5. **Getting used to congregational prayer**

Students of SMA I Namang are suggested to perform every prayer in congregation in *mushalah*. Of course, through this habit it is hoped that students will be happy to carry out the obligatory prayers, most especially in congregation, either at school or outside the school. In order to motivate students to be active in congregation, each class takes attendance for those who participate in congregation and who are not. The results of the absence are submitted to the religion teacher to be used as an assessment reference for their students. This is as said by the Principal of SMKN I Simpang Kates, Drs. Hendroyono, that the assessment of Islamic religious education should be oriented to the value of experience, not the value of the test results. This is because the purpose of religious education is to be carried out, not to be memorized. For this reason, as smart and as good as the test score, if his behavior or practice is bad then the score must be bad, while even though the student does not have good test scores but good behavior and practice of his religion, he is entitled to get good grades. In other words, the orientation of PAI is not value but practice (Sya‘roni, 2013). For this reason, congregational prayer and the habit of smiling, greeting and greeting can be used as a reference or barometer of student behavior and practice of their religious teachings.

E. **Closing**

The implementation of a *akhlak*-based local content curriculum (local wisdom) will be carried out well if it is supported by the bureaucracy, especially the Regent and the Head of the Education Office. Moreover, support from religious leaders, community leaders, and especially educators, i.e. PAI teachers, school principals, and other teachers. It is also agreed by the professions, namely PAI teachers, school principals and other teachers.

The implementation of this program is not yet perfect, so it requires development and evaluation. A concept that is implemented initially usually has flaws. Therefore, improvement and development of this program is a necessity.

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