



**THE EFFECT OF THE *TARBIYAH ISLĀMIYAH* IMPLEMENTATION ON
AKHLAKUL KARIMAH OF STUDENTS AT COLLEGE OF ISLAMIC
SCIENCES AND ARABIC LANGUAGE (STIBA) OF MAKASSAR**

***PENGARUH PELAKSANAAN TARBIYAH ISLĀMIYAH TERHADAP
AKHLAKUL KARIMAH MAHASISWA DI PERGURUAN ILMU ISLAM DAN
BAHASA ARAB (STIBA) MAKASSAR***

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Tarbiyah Islāmiyah, Tarbiyah Rūhiyah, Tarbiyah Saqāfiyah, Tarbiyah Jasadiyah, akhlakul karimah

ABSTRACT

This study aims to discuss the influence of the implementation of Islamic Tarbiyah on akhlakul karimah at the College of Islamic Studies and Arabic (STIBA) Makassar. This research is a type of explanatory research using quantitative methods and descriptive analysis and inferential analysis. The results showed that (1) the implementation of rūhiyah tarbiyah for STIBA Makassar students was in the conducive category with a percentage of 84% of the established criteria; (2) the implementation of saqāfiyah tarbiyah for STIBA Makassar students is in the quite conducive category with a percentage of 66.5% of the set criteria; (3) the implementation of jasadiyah tarbiyah for Makassar STIBA students is in the conducive category with a percentage of 80.4% of the set criteria ; (4) akhlakul karimah for STIBA Makassar students are in the high category with a percentage of 83.9% of the established criteria; (5) the implementation of Tarbiyah Rūhiyah has an influence on akhlakul karimah with a determination level of 17.9%; (6) the implementation of saqāfiyah tarbiyah has an influence on akhlakul karimah with a determination level of 11.1%; (7) the implementation of Tarbiyah Jasadiyah has an influence on akhlakul karimah with a determination level of 18.1%; and (8) the implementation of rūhiyah tarbiyah, saqāfiyah tarbiyah, and jasadiyah tarbiyah jointly has an influence on akhlakul karimah with a determination level of 21.9%.

Kata kunci :

Tarbiyah Islāmiyah, Tarbiyah Rūhiyah, Tarbiyah Saqāfiyah,

ABSTRAK

Penelitian ini bertujuan untuk membahas pengaruh pelaksanaan Tarbiyah Islāmiyah terhadap akhlakul karimah pada Sekolah Tinggi



Tarbiyah Jasadiyah, akhlakul karimah

Ilmu Islam dan Bahasa Arab (STIBA) Makassar. Penelitian ini merupakan jenis penelitian eksplanatori (*explanatory research*) dengan menggunakan metode kuantitatif serta analisis deskriptif dan analisis inferensial. Hasil penelitian menunjukkan bahwa (1) pelaksanaan *Tarbiyah Rūhiyah* pada mahasiswa STIBA Makassar berada pada kategori kondusif dengan persentase 84% dari kriteria yang ditetapkan; (2) pelaksanaan *Tarbiyah Śaqāfiyah* pada mahasiswa STIBA Makassar berada pada kategori cukup kondusif dengan presentase 66,5% dari kriteria yang ditetapkan; (3) pelaksanaan *Tarbiyah Jasadiyah* pada mahasiswa STIBA Makassar berada pada kategori kondusif dengan persentase 80,4% dari kriteria yang ditetapkan; (4) akhlakul karimah pada mahasiswa STIBA Makassar berada pada kategori tinggi dengan persentase 83,9% dari kriteria yang ditetapkan; (5) pelaksanaan *Tarbiyah Rūhiyah* memberikan pengaruh terhadap akhlakul karimah dengan tingkat determinasi 17,9%; (6) pelaksanaan *Tarbiyah Śaqāfiyah* memberikan pengaruh terhadap akhlakul karimah dengan tingkat determinasi 11,1%; (7) pelaksanaan *Tarbiyah Jasadiyah* memberikan pengaruh terhadap akhlakul karimah dengan tingkat determinasi 18,1%; dan (8) pelaksanaan *Tarbiyah Rūhiyah*, *Tarbiyah Śaqāfiyah*, dan *Tarbiyah Jasadiyah* secara bersama-sama memberikan pengaruh terhadap akhlakul karimah dengan tingkat determinasi 21,9%.

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INTRODUCTION

Education has a central role in realizing superior human resources in the face of various changes in the world. Indonesia as a developing country, has various levels of education that contribute in making superior human resources, one of which is universities. Efforts to produce the superior Indonesian people are one of the main tasks of the government mandated in the Opening of the Constitution of the Republic of Indonesia in 1945, namely "Educating the life of the nation". Implementation in an effort to educate the life of the nation is outlined in the thr Constitution, article 31, paragraph 3, namely "The Government seeks and organizes a national education system, which increases faith and piety and noble morals in order to educate the life of the nation, which is regulated by law."¹

The mandate of the law indicates that the government is obliged to organize a national education system aimed at educating the life of the nation. This effort has been earnestly carried out by the government with the addition of paragraph 4 of article 31 as a result of the amendment to the 4th Amendment of the Indonesian Constitution

¹Kaelan, *Inkonsistensi dan Inkohorensi dalam Undang-Undang Dasar Negara Republik Indonesia Tahun 1945 Hasil Amandemen (Kajian Filosofis dan Yuridis)*, (Cet I; Yogyakarta: Paradigma, 2016), h. 242.

of 1945 in 2002, by providing an allocation of education budget to meet the needs of the implementation of national education which is large enough that twenty percent is sourced from the state revenue and expenditure budget and sourced from the regional revenue and spending budget.²

Furthermore, the mandate of article 31 of the Indonesian Constitution of 1945 was made the National Education System Law No. 20 of 2003. In Law, the function and purpose of national education contained in article 3 affirms that "National education serves to develop the ability and form the character and civilization of a dignified nation in order to educate the life of the nation, aiming to develop the potential of learners to become human beings who believe and fear God Almighty, noble manners, healthy, knowledgeable, capable, creative, independent, and a democratic and responsible citizen."³

Based on the mandate of the constitution, the government is obliged to realize a strong and authoritative national education system in order to empower all Indonesian citizens to become intelligent and qualified human beings, based on faith, piety, and noble character, and able to answer the challenges of an ever-changing era. With a superior education system will produce quality human resources for the achievement of an increasingly advanced and prosperous life and the next generation that can be proud and able to compete in the era of world globalization.

The implementation of education in Indonesia is still not able to contribute to the formation of Indonesian people as a whole. There are still many Indonesian children who have not received a proper education. In recent school years, there has often been information or news about the growing number of dropout cases and reduced school participation.⁴ School participation is inversely proportional to dropping out of school. Dropout rates describe the dropout rate at an educational level and is the proportion of school-age children who are no longer in school or do not finish a certain level of education. The development of school participation rates (*Angka Partisipasi Sekolah, APS*) in Indonesia for the age group of 7-12 and 13-15 years is quite good, but for the age group of 16-18 years still needs to be improved. Based on data from the Central Statistics Agency (*Badan Pusat Statistik, BPS*), over the past 3 years, APS for the age group of 7-12 and 13-15 years has reached more than 95 percent, while for the age group of 16-18 years is still below 75 percent. Based on the data, the dropout rate, especially for the 16-18 year old group is still relatively high. This condition can certainly hamper Indonesia's efforts to compete on the global scene.⁵

The low quality of education in Indonesia is also seen from the low ranking of Indonesia when viewed on the international scene. The results of The Programme for

²Kaelan, *Inkonsistensi dan Inkoherensi dalam Undang-Undang Dasar Negara Republik Indonesia Tahun 1945 Hasil Amandemen (Kajian Filosofis dan Yuridis)*, h. 242.

³Republik Indonesia Nomor 20 Tahun 2003, Sistem Pendidikan Nasional, Bab II tentang Dasar, Fungsi dan Tujuan, Pasal 3.

⁴Lestari, Ayu Yeni Budi, Fariz Kurniawan, and Rifal Bayu Ardi. "Penyebab Tingginya Angka Anak Putus Sekolah Jenjang Sekolah Dasar (SD)." *Jurnal Ilmiah Sekolah Dasar* 4, no.2 (2020): 299-308.

⁵Hakim, Abdul. *Faktor Penyebab Anak Putus Sekolah..* Jurnal Pendidikan 21, no.2 (2020): 122-132.



International Student Assessment (PISA) 2018 in the category of reading ability as one of the important indicators to assess the quality of education, showed Indonesia was ranked 74th out of 79 participating countries. Indonesia's ranking is far below neighboring Singapore which is ranked 2nd, Thailand in 68th and Malaysia in 58th. The ranking position achieved by Indonesia since the beginning of participation in 2000 Indonesia until this data was released (in 2018) has never experienced a significant increase.⁶

US News is the official website of a private rating agency in the United States (US), based on the latest survey (2021) on the ranking of the best countries of education quality released under the title Best Countries for Education, out of 78 countries surveyed, placing Indonesia 54th, below Singapore (21st), Malaysia (38th) and Thailand (46th).⁷ This certainly raises concerns for the Indonesian state about the competitiveness of human resources in the future. In addition, some asean countries that are the main competitors turned out to be at the top and outperformed Indonesia, such as Singapore, Malaysia and Thailand.⁸

The quality of learning in Indonesia is also considered still not good when viewed from the learning process and student learning outcomes. National examination scores (*Ujian Nasional, UN*) that are used as national education benchmarks are still not encouraging. Carut-marut national examination is one of the problems that occur in the world of homeland education. Not to mention the UN process from year to year shadowed by the issue of leaks of questions and dishonesty, as well as gaps both between students, between schools, and between regions, so that the Minister of Education and Culture once planned to abolish the UN and replaced with the National Standard School Examination.⁹ The learning process in the classroom in general has not worked as expected. Various studies reveal that in general classroom learning has not run interactively, so it does not foster creativity, critical power and analytical skills of students.

The world of education itself is no exception in higher education, found so many deviations such as acts of plagiarism, cheating, bribery, and others. In the classroom sometimes teachers or lecturers teach about honesty, but in the implementation of the exam often found the teacher himself who provides the answer key to students under the pretext of worrying about not passing, thus lowering the credibility of the teacher. Whereas in Law No. 12 of 2012 on Higher Education mentioned expressly four goals of higher education, one of which is the development of the potential of students to become human beings who believe and fear God Almighty and be noble, healthy, knowledgeable, capable, creative, independent,

⁶Schleicher, A. (2018). *PISA 2018 Insights and Interpretations* dalam La Hewi dan Muh. Shaleh. *Refleksi Hasil PISA (The Programme For International Student Assesment): Upaya Perbaikan Bertumpu Pada Pendidikan Anak Usia Dini*. Jurnal Golden Age, Universitas Hamzanwadi Vol. 04 No. 1, Juni 2020.

⁷Best Countries for Education | U.S. News Best Countries ([usnews.com](https://www.usnews.com)), diakses pada tanggal 16 September 2021 jam 07.32 Wita.

⁸Suryanti, *Pendidikan Dasar: Antara Harapan dan Kenyataan*. Seminar Nasional Pendidikan PGSD UMS & HDPGSDI Wilayah Jawa, (2017): 1-12.

⁹Herawati, and Mutiawati. *Dilematika Sistem Pendidikan Di Indonesia*. Journal of Education Science 5, no.2 (2019): 38-53.

skilled, competent, and cultured for the benefit of the nation.¹⁰

The phenomenon of deviation in the world of education according to Astuti Dwiningrum in Sigit Priatmoko, is caused by three main things, namely: *first*, education undergoes a process of reducing meaning, even degraded only memorization activities and skills to do exam questions (UN); *second*, education is plunged into the process of commercialization, where education has turned into commodities that are traded or traded and managed, such as the industrial world that tends to be profit oriented; and *third*, education only gives birth to school superiority, namely schools become increasingly profitable, distance, and press the parents of students, both subtly and blatantly.¹¹

On the other hand, the deterioration of the moral quality of learners is also a phenomenon that is quite concerning. Reality shows that the quality of students' morals ranging from elementary school level to students in higher education suffers serious moral damage and leads to deviant behavior. Actions such as fighting, drugs, pornography, pornography, and immoral and immoral behavior, have become the consumption of daily news.

Natioanal Coomition of Child Protection of of Indonesia together with the Ministry of Health of Indonesia after conducting a survey in October 2013 concluded that 62.7% in Indonesia of adolescents had had sex outside of marriage. Of the 94,270 women, 20% were pregnant out of wedlock, 21% had an abortion. Boyke Dian Nugraha, a sex expert who is also a specialist in Obstetrics and Gynecology after years of researching and becoming a therapeutic practitioner in this field, revealed that from year to year the data of adolescents who have casual sex is increasing.¹²

Meanwhile National Commition of Woman of Indonesia based on a routine survey every year has just released the 2021 Annual Record (CATAHU) which shows the number of violence against women is relatively high reaching 8,234 cases throughout 2020. Of these, 79% of cases of violence against women occur in the private or domestic sphere. Of the total cases of violence against women in the domestic sphere, only 31% of cases are legally resolved.¹³ From this data it can be understood that in addition to the victims are children of the nation, the perpetrators are also children of the nation who are partly backgrounds have been learners (see data of the Annual Record on Violence Against Women Komnas Perempuan Jakarta, March 6, 2020).¹⁴

Based on some of the phenomena of moral crisis that occurred, Anis Matta unraveled the main causes of various kinds of moral problems, including the loss of

¹⁰Undang-Undang Republik Indonesia, No. 12 Tahun 2012 Tentang Pendidikan Tinggi.

¹¹Sigit Priatmoko, Memperkuat Eksistensi Pendidikan Islam di Era 4.0, *Ta'lim: Jurnal Studi Pendidikan Islam*, No. 2 Juli 2018:Vol.1 :226).

¹²Lela Kania dan Tri Okta, *Faktor-Faktor Yang Berhubungan Dengan Perilaku Seks Bebas Pada Mahasiswa Di Tangerang Selatan*. *Edu Masda Journal* Vol. 2 / No. 1 / Maret 2018.

¹³Siaran Pers Komisi Nasional Anti Kekerasan Terhadap Perempuan Tentang Hari Aksara Internasional, 8 September *Meningkatkan Literasi, Menghapuskan Kekerasan terhadap Perempuan* Jakarta, 8 September 2021.

¹⁴*Kekerasan Meningkat: Kebijakan Penghapusan Kekerasan Seksual Untuk Membangun Ruang Aman Bagi Perempuan Dan Anak Perempuan*, Komisi Nasional Anti Kekerasan Terhadap Perempuan, Jakarta, 6 Maret 2020.

an integral personality model, which combines piety and success, kindness with strength, the emergence of antagonism in moral education, and the weak role of social institutions on which moral education is based. The consequences of this moral crisis cause various other damages, such as social phenomena, loss of social, economic, political balance, and the spread of pessimism and fatalism in the individuals of society.

The phenomenon of declining moral values of the nation's children, has stirred a shared awareness of the importance of moral education from an early age to children, including by optimizing the implementation of moral education in earnest. Anis Matta mentioned that the right solution to get out of the moral crisis is to go back to the path of Allah, back to the path of Islam.¹⁵ The path in question is nothing but moral education by coaching the nation's children, especially students by instilling moral and behavioral values in order to grow a resilient personality and can adapt to the reality of the environment.

Moral education must be given to children early on, this is because good morals do not automatically belong to every human being once he is born. There needs to be a long process through parenting and education both in the household environment and in educational institutions. If this moral education is not well pursued it will result in moral decline and have implications for the destruction of a nation. Lickona mentioned that there are 10 signs that a nation is on the brink of destruction, namely: 1) increased violence among adolescents; 2) the culture of dishonesty; 3) fanatical attitude towards the group; 4) low respect for parents and teachers; 5) The blurring of good and bad morals; 6) poor use of language; 7) increased self-destructive behavior such as narcotics abuse, alcohol and casual sex; 8) a low sense of responsibility as an individual and as a citizen; 9) decreased work ethic and mutual suspicion; 10) lack of care among others.¹⁶

As for the Qur'anic verse on which Akhlak education is based is as the word of Allah swt., in Q.S. al-Isra'/17:23-24.

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا
أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا وَاحْفَظْ لَهُمَا جَنَاحَ الدُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي
صَغِيرًا. (23-24)

Translated:

And your Lord has commanded you not to worship anything other than Him, and you should do the best good thing to your father' mother. If one of them or both is old in your care, then do not say to them the words "ah" and do not snap at them and speak to them glorious words. And humble yourself to them both with affection and say: "O

¹⁵Muchamad Fauzan. *Upaya Pembangunan Karakter Mahasiswa STAIN Pekalongan Melalui Kegiatan Menulis Karya Ilmiah Berprinsip ESQ 165 (Satu Ihsan, Enam Rukun Iman, dan Lima Rukun Islam)*. h. 8.

¹⁶Thomas Lickona, *Educating For Character: How Our School Can Teach Respect & Responsibility* (New York; Bantam Books, 2012), h. 20-31.

my Lord, love them both, as they both loved me when I was a child." ¹⁷

Shaykh Abdurrahmān bin Naṣir al-Sa'dī in his commentary *Taisīr al-Karīm al-Rahmān fī Tafṣīr Kalām al-Mannān* said that, "After mentioning His rights, God then mentioned the exercise of the rights of both parents with His Word, "And let you do good to your parents in the best way," he meant to do good to parents with all forms of ihsan (goodness) that are words or deeds, because both parents are the cause of the emergence of someone in this world. Both have a sense of love and desire to do good and closeness to children who give birth to the demands of the stronger the rights of both parents and the more obligatory to be devoted to them."¹⁸

Shaykh Al-Sa'dī's explanation above about the right of both parents to children which means the obligation of children to parents is devoted to them is a rule that connects a child to parents which is undoubtedly the best moral after morality to God the Creator of man.

Based on the above explanation, it is evident that moral education is a very important thing, where the purpose of education is not only to make children good at science, but no less important is the formation of children's morals. Dhofier mentioned that the purpose of education is not only to enrich the minds of students with explanations, but to raise morals, train and enhance morale, respect spiritual and human values, teach honest and moral attitudes and behavior, and prepare students to be taught about religious ethics above other ethics.¹⁹

The cultivation of good values needs to be instilled early on to children such as honesty, tolerance, discipline, hard work, self-seducing, democracy, love of the homeland, appreciate achievement, care for the environment and be responsible. This is very important because with good morals, children will have good ethics and attitudes and reflect people who behave. Moral education not only teaches what is right and what is wrong, but also instills a habit about good things so that children can feel the values of kindness and get used to doing it in everyday life.

One of the construction programs that can be done to improve the morals of the younger generation is through *Tarbiyah Islāmiyah*. Ibn al-Qayyim mentioned that among the main objectives of tarbiyah is to maintain the sanctity of human nature and protect it from falling into perversion by instilling noble morals in students and simultaneously removing and combating bad morals from themselves.²⁰ Thus, *Tarbiyah Islāmiyah* is very important as a fortress and shield from things that damage the morals and morals of learners.

Tarbiyah Islāmiyah is a concept of thought, opinion or design about the ideal way of interacting with the human nature directly or indirectly to process changes in

¹⁷Lihat Kementerian Agama RI, *Al-Qur'an dan Terjemahan* (Bandung: Mikraj Khazanah Ilmu, 2013), h. 313.

¹⁸Syaikh Abdurrahmān bin Nāṣir Al-Sa'dī dalam tafsirnya *Taisīr al-Karīm al-Rahmān fī Tafṣīr Kalām al-Mannān* (Cet.I; Riyadh: Maktabah al-Ma'ārif Li al-Nasyr wa al-Tawzī', 1420 H-1999 M), h. 476.

¹⁹Zamakhshari Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai* (Jakarta: LP3ES, 2011), h. 45.

²⁰Hasan bin 'Ali> bin Hasan al-Hajja>ji>, *Al-Fikr al-Tarbawi> 'Inda Ibn al-Qayyim* (Cet. I; Jeddah: Da>r Ha>fiz} Li al-Nasyr wa al-Tauzi>, 1408 H-1988 M), h. 164.

himself to better conditions²¹. *Tarbiyah Islāmiyah* is a form of Islamic development in the form of halaqah, as a non-formal education with the aim of forming an ideal Muslim person²². Kepribadian muslim ideal yang dimaksud adalah sinergi antara pola pikir, sikap dan perilaku seorang muslim yang dilandasi oleh akidah, akhlak, dan nilai-nilai Islam.

Muhammad Husain Isa Ali Manshur mentioned that there are 10 *muwāṣafāt* (competence) in *Tarbiyah Islāmiyah* that are the focus in construction, namely 1) *salīmūl aqīdah* (straight-footed); 2) *ṣaḥīḥul 'ibādah* (worship properly); 3) *matīnūl khuluq* (strong berakhlak); 4) *qādirun 'alal kasbi* (has income); 5) *muṣaqqafūl fikrī* (having an insightful mind); 6) *qawīyyūl jismi* (able and strong); 7) *mujāhidūn linafsihi* (able to fight lust); 8) *munazzamūn fī syu'ūnihi* (able to organize neatly in all affairs); 9) *daysūn 'ala waqtihi* (able to manage time); and 10) *nāfi'un ligairihi* (beneficial for others)²³. Based on *muwāṣafāt* it is seen that the concept of *Tarbiyah Islāmiyah* is an integral concept of Muslim personal development from all sides, especially in terms of aqidah, worship, science, culture, morals, behavior, and benefits for society.

The strategic role of *Tarbiyah Islāmiyah* in the life of Muslims is very important. This is because the main goal of *Tarbiyah Islāmiyah* is the improvement of individual Muslims. A muslim who is well-educated, will be born a straight-footed individual, worship according to the instructions of the Prophet, and practice karimah who always spread good for his environment.

There are three important aspects in the construction of *Tarbiyah Islāmiyah* for the formation of moral *karīmah*, namely the aspect of reason, the spirit aspect, and the physical aspect²⁴. These three aspects are the main characteristics of the *tarbiyah syāmilah* (complete and thorough), meaning the construction towards the ideal Muslim person that touches all elements of the human self, namely the elements of *rūhiyah* (*Tarbiyah Rūhiyah*), *aqliyah* (*Tarbiyah Ṣaqāfiyah*), and *physical* (*Tarbiyah Jasadiyah*)²⁵. Through the formulation of integrated coaching, this is expected to be able to form a Muslim person who is wise karimah.

The existence of *Tarbiyah Islāmiyah* that integrates aspects of spirit (*rūhiyah*), body (*jasad*), and reason (*aqliyah*) as one of the models of Islamic personality development in schools and campuses, is an effort to give birth to students who practice karimah. Through regular construction with regular participants, through the guidance of a *Murabbī* (teacher) who is a pillar of the Islamiyah tarbiyah, the student participants (*mutarabbī*) are not only taught about the value of Islamic religiosity, but also spiritual formation that can strengthen faith and piety, as well as physical construction. In addition to coaching also directs *mutarabbī* to learn the value of togetherness, lead and lead, learn to make decisions, and also how to communicate.

²¹Saifurrahman, *Pembentukan Kepribadian Muslim Dengan Tarbiyah Islamiyah*, Raudhah Proud To Be Professionals *Jurnal Tarbiyah Islmiyah*, No. 1 Edisi Juni 2016, Volume 1: 74).

²²Tim Mawad Tarbiyah Marhalah Ta'rifiyah, *Panduan dan Mawad Tarbiyah Ta'rifiyah*, (Makassar, Departemen Kaderisasi DPP Wahdah Islamiyah, 2017), h. 10.

²³Muhammad Husain Isa Ali Manshur, *Syarah 10 Muwashafat* (Cet IV; Laweyan, 2017), h. 340.

²⁴Saifurrahman, *Pembentukan Kepribadian Muslim Dengan Tarbiyah Islāmiyah*, Raudhah Proud To Be Professionals *Jurnal Tarbiyah Islmiyah*, h. 74.

²⁵Tim Mawad Tarbiyah Marhalah Ta'rifiyah, *Panduan dan Mawad Tarbiyah Ta'rifiyah*. h. 21.

All of these are very important things for the development of personal maturity.

Based on this fact, there needs to be efforts made by the world of education so that deviant behaviors carried out by adolescents are reduced in frequency. One of the main pillars in efforts to reduce such deviations is the construction of Islamic morals through Islāmiyah tarbiyah. A comprehensive and integrated concept of coaching by combining the construction of spirit, reason, and body. Through this thorough and integral development, it is expected to direct students to practice noble in everyday life.

The role of educational institutions as an educational institution such as universities has a very strategic role to give birth to human beings who practice karimah. Through this college institution, students developed their potential to become human beings who believe and fear God Almighty and be noble.

One of the universities that make morality karimah students as the purpose of education is the College of Islamic Sciences and Arabic Language (STIBA) Makassar. In contrast to high schools in general, STIBA is an educational institution that has a dormitory as a residence for all students so that direct supervision is required for 24 hours by lecturers and campus managers so that student behavior can be guided and controlled. Students can further develop personality, especially to increase knowledge about morals and morals because they get direct transparency from lecturers.

Based on interviews conducted by the author with Muhammad Taufan Djafri, *Tarbiyah Islāmiyah* held at STIBA Makassar was motivated by several things. First, there is concern about the gap between science and the practice of science itself from students. Second, there are concerns about the gap between science and the moralities of the students' personalities. Third, *Tarbiyah Islāmiyah* is done as a means of dissimbling students in terms of mentality and spirit of da'wah struggle because they will be sent as dai in remote parts of Indonesia after graduation. Fourth, *Tarbiyah Islāmiyah* is done so that they have a careful and wise attitude in responding to problems that develop, are not hasty and not easily carried away by currents and issues that develop wildly in society. Fifth, *Tarbiyah Islāmiyah* is done so that they are sensitive and empathetic to the issues of generality.²⁶

In the course of his journey, there is a gap between science and practice of science itself and personality morals that often appear to be a problem related to the development of students at STIBA Makassar. According to Muhammad Taufan Djafri, morals and practice of worship that does not reflect the identity of a syar'i science claimant to some students becomes a problem that must be solved. Some violations of Syar'i are still commonly committed, especially by students who are new in general and sometimes committed by one or two senior students.²⁷ The phenomena and problems related to moral development (morality) require the construction of stronger morals, especially in the approach and construction through *Tarbiyah Islāmiyah*.

Based on the background of the problems outlined above, researchers are interested in conducting further research on the influence of *Tarbiyah Islāmiyah* in

²⁶ Wawancara dengan Muhammad Taufan Djafri, selaku Wakil Ketua III STIBA Makassar membawahi Bidang Kemahasiswaan, pada tanggal 13 Oktober 2020.

²⁷ Wawancara dengan Muhammad Taufan Djafri, selaku Wakil Ketua II STIBA Makassar membawahi Bidang Kemahasiswaan, pada tanggal 13 Oktober 2020.

fostering morality of students held at the College of Islamic and Arabic Sciences (STIBA) Makassar with the research title “The Effect of *Tarbiyah Islāmiyah* Implementation on Akhlakul Karimah of Students at the College of Islamic Sciences and Arabic Language (STIBA) Makassar”.

The type of research used is explanatory research, a type of research that aims to look for influences between variables and then explain the relationships / influences between two or more symptoms or variables.²⁸

This research aims to find the relationship between variables in the form of the influence of the implementation of *Tarbiyah Rūhiyah* (variable X1) on student karimah (variable Y), the influence of the implementation of *tarbiyah saqafiyah* (X2) on the student karimah (variable Y) and the effect of the implementation of *Tarbiyah Jasadiyah* (X3) on student karimah (variable Y) on STIBA Makassar and to find the influence of the implementation of *Tarbiyah Rūhiyah* (variable X1), *tarbiyah saqafiyah* (X2), *Tarbiyah Jasadiyah* (X3) together against morality karimah students (variable Y) at the Higher School of Islamic and Arabic Language (STIBA) Makassar.

To measure the indicators in the research variables above, the researcher uses a questionnaire that contains a list of written statements. This study analyzed the influence of free variables (X) namely *Tarbiyah Rūhiyah* (X1), *Tarbiyah Saqāfiyah* (X2), and *Tarbiyah Jasadiyah* (X3) on bound variables namely student morality (Y). The influence between these variables is described in the research design such as the following image:

Another purpose of explanatory research is to test hypotheses; It explores and clarifies phenomena and realities that occur by explaining a number of variables related to the problem being studied.²⁹ Kuntjaraningrat in Sulaiman and Maniah mentions that hypothesis testing aims to test the causal relationship between the variables studied so that it requires the hypothesis to be tested.³⁰ The formulation of hypotheses is based on research problems based on theories that have been found before.³¹

This study also includes survey research, which is research with no changes (no special treatment) to the variables studied.³² Survey research is a study conducted on a population, but the data studied is sample data. Singarimbun in Sulaiman and Maniah said that the survey study was conducted by taking sample data from a population using questionnaires as the main data collection tool.³³

²⁸Paul.D. Leedy and Jeanne.E. Ormrod. *Practical Research: Planning and Design Research* Edisi 8 [2005]. Ohio : Pearson Merrill Prentice Hall, h. 145-187.

²⁹Sanapiah Faisal, *Format-format Penelitian Sosial*, (Cet. VI; Jakarta: Raja Grafindo Persada, 2003), h. 20.

³⁰Sulaiman Saat dan Maniah, *Pengantar Metodologi Penelitian Panduan Bagi Peneliti Pemula*, (Cet. 1; Makassar: Sibuku, 2018), h. 115.

³¹Andi Hendrawan, et al. *Berbagi Pengetahuan Dan Pembelajaran Organisasi Dalam Upaya Peningkatan Kinerja Karyawan*. *Jurnal Ilmu Komunikasi Dan Bisnis* 5.2 (2020): 172-186.

³²Syofian Siregar, *Metode Penelitian Kuantitatif: Dilengkapi dengan Perbandingan Perhitungan Manual & SPSS*, h. 4. Lihat juga Iqbal Hasan, *Analisis Data Penelitian Dengan Statistik*, (Cet. III; Jakarta: PT. Bumi Aksara, 2008), h. 5.

³³Sulaiman Saat dan Maniah, *Pengantar Metodologi Penelitian Panduan Bagi Peneliti Pemula*, (Cet. 1; Makassar: Sibuku, 2018), h. 113.

The method used in this study is a quantitative method because it uses data in the form of numbers, where the data obtained has valid, reliable, and objective criteria.³⁴ Researchers quantitatively describe some of the trends, behaviors, or opinions of a population by examining a sample of that population, where research data in the form of numbers and analysis using statistics.³⁵ Research with quantitative methods is also referred to as the scientific method because it has fulfilled scientific rules, namely empirical / concrete, objective, measurable, rational, systematic, controlled and critical and guided by theories and hypotheses.³⁶

The analysis conducted in this study uses descriptive analysis and inferential analysis. Descriptive analysis is analyzing and presenting facts systematically so that they are easy to understand and conclude. While in inferential analysis, researchers perform regression analysis between variables by first testing hypotheses.

RESULTS AND DISCUSSION

Based on efforts to simplify the results of this study, the author displays the matrix form of the results of the study in the following table.

Table 1. Matrix of Recapitulation of Research Results

No.	Variable	Category	Percentage	Conclusion
1	2	3	4	5
1	<i>Tarbiyah Rūhiyah</i>	Conducive	84%	<i>Tarbiyah Rūhiyah</i> on STIBA Makassar students was in the conducive category
2	<i>Tarbiyah Šaqāfiyah</i>	Quite Conducive	66,5%	<i>Tarbiyah Šaqāfiyah</i> on STIBA Makassar Students was in the quite conducive category
3	<i>Tarbiyah Jasadiyah</i>	Conducive	80,4%	<i>Tarbiyah Jasadiyah</i> on STIBA Makassar

³⁴Sugiyono, *Statistik untuk Penelitian*, (Cet.18; Bandung: CV. Alfabeta, 2011), h.1.

³⁵John W. Creswell, *Research Design, Qualitative, Quantitative, and Mixed Methods Approaches, Fourth Edition*. Terj. Achmad Fawaid dan Rianayati Kusmini Pancasari, *Research Design Pendekatan Metode Kualitatif, Kuantitatif, dan Campuran*, (Cet. II; Yogyakarta: Pustaka Pelajar, 2017), h. 208. Lihat pula Sugiono, *Metode Penelitian Kuantitatif, Kualitatif, dan Kombinasi (Mixed Methods)*, h. 12. dan Syofian Siregar, *Metode Penelitian Kuantitatif: Dilengkapi dengan Perbandingan Perhitungan Manual & SPSS*, h. 8.

³⁶Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan Kombinasi (Mixed Methods)*, h. 12. dan Ulber Silalahi, *Metode Penelitian Sosial Kuantitatif*, h. 8.

				students was in the conducive category
4	<i>Akhlakul karimah</i>	High	83,9%	<i>Akhlakul karimah</i> on STIBA Makassar Students was in the high category
5	Effect of <i>Tarbiyah Rūhiyah</i> on <i>akhlakul karimah</i> of STIBA Makassar students	Significant	17,9%	Significant with a determination rate of 17.9%, the remaining 82.1% were affected by other factors
6	Effect of <i>Tarbiyah Šaqāfiyah</i> on <i>akhlakul karimah</i> of STIBA Makassar students	Significant	11,1%	Significant with a determination rate of 11.1%, while 88.9% were influenced by other factors
7	Effect of <i>Tarbiyah Jasadiyah</i> on <i>akhlakul karimah</i> of STIBA Makassar students	Significant	18,1%	Significant with a determination rate of 18.1%, while 81.9% were influenced by other factors
8	Effect of <i>Tarbiyah Rūhiyah</i> , <i>Tarbiyah Šaqāfiyah</i> , and <i>Tarbiyah Jasadiyah</i> collectively on <i>akhlakul karimah</i>	Significant	21,9%	Significant effect with determination rates of 21.9% and 78.1% were affected by other factors not studied in the study

Reality of *Tarbiyah Rūhiyah* at STIBA Makassar

Tarbiyah Rūhiyah activities at the Makassar College of Islamic and Arabic Sciences can be known based on the results of data analysis conducted. The results of the analysis showed that the mean score or average value of responses from 95 respondents amounted to 154.13 with a standard deviation value of 11,333. The category interpretation table is as follows:

Table 2. Category Interpretation of *Tarbiyah Rūhiyah*

Category Limit	Interval	Frequency	Percentage	Description
$X < (\mu - 1,0\sigma)$	$X < 143$	19	20%	Low
$(\mu - 1,0\sigma) \leq (\mu + 1,0\sigma)$	$143 \leq X < 165$	52	54,7%	Average
$(\mu + 1,0\sigma) < X$	$165 \leq X$	24	25,3%	High
Total		95	100%	

Based on the tarbiyah ruhiyah category interpretation table, the recapitulation of all statement items showed that 19 respondents (20%) fall into the low category, 52 respondents (54.7%) are in the moderate category, while 24 respondents (25.3%) are in the high category. This shows that the tarbiyah score of students at STIBA Makassar is in the moderate category with a frequency of 52 and a percentage of 54.7%.

Based on the categorization, it can be concluded that *Tarbiyah Rūhiyah* students at STIBA Makassar can be said to be conducive and run smoothly. This indicates that *Tarbiyah Rūhiyah* as an extracurricular program is going well and has fairly good benefits among students. However, the *Tarbiyah Rūhiyah* program still needs to be improved, because from the data it appears that there are still 20% who consider that *Tarbiyah Rūhiyah* is still low, although the percentage is quite low.

Interpretation of the data using the continuum line also shows that *Tarbiyah Rūhiyah* is in the conducive category because the number of result scores of 14,696 is located at intervals 14,060 – 17,575 (quite well) and is close to the specified criteria, as the interpretation of the data on the following continuum line:

The number of tarbiyah riterium scores set is 17,575 because the highest score on each statement item = 5, the number of statements = 37, and the number of respondents = 95 so that the number of riterium scores is $5 \times 37 \times 95 = 17,575$. The number of results scored through 95 respondents was $14,696$ to $14,696/17,575 = 0.84$. Thus, the number 0.84 indicates that the reality of the value of *Tarbiyah Rūhiyah* in STIBA Makassar amounted to 84% of the criteria set.

Reality of *Tarbiyah Śaqāfiyah* at STIBA Makassar

Based on the results of descriptive data analysis for tarbiyah instrument *śaqāfiyah* students stiba Makassar showed that the average value of responses from 95 respondents was 106,705, and the standard deviation value was 11,333. The category interpretation table is as follows:

Tabel 3. Category Interpretation of *Tarbiyah Śaqāfiyah*

Category Limit	Interval	Frequency	Percentage	Description
$X < (\mu - 1,0\sigma)$	$X < 96$	12	12,6%	Low
$(\mu - 1,0\sigma) \leq (\mu + 1,0\sigma)$	$96 \leq X < 116$	68	71,6%	Average
$(\mu + 1,0\sigma) < X$	$116 \leq X$	15	15,8%	High
Total		95	100%	

Based on the tarbiyah category interpretation table *śaqāfiyah* recapitulation of all respondent statement items, showed that 12 respondents (12.6%) were in the low category, 68 respondents (71.6%) were in the moderate category, while 15 respondents (15.8%) were in the

high category. This shows that the tarbiyah score of *saqāfiyah* students of STIBA Makassar is in the moderate category with a frequency of 68 and a percentage of 71.6%.

Interpretation of the results of the analysis of the data of the tarbiyah instrument *saqāfiyah* using the continuum line, the number of data overall score is 10,115. Meanwhile the highest score of each item was 5 with the number of instrument statements there were 32 while the number of respondents was 95. So the highest number of riterium scores is $5 \times 32 \times 95 = 15,200$. The scores for 4, 3, 2, and 1 are 12,160, 9,120, 6,080, and 3,040, respectively. Interpretations based on continuum lines are as follows:

Based on the interpretation of the continuum line above it appears that the total score of the data is 10,115, the value is at intervals of 9,120 – 12,160 with criteria conducive to approaching the specified criteria. If the number of scores (10,115) is compared to the highest riterium score (15,200) it is obtained $10.115 / 15,200 = 0.665$. If the figure of 0.665 is presented then the result becomes 66.5%. Thus the reality of *Tarbiyah Saqāfiyah* in STIBA Makassar students is 66.5% in the category of quite conducive from the specified criteria.

Reality of *Tarbiyah Jasadiyah* at STIBA Makassar

The results of the analysis of descriptive data for the tarbiyah instrument of students' bodies at STIBA Makassar showed that the average response value of 95 respondents was 128.8368, with a standard deviation of 10.1889. The category interpretation table is as follows:

Table 4. Category Interpretation of *Tarbiyah Jasadiyah*

Category Limit	Interval	Frequency	Percentage	Description
$X < (\mu - 1,0\sigma)$	$X < 118$	14	14,7%	Low
$(\mu - 1,0\sigma) \leq (\mu + 1,0\sigma)$	$118 \leq X < 138$	66	69,5%	Average
$(\mu + 1,0\sigma) < X$	$138 \leq X$	15	15,8%	High
Total		95	100%	

Based on the *Tarbiyah Jasadiyah* category interpretation table, the recapitulation results of all statement items showed that 14 respondents (14.7%) were in the low category, 66 respondents (69.5%) were moderate, and 15 respondents (15.8%) were in the high category. This shows that *Tarbiyah Jasadiyah* student score at STIBA Makassar is in the moderate category with a frequency of 66 and a percentage of 54.7%.

Interpretation of the results of data analysis of tarbiyah instruments using continuum lines, the number of data overall score is 12,234. Meanwhile the highest score of each item was 5 with the number of intrusion statements there were 32 while the number of respondents was 95. So the highest number of riterium scores is $5 \times 32 \times 95 = 15,200$. The scores for 4, 3, 2, and 1 are 12,160, 9,120, 6,080, and 3,040, respectively. Interpretations based on continuum lines are as follows:

Based on the interpretation of the continuum line above it appears that the total score of the data is 12,234, the value is at intervals 12,160 - 15,200 with criteria conducive to approaching the specified criteria. If the number of scores (12,234) is compared to the highest riterium score (15,200) it is obtained $12,234 / 15,200 = 0.804$. If the number 0.804 is represented then the result becomes 80.4%. Thus the reality of *Tarbiyah Jasadiyah* in STIBA Makassar students is 80.4% in the conducive category of the established criteria.

Reality of Akhlakul Karimah of Students at STIBA Makassar

Descriptive analysis of data for stiba makassar student moral instruments showed that the average response score from 95 respondents was 176.3474, with a standard deviation of 17.289. The category interpretation table is as follows:

Tabel 5. Category Interpretation of *Akhlakul karimah*

Category Limit	Interval	Frequency	Percentage	Description
$X < (\mu - 1,0\sigma)$	$X < 159$	16	16,8%	Low
$(\mu - 1,0\sigma) \leq (\mu + 1,0\sigma)$	$159 \leq X < 193$	59	62,1%	Average
$(\mu + 1,0\sigma) < X$	$193 \leq X$	20	21,1%	High
Total		95	100%	

Based on the morality category interpretation table, the results of all recapitulations of all statement items showed that 16 respondents (16.8%) fall into the low category, 59 respondents (62.1%) are in the moderate category, and 20 respondents (21.1%) are in the high category. This shows that the morality of students at STIBA Makassar is in the moderate category.

Interpretation of the results of data analysis of moral instruments using continuum lines, the number of data overall score is 16,745. Meanwhile the highest score of each item was 5 with the number of instrument statements there were 42 while the number of respondents was 95. So the highest number of riterium scores is $5 \times 42 \times 95 = 19,950$. The scores for 4, 3, 2, and 1 are 15,960, 11,970, 7,980, and 3,990, respectively. Interpretations based on continuum lines are as follows:

Based on the interpretation of the continuum line above it is seen that the total score of the data is 16,745, the value is at intervals of 15,960 – 19,950 with high criteria approaching the specified criteria. If the number of scores (16,745) is compared to the highest riterium score (19,950) then it is obtained $16,745 / 19,950 = 0.839$. If the number 0.839 is presented then the result becomes 88.9%. Thus the reality of morality in STIBA Makassar students is 83.9% with a high category of established criteria.

Effect of *Tarbiyah Rūhiyah* on Akhlakul Karimah of Students at STIBA Makassar

Based on the analysis of the results of processing data on the influence between *Tarbiyah Rūhiyah* against the morality of STIBA Makassar students, obtained a correlation value of 0.424. This shows that there is a linear positive relationship between the variable *Tarbiyah Rūhiyah* (X1) and the variable akhlakul karimah (Y). The degree of correlation between *Tarbiyah Rūhiyah* and morality when consulted with the interpretation table of the correlation coefficient is at intervals 0.40 - 0.599, as stated in the following table:

Tabel 6. Interpretation of Correlation Coefficient between *Tarbiyah Rūhiyah* and *Akhlakul karimah*

Value r_{x_1y}	Coefficient Interval	Correlation Rate
0,424	0,00 – 0,199	Very low
	0,20 – 0,399	Low
	0,40 – 0,599	Average
	0,60 – 0,799	High
	0,80 – 1,000	Very High

The interpretation table shows that there is a correlation between *Tarbiyah Rūhiyah* and morality with moderate relationship level. With regard to the influence between *Tarbiyah Rūhiyah* and akhlakul karimah students, based on the results of the *Tarbiyah Rūhiyah* hypothesis test on akhlakul karimah, the results of the simple regression koefisien test showed that the F_{hitung} value of 20,338 was greater than the F_{tabel} of 2.70. It can be concluded that *Tarbiyah Rūhiyah* has a significant influence on the morality of STIBA Makassar students. This means that the hypothesis that there is an influence of *Tarbiyah Rūhiyah* on moral karimah is proven.

How much contribution of influence given by the variable *Tarbiyah Rūhiyah* to the morality of STIBA Makassar students, can be explained through the results of the determination test with a value of R Square of 0.179 or 17.9%. This shows that the contribution of the variable influence of *Tarbiyah Rūhiyah* to morality is 17.9%. The remaining 82.1% was influenced by other factors.

The results of this study strengthen the theory put forward by Ali Abd Halim Mahmud who said that *Tarbiyah Rūhiyah* can direct humans to be ideal human beings or kamil people. The embodiment of kamil people will be seen from his attitude and behavior in the form of noble morals. This is also in line with the opinion of Ibn Qayyim who mentioned that mentarbiyah spirit to improve the quality of human life.

Tarbiyah Rūhiyah as a formulation of the construction of morality karimah, the main purpose is to cleanse the heart. Cleanse and purify the heart, so that the heart does not freeze. *Tarbiyah Rūhiyah* is also to train sensitivity, so that with it the heart is easy to receive advice, easy to absorb guidance from Allah Swt.

The variable *Tarbiyah Rūhiyah* when associated with the formation of morality of STIBA Makassar students then this is very significantly influential based on the results of research. The main indicator of *Tarbiyah Rūhiyah* is the routine of performing congregational prayers that have an impact on the morality of students in the form of religious traits that are love of worship to Allah swt. It is proven that the students of STIBA Makassar always fill the mosque for congregational prayers. Similarly, their habit to settle in the mosque, in addition to waiting for the next prayer, also read the Qur'an, memorize the Qur'an, and there are also those who dhikr while waiting for the time of prayer and after prayer. This influence is very visible in the formation of moral karimah as a result of *Tarbiyah Rūhiyah*.

Similarly, in everyday life, it is seen that the religious nature of STIBA students is evident, where their routine from the mosque to the hut, their oral is never separated from the tilawah of the Qur'an or the kingdom. *Tarbiyah Rūhiyah* is also very influential on the honesty aspect of students, as one part of the morality of the religious aspect. This trait is formed from a close relationship with God, where he always feels himself supervised by God in all his activities, both in a state of solitude and with others. It is this religious nature that gives birth to the honesty that is seen in everyday life.

Based on this, it shows that *Tarbiyah Rūhiyah* exerts a very significant influence in the formation of morality of STIBA Makassar students. *Tarbiyah Rūhiyah* also aims to purify the soul to draw closer to Allah, as one of the purposes sent by the Prophet Muhammad (peace be upon him) as contained in Q.S. al-Jumu'ah/62: 2:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

Translated:

It was he who sent to the illiterate people an Apostle among them, who recited His verses to them, purified them and taught them the Book and Wisdom. And indeed they were before in a manifest error,

The verse shows that the Prophet was sent with the aim of reciting the Qur'anic verses, as well as to purify their souls. This shows that the main purpose of the Prophet was sent was to deliver *rūhiyah* in order to purify the soul, as well as in Q.S. As-Sham/91:9,

قَدْ أَفْلَحَ مَنْ زَكَّاهَا

Translated:

Surely blessed is the one who purifies the soul.

This purification of the heart is an important factor in carrying out God's commandments and staying away from His prohibition. It is through this *Tarbiyah Rūhiyah* that students are sent to be close to Allah which is the main purpose of *Tarbiyah Rūhiyah* students stiba Makassar.

Based on the results of empirical findings, similarly, theoretical studies show that through *Tarbiyah Rūhiyah* a person will be sent to increase his mental strength and noble character so that the quality of life will be increased. Therefore, the first hypothesis that there is an influence between *Tarbiyah Rūhiyah* and akhlakul karimah students of STIBA Makassar can be accepted or proven truth.

Effect of *Tarbiyah Śaqāfiyah* on Akhlakul Karimah of Students at STIBA Makassar

Analysis of data processing results between *Tarbiyah Śaqāfiyah* and stiba makassar students, showed a correlation of 0.333. This indicates that there is a linear positive relationship between the variable *Tarbiyah Śaqāfiyah* (X2) and the variable akhlakul karimah (Y). The degree of correlation between *Tarbiyah Śaqāfiyah* and morality when consulted with the interpretation table of the correlation coefficient is at intervals 0.200 - 0.399, as stated in the following table:

Table 7. Interpretation of Correlation Coefficient between *Tarbiyah Saqāfiyah* and *Akhlakul karimah*

Value r_{x_1y}	Coefficient Interval	Correlation Rate
0,424	0,00 – 0,199	Very low
	0,20 – 0,399	Low
	0,40 – 0,599	Average
	0,60 – 0,799	High
	0,80 – 1,000	Very High

The interpretation table shows that there is a correlation between *Tarbiyah Saqāfiyah* and morality with a low relationship level with a correlation value of 0.425. With regard to the influence between *Tarbiyah Saqāfiyah* and student morality, based on the results of the koefisien test the simple regression of *Tarbiyah Saqāfiyah* with *akhlakul karimah* shows that the value of F_{hitung} of 11,575 is greater than the F_{tabel} of 2.70. It can be concluded that *Tarbiyah Saqāfiyah* has a significant influence on the morality of STIBA Makassar students. This means that the hypothesis that there is an influence of *Tarbiyah Saqāfiyah* on morality is proven.

How much contribution of influence given by *tarbiyah* variable *saqāfiyah* to the morality of STIBA Makassar students can be explained through the results of the determination test with a value of R Square of 0.111 or 11.1%. This shows that the contribution of the variable influence of *Tarbiyah Saqāfiyah* to morality is 11.1%. The remaining 88.9% was influenced by other factors.

Tarbiyah Saqāfiyah is a formulation (series of construction) and teaching of Islam both integrally and separately, intensively and systematically aimed at forming, directing and improving insight / understanding of the true, broad and syumul teachings as one of the efforts to foster and improve the faith, love and practice of Islamic teachings in earnest. Through *Tarbiyah Saqāfiyah* one is able to distinguish between right and bathil, and is able to follow the path of truth and goodness and can avoid the path of ignorance and evil.

Tarbiyah Saqāfiyah is a formulation of moral formation that aims to provide understanding of Islamic teachings and make islamic teachings into a belief, and practiced in everyday life. One of these applications is *akhlakul karimah*. *Tarbiyah Saqāfiyah* focuses on the activity of studying the Qur'ān in the form of studying, living, understanding the noble values contained in the Qur'ān.

In addition, *Tarbiyah Saqāfiyah* also directs students to study the hadiths of the Prophet (peace be upon him) and the wisdom of the scholars. All of that is expected to accumulate in an understanding, and this understanding will give birth to belief, and awareness. When this understanding, belief, and awareness are united, these three elements will give birth to a powerful force to practice what students know and believe.

Among the forms of *tarbiyah* influence *saqāfiyah* is in moral *karimah*. Concrete examples of the influence of *Tarbiyah Saqāfiyah* on the morality of STIBA Makassar students, such as their discipline. Discipline concerns the rules that apply in the campus environment. Discipline in dressing, getting into classes on time, as well as being separated from all programs on campus.

This discipline attitude is also shown by students on the road, by obeying the rules of traffic. Discipline with adab and customary habits of the community is also clearly seen. Polite attitude and appreciation to the lecturers, friendly and devoted to both parents. This shows that *Tarbiyah Saqāfiyah* has a real impact on the formation of student morality. Including the

attitude of honesty, religious, tolerance, and love of the homeland, all of it is built on *Tarbiyah Saqāfiyah* which focuses on a correct understanding of the teachings of Islam, which gives birth to the belief and awareness to carry it all out, without any compulsion.

The construction of *Tarbiyah Saqāfiyah* which gave birth to akhlakul karimah, is based on the word of Allah in Q.S. al-Jumu'ah/62: 2:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

Translated:

It was he who sent to the illiterate people an Apostle among them, who recited His verses to them, purified them and taught them the Book and Wisdom. And indeed they were before in a real error.

In the verse mentions that the process of tarbiyah is not only on the aspect of the delivery of His verses and the purification of the soul, but also there is the most important aspect that is to teach the book and wisdom. It is this aspect of the teaching of the book and wisdom that is an important part of *Tarbiyah Saqāfiyah*. The teaching of the book and wisdom in question is to teach the ummah with the Qur'an and sunnah. This is in line with God's word in QS. Ali-Imran/3 : 79,

مَا كَانَ لِيَشْرَ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّائِيِّنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ

Translated:

It is not natural for a man whom Allah has given him the Book, wisdom and prophethood, and he says to man: "Let you be my worshippers not worshippers of Allah." But he said, "Be a rabbani, for you have always taught the Book and because you have continued to study it.

It explains that it teaches knowledge from simple things to difficult things, from small things to big things gradually. And this can be done because they learn and teach the Qur'an, so that they are all pillars that strengthen the importance of *Tarbiyah Saqāfiyah*.

Based on the results of empirical findings, similarly, the study of the theory shows that through *Tarbiyah Saqāfiyah*, a person will be sent to increase the power of reason and noble practice so that the quality of life will increase. Therefore the third hypothesis that states that there is an influence between *Tarbiyah Saqāfiyah* and the morality of STIBA Makassar students can be accepted or proven to be true.

Effect of *Tarbiyah Jasadiyah* on Akhlakul Karimah of Students at STIBA Makassar

Analysis of the results of data processing between *Tarbiyah Jasadiyah* and morality of STIBA Makassar students, showed a correlation of 0.425. This shows that there is a linear positive relationship in the direction between the variable *Tarbiyah Jasadiyah* (X3) and the variable moral karimah (Y). The degree of correlation between *Tarbiyah Jasadiyah* and morality if consulted with the interpretation table of the correlation coefficient is at intervals 0.400 - 0.599, as stated in the following table:

Table 8. Interpretation of Correlation Coefficient between *Tarbiyah Jasadiyah* and *Akhlakul karimah*

Value r_{x_1y}	Coefficient Interval	Correlation Rate
0,424	0,00 – 0,199	Very low
	0,20 – 0,399	Low
	0,40 – 0,599	Average
	0,60 – 0,799	High
	0,80 – 1,000	Very High

The interpretation table shows that there is a correlation between *Tarbiyah Jasadiyah* with moral *karimah* with a moderate relationship rate with a correlation value of 0.425. Related to the influence between *Tarbiyah Jasadiyah* and morality *karimah* students, based on the results of the koefisien test the simple regression of *Tarbiyah Jasadiyah* with morality shows that the value of F_{hitung} of 20,338 is greater than the F_{tabel} of 2.70. It can be concluded that *Tarbiyah Jasadiyah* have a significant influence on the morality of STIBA Makassar students. This means that the hypothesis that there is an influence of *Tarbiyah Jasadiyah* on moral *karimah* is proven.

How much contribution of influence given by *tarbiyah* variables to the morality of STIBA Makassar students can be explained through the results of the determination test with a value of R Square of 0.181 or 18.1%. This shows that the contribution of the variable influence of *Tarbiyah Jasadiyah* to morality is 18.1%. The remaining 81.9% was influenced by other factors.

In man there are three combinations of elements, namely body, spirit, and reason. The three elements work and run in a balanced manner and cannot be separated. The body is one of the elements that get the main attention in Islam. This is because with a healthy body, it will help a person in carrying out obedience to God and carrying out various obligations that God has required of him.

Tarbiyah Jasadiyah is a formulation of coaching activities in STIBA Makassar students, with the aim of giving birth to humans who have a healthy physique, strong, and have endurance, as well as dexterity as an integral part of physical construction itself. It is based on the prophet's word.

According to the hadith, it mentions the virtues of a strong believer compared to a weak believer. A strong believer will easily observe Allah's shari'ah in the form of performing various practices of worship. And so it is related to giving Benefits to others, be it the elderly and those around them, which is the influence of a healthy and strong physical.

Similarly, even if a person has a strong faith but is physically weak, then the opportunity to perform various kinds of worship ordered such as walking to the mosque to pray congregational prayers, fasting, sitting dhikr or reciting the Qur'an, making a living, and others. All of this will be difficult to do because of the weak physical.

Tarbiyah Jasadiyah is also one of the coaching activities given to STIBA Makassar students. Some of the activities included in the efforts to strengthen the physical students include physical sports and dexterity. Physical sports such as martial arts pencak silat, football as well as dexterity sports in the form of archery.

The seriousness of STIBA Makassar in the construction of bodies is also evidenced by the implementation of sports and arts weeks that are held twice a year for students. This is an effort to strengthen the physical students who are healthy, strong, and agile and their physical resilience to undergo a study program while studying at STIBA and worship. This sports week

activity is also a place to channel their interests and talents.

In addition, there are also activities rihlah or tadabbur alam which is part of tarbiyah body. In this activity, in addition to physical development, also to strengthen silaturahmi between students, and bring admiration for God's creation. An important part of *Tarbiyah Jasadiyah* is routinely stiba makassar students at their health check-ups. It aims to maintain the health of students, as well as early detection of the disease and prevention efforts.

Tarbiyah activities of student bodies are quite influential on the formation of morality of STIBA Makassar students. With a strong physique, they are able to worship diligently. Indicators of their perseverance in worship for example in the holy month of Ramadan, they are able to follow tarawih prayers that last up to two hours or more, because tarawih prayers are performed in the STIBA campus mosque reciting one juz of the Qur'an in tarawih prayer. Next they have to get up to perform evening prayers with almost the same duration of time. This condition can only be done if you have a strong physique.

This shows the great influence of *Tarbiyah Jasadiyah* on morality that is their power in carrying out worship. Among them is their strength in observing sunnah fasting. The students routinely twice a week, namely Monday and Thursday fasting and breaking the fast together. In addition to performing worship, it is also taught to ukhuwah, and respect each other. In addition, the benefits of *Tarbiyah Jasadiyah* include devotional work or charity jama'i. This devotional work activity is routinely carried out, in addition to maintaining the cleanliness of the campus environment, also to provide benefits to residents around the campus which is an important part of moral karimah formed from *Tarbiyah Jasadiyah*.

Based on the results of empirical findings as well as theoretical studies show that through *Tarbiyah Jasadiyah*, a person will be sent to increase physical strength and noble practice so that the quality of life will be increased. Therefore, the second hypothesis that states that there is an influence between *Tarbiyah Jasadiyah* and morality of STIBA Makassar students can be accepted or proven to be true.

Effect of *Tarbiyah Rūhiyah*, *Tarbiyah Śaqāfiyah*, and *Tarbiyah Jasadiyah* Simultaneously on Akhlakul Karimah of Students at STIBA Makassar

Analysis of the results of data processing between *Tarbiyah Rūhiyah*, *Tarbiyah Śaqāfiyah*, and *Tarbiyah Jasadiyah* together against the morality of STIBA Makassar students, showed a correlation of 0.494. This shows that there is a parallel linear positive relationship between the variable *Tarbiyah Rūhiyah* (X1), *Tarbiyah Śaqāfiyah* (X2), and *Tarbiyah Jasadiyah* (X3) together with the variable akhlakul karimah (Y). The degree of correlation between variables X1, X2, and X3 together with variable Y, if consulted with the interpretation table the correlation coefficient is at intervals 0.400 - 0.599, as stated in the following table:

Table 9. Interpretation of Correlation Coefficient *Tarbiyah Ruhiyah*, *Tarbiyah Śaqāfiyah*, and *Tarbiyah Jasadiyah* Collectively on Akhlakul karimah

Value $r_{x_1,y}$	Coefficient Interval	Correlation Rate
0,424	0,00 – 0,199	Very low
	0,20 – 0,399	Low
	0,40 – 0,599	Average
	0,60 – 0,799	High
	0,80 – 1,000	Very High

The table of interpretation shows that there is a correlation between *Tarbiyah Rūhiyah*, *Tarbiyah Śaqāfiyah*, and *Tarbiyah Jasadiyah* together with moral karimah with a moderate relationship level with a correlation value of 0.494.

With regard to the influence between *Tarbiyah Rūhiyah*, *Tarbiyah Śaqāfiyah*, and *Tarbiyah Jasadiyah* together against the morality of students, based on the results of the double regression koefisien test showed that the F_{hitung} value of 9,807 was greater than the F_{tabel} of 2.70. It can be concluded that *Tarbiyah Rūhiyah*, *Tarbiyah Śaqāfiyah*, and *Tarbiyah Jasadiyah* together have a significant influence on the morality of STIBA Makassar students. This means that the hypothesis that there is an influence of *Tarbiyah Rūhiyah*, *Tarbiyah Śaqāfiyah*, and *Tarbiyah Jasadiyah* together against morality is proven.

How much contribution of influence given by the variables of *Tarbiyah Rūhiyah*, *Tarbiyah Śaqāfiyah*, and *Tarbiyah Jasadiyah* together to the morality of STIBA Makassar students can be explained through the results of the determination test with an Adjusted R Square value of 0.219 or 21.9%. This shows that the contribution of variable influence of *Tarbiyah Rūhiyah*, *Tarbiyah Śaqāfiyah*, and *Tarbiyah Jasadiyah* together to morality is 21.9%. The remaining 78.1% was affected by other factors not studied in the study.

Based on the results of empirical findings as well as the study of the theory shows that through *Tarbiyah Rūhiyah*, *Tarbiyah Śaqāfiyah*, and *Tarbiyah Jasadiyah* together, a person will be sent to improve his noble morals so that the quality of life will be increased. Therefore the fourth hypothesis which states that there is an influence between *Tarbiyah Rūhiyah*, *Tarbiyah Śaqāfiyah*, and *Tarbiyah Jasadiyah* together with the morality of STIBA Makassar students can be accepted or proven to be true.

CONCLUSION

1. The reality of *Tarbiyah Rūhiyah* in STIBA Makassar is in the conducive category marked by the average response score of 95 respondents of 154.13 with a total score of 14,696 so that the percentage is 84% of the criteria set.
2. The reality of *Tarbiyah Śaqāfiyah* in STIBA Makassar is in a fairly conducive category marked by the average response value of 95 respondents of 106,705 with a total score of 10,115 so that the percentage is 66.5% of the criteria set.
3. The reality of *Tarbiyah Jasadiyah* in STIBA Makassar is in the conducive category marked by the average response value of 95 respondents of 128.84 with a total score of 12,234 so that the percentage is 80.4% of the criteria set.
4. The reality of on akhlakul karimah of students in STIBA Makassar is in a high category characterized by the average value of responses from 95 respondents of 176.35 with a total score of 16,745 so that the percentage is 83.9% of the criteria set.
5. The effect of *Tarbiyah Rūhiyah* on on akhlakul karimah of students at Islamic and Arabic College (STIBA) of Makassar gives a significant influence, this is evidenced by the value of F_{hitung} greater than the value of F_{tabel} ($20,338 > 2.70$). Based on correlation ananalysis obtained calculation of simple correlation coefficient (R) of 0.424, coefficient of determination (R²) or R Square 0.179 or 17.9%, through simple regression equation $\hat{Y} = 82,157 + 0.608X_1$, which has been tested for meaning. The remaining 82.1% was explained or influenced by other factors.
6. The effect of *Tarbiyah Śaqāfiyah* on akhlakul karimah of students at Islamic and Arabic College (STIBA) of Makassar morality has a significant influence, this is evidenced by a value of F_{hitung} greater than the value of F_{tabel} ($11,575 > 2.70$). Based on correlation ananalysis obtained calculation of simple correlation coefficient (R) of 0.333, coefficient of determination (R²) or amounting to R Square 0.111 or 11.1%, through simple

- regression equation $\hat{Y} = 117,506 + 0.552X_1$ yang has been tested for meaning. The remaining 89.9% was explained or influenced by other factors.
7. The effect of *Tarbiyah Jasadiyah* on on akhlakul karimah of students at Islamic and Arabic College (STIBA) of Makassar gives a significant influence, this is evidenced by the value of F_{hitung} greater than the value of F_{tabel} ($20,551 > 2.70$). Based on correlation ananalysis obtained calculation of simple correlation coefficient (R) of 0.425, coefficient of determination (R²) or amounting to R Square or 18.1%, through simple regression equation $\hat{Y} = 84,742 + 0.711X_1$ yang has been tested for meaning. The remaining 81.9% was explained or influenced by other factors.
 8. The effect of *Tarbiyah Rūhiyah*, *Tarbiyah Śaqāfiyah*, and *Tarbiyah Jasadiyah* simultaneously on akhlakul karimah of students at Islamic and Arabic College (STIBA) of Makassar gives a significant influence, this is evidenced by the value of $F_{hitung} > F_{tabel}$ ($9,807 > 2.47$). Based on plural correlation ananalysis obtained calculations of double correlation coefficient (R) of 0.494, coefficient of determination (R²) of 0.244 and Adjusted R Square 0.219 or 21.9%. This means that the variation that occurs in the morality of karimah of 21.9% can be explained jointly by *Tarbiyah Rūhiyah*, *Tarbiyah Śaqāfiyah*, and *Tarbiyah Jasadiyah* together against morality through regression equations $\hat{Y} = 49,626 + 0.303X_1 + 0.388X_2 + 0.280X_3$, which has been tested for meaning. The remaining 89.1% was explained or influenced by other factors not studied in the study.

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