

Abstrak

Kajian kes ini tertumpu pada kefahaman, penghayatan dan pengalaman akhlak guru besar sekolah rendah Islam di Malang Indonesia, bagaimana guru besar memperlihatkan akhlak serta proses menjalankan akhlak semasa di sekolah. Kajian ini menggunakan pendekatan reka bentuk kualitatif. Empat orang guru besar sekolah rendah Islam yang terdiri daripada tiga orang guru besar berasal daripada Bandar Malang dan satu orang berasal daripada luar Bandar Malang telah dipilih sebagai sampel kajian. Pengutipan data telah dijalankan selama sembilan bulan. Pemerhatian tidak turut serta (*non participant observation*), temu bual tidak berstruktur (*unstructured interview*), analisis dokumen dan jurnal guru besar merupakan metod yang digunakan bagi meneroka pemahaman akhlak guru besar sekolah rendah Islam semasa di sekolah. Analisis data kualitatif digunakan dalam proses penganalisaan data bagi mengenal pasti kod dan menghasilkan tema yang menjawab soalan kajian.

Dapatan kajian ini menunjukkan tiga tema besar iaitu kefahaman, penghayatan dan pengalaman yang telah dijalankan oleh guru besar dalam hal akhlak sebagai berikut. Kefahaman akhlak guru besar iaitu hubung kait kefahaman dan amalan, Akhlak mahmudah sesuai al-quran dan as-sunah, akhlak mazmumah berselisih dengan al-quran dan as-sunah. Amalan akhlak yang telah ditekankan adalah menghargai jasa kebaikan orang lain, sopan santun, bersedekah, keprihatinan kepada fakir miskin, kebersihan, disiplin dan kejujuran. Adapun proses pemerolehan kefahaman dalam menjalankan amalan akhlak iaitu pembiasaan; reasoning, research, dan religiosity; dan pengembangan minda. Sedang proses mempertingkatkan akhlak mahmudah dan menjauhi akhlak mazmumah iaitu melazimi amalan kebaikan, muraqabah, mujahadah, tazkiyah al-nafs, bersahabat dengan orang baik, pembacaan al-quran, dan pegangan agama yang mantap. Namun belum tampak hubung kait antara iman dan akhlak seperti mana diasaskan oleh al-Ghazali. Penghayatan akhlak guru besar iaitu sudah menampakkan aspek penghayatan berupa muraqabah seperti ibadah solat, mengaji al-quran dan lainnya, muhasabah seperti menyedari kesilapan dan lainnya. Pengalaman akhlak guru besar iaitu pemberian pengalaman akhlak guru besar melalui mujahadah, tunjuk cara, uswah hasanah (teladan).

Hasil keseluruhan kajian ini menunjukkan bahawa pemahaman, penghayatan, dan pengalaman yang ditunjukkan oleh guru besar tidak bersifat bersepadu, seperti yang dikonsepsikan dan dianjurkan oleh al-Ghazali. Implikasi kajian ini menunjukkan guru besar perlu mempertingkatkan pemahaman, penghayatan dan pengalamannya untuk memperkembangkan nilai-nilai akhlaq dalam kalangan pengikut serta mempertingkatkan kompetensi keperibadian dan sosialnya berasaskan nilai-nilai ajaran Islam yang dimilikinya. Selain itu, kaedah penilaian berasaskan kepada nilai-nilai akhlaq dalam peperiksaan guru besar daripada kerajaan dan swasta perlu diubah suai kerana kompetensi keperibadian dan sosial guru besar perlu dipupuk dan dikembangkan secara holistik. Latihan profesional yang sesuai dengan pemupukan nilai-nilai akhlaq dalam kalangan guru besar semasa penyediaan, latihan dan penyeleksian asas kepengetuaan juga diperlukan. Akhir sekali, pendekatan bersepadu dan interaktif dicadangkan untuk memberi penekanan kepada pembinaan nilai-nilai akhlaq secara holistik dalam kalangan guru besar. Ini akan memberi peluang kepada guru besar terlibat dalam kepemimpinan melalui pengalaman (*experiential leadership*) bagi memupuk dan membangunkan pengalaman yang relevan, di samping menimba ilmu pengetahuan untuk menghadapi cabaran hidup semasa dan masa hadapan sekolah Islam mereka.

Kata Kunci: Akhlak, Guru Besar, Sekolah Rendah Islam, Malang Indonesia

Akhlaq of The Principals' in Primary Islamic School Malang Indonesia

Abstract

This case study has focused on akhlaq of the principals' in primary Islamic School, how they displayed understanding, feeling, and experience of akhlaq in surroundings of four principal's Islamic primary school at Malang Indonesia. This case study utilized the qualitative approach design. Four principals, three from an urban and one from a rural area, were selected. Data were collected over nine months. The inquiry into akhlaq of the principals' through the way caring was displayed in surroundings of four Islamic primary schools, as well as akhlaq acting was carried out by non-participant observation, unstructured interviews, documentation and principals' journals. Data were analyzed using manual qualitative technique where codes were identified and themes were derived in order to answer the research questions.

The findings of this study presented three major themes of understanding, appreciation and experience that has been conducted by the teacher in terms of probation as follows. Moral understanding of the relationship of the teacher understanding and practice, according to mahmudah morality based on al-Quran and as-Sunnah, mazmumah morality in conflict with al-Quran and as-Sunnah. Moral practice that has been emphasized is to appreciate the kindness of others, courtesy, charity, concern for the poor, cleanliness, discipline and honesty. The understanding of the procurement process in the practice of moral habituation; reasoning, research, and religiosity; and development of the mind. While the process of improving the Islamic ethic of goodness, cautious continuously of good practice, muraqabah, struggle, *Tazkiyah al-nafs*, with good friends, reading the Quran, and religious practices. It is not yet apparent relationship between faith and morality as founded by al-Ghazali. Appreciating moral teacher appreciation that had appeared on a muraqabah like prayer, studying the Quran and other such reflection realized the mistake and others. Experience a great moral teacher of moral experience providing teachers with struggle, demonstrations, *uswah hasanah* (best example).

The overall findings of this study revealed that understandings, feeling and experience of akhlaq is not integrated, as how caring should be, as propagated by al-Ghazali. The study implied that the principals needed improvement in their understandings, feelings, and experiences in akhlaq acting in the midst of their followers. There should also be a change in the mode of the state and private examination based on Islamic ethics (akhlaq values) as principals need to be developed in a holistic manner, and the need for appropriate professional development on akhlaq values in the preparation, training and selection of principals. Lastly, an integrated and interactive approach that includes akhlaq values in developing principals' competencies holistically is suggested to provide principals opportunities in experiential leading to develop relevant skills, besides acquiring knowledge, to better equip them to face their everyday and Islamic schools future lives.

Key Word: Akhlaq, Principals', Primary Islamic School, Malang Indonesia.