

THE EFFECT OF NOBLE MORAL IMPLEMENTATION TOWARDS STUDENT LEARNING OUTCOME IN SMKN 1 PALABUHANRATU

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ABSTRACT

Research and surveys conducted by the Indonesian Child Protection Commission (KPAI) released 84% of data that students in Indonesia experienced a moral decline. Student behavior such as student brawl, murder, bullying, and drugs can reduce learning outcomes. A comprehensive approach is needed to overcome them, including through the application of noble character habituation. The purpose of the study was to analyze the effect of the habit of noble morals on student learning outcomes at SMK 1 Palabuhanratu. This research uses descriptive quantitative research methods with Proportionate Stratified Random Sampling. Data collection techniques with observations and questionnaires and analyzed using multiple regression. The results of this study, "Very High" (86.27%), simultaneously have a significant effect on learning outcomes with a correlation of "Strong Enough," partially the noble character of students on parents/teachers/others and their environment significantly influence the results to learn.

Keywords: *Habituation; Learning Outcome; Noble Moral*

INTRODUCTION

At this time, the spirit of education slowly began to fade and almost disappeared. A fact that seems to contradict the conception of education in the XXI century emphasizes five central character values; religion, nationalism, independence, cooperation, and integrity (Kemendikbud, 2016). Evidence from media information confirms several incidents that show that the spirit of education is threatened with extinction. For example, student brawls are increasing, resulting in death, brawls between residents where students are in it. Other cases are student murders, bullying at school still exists, a child kills his parents, dropouts are increasing, sexual crimes against children or fellow children appear everywhere. Drugs have entered the world of education in stages, tolerance and cooperation between friends begin to disappear,

and the sense of nationalism begins to fade in students. At the same time, student learning outcomes tend to decline. Moreover, a vocational high school (SMK) is more impressive in its behavioral tendency.

At this time, these values have experienced significant degradation and are often referred to as moral degradation (Sukardi, 2017). Whereas Ki Hajar Dewantara explicitly stated that education is an effort to promote the growth of character (strength of character and mind and body of children). So education as a long-term investment, in line with the concept of mental revolution proclaimed through Presidential Instruction No. 2 of 2016 concerning the National Movement for Mental Revolution (GNRM), must make a significant contribution to character building that refers to the values of integrity, work ethic, and cooperation.

Therefore, moral character education is one solution to eliminate harmful student activities during learning hours, for example, by implementing the habituation of 10 noble morals in each school as stipulated in the school regulations. Education is the main gate of a person's understanding of something. The learning material's approach and contents serve as a way of delivery and materials absorbed and explored by students.

The provision of education aims to form human beings who have noble/commendable character. Therefore, the success or failure of education depends also on the nature of the child or students. Children are the next generation of the nation. It is in the hands of the children that the milestones of leadership will be handed over. When the leader of a society or a country falls in morals, the government falls. Because the leader's morals will always influence people's lives. Therefore, to make a wise leader, it is necessary to instill moral education in children. Moral education is part of religious education.

Expectations of the implementation of noble character habituation in students can reduce various criminal and disciplinary actions that have occurred so far and will be turned into positive activities within the learning framework to impact student achievement. Character education that has become current in the world of education can support quality-oriented learning activities and the quality of students in the future.

Refraction is the starting point for regulatory practices that seek to influence relationships between the various components of personality—will, character, memory, and instinct (Tony Bennett, 2013). According to Arief, habituation is an effective way of instilling moral values into the child's soul as the beginning of the educational process. The values embedded in him will then be manifested in his life since he began to step into adolescence and adulthood (Manan, 2011), mainly emphasizing teaching and habituation of children from an early age to do good (Ulwan, 1992).

Refraction itself is often associated with morality. The word morality is identified in the word "ethics" and the word "moral," where the term ethics has a linguistic meaning as a word taken from "ethos," which means custom. In the extensive Indonesian dictionary, the word ethics is defined as the science of moral principles, while the term is defined as the science that explains good and bad about what humans

should do (Idris Manan, 2006; Abadi, 2016). Morals are good and bad habits. For example, if the practice of giving something good is called akhlaq al-karimah and vice versa, an evil deed is called akhlaql madzmumah (Yatimin, 2007; Tia Mar'atus Sholiha, Sari Narulita, 2014; Mustopa, 2018),

Therefore, refraction is a process of internalizing societal norms and maturity from the biological organic point of view, manifested in conscious behavior (Hidayat, 2016; Mujib, 2007). Thus, habituation is a very effective way of instilling moral values into the child's soul. In general, Islamic morals include various creatures created by God, namely: 1) morality to God, 2) morality to oneself, 3) morals to others (parents/teachers and other people), and 4) morals to the environment (Solihin, 2005; Habibah, 2015).

In relation to this research, the author modifies the integration of all noble morals in accordance with Sukabumi Regent Regulation number: 33 of 2008 into the distribution of morals into 4 (four), namely: (1) morals in God consist of the morals of establishing fardlu prayer and circumcision, the morals of carrying out ta'lim and religious da'wah as well as the morals of carrying out mandatory saum and circumcision; (2) morals in oneself consist of morals of Muslim clothing and Islamic appearance, morals of maintaining learning manners in accordance with Islamic guidelines, and morals of reading, writing and memorizing the Qur'an; (3) the morals of parents/teachers and others consist of the morals of being devoted to parents and teachers as well as the morals of being accustomed to carrying out infaq from an early age; and (4) morals in the environment consist of the morals of maintaining personal and environmental hygiene as well as healthy behavior and character of love for the homeland.

Thus, religious education is critical given to children from an early age. Without religious education for children, it is feared that children will have bad morals that can later harm themselves, their parents, or those around them. The essence of the teachings of Islam brought by the Prophet is none other than forming human beings who have morals and have good morality. Allah says in Q.S Al-Qalam verse 4 :

وإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

"And verily you (O Muhammad) are of great character and character."

In this verse, it has been explained that in the teachings of Islam, Allah sent the Prophet Muhammad as a role model that we can use as a reference in our behavior. Therefore, Islam highly upholds moral values. It is the spirit of all human actions, activities, creations, and works (Damanhuri, 2014:30). Morals are the will and habits of humans that give rise to great powers to do something. So, people with good morals have a constant tendency to do the good, and people who have bad morals tend towards the bad (Damanhuri, 2014:30).

While learning outcomes are the abilities that students have after receiving their learning experience (Nana Sujana, 2010:22). These abilities are in the form of skills, knowledge, attitudes, and ideals, and others. In this case, learning outcomes are usually manifested in the form of numbers or scores. Learning outcomes are results that have been achieved in learning. In other words, learning achievement results

from knowledge, skills, and attitudes obtained by students during education which is expressed in the form of numbers or letters. Learning outcomes can be evaluated through observation, oral and written which are usually assessed using report cards. Moreover, this report card is used as the final formulation given by the teacher regarding his students' progress or learning outcomes during a specific period.

Every student wants the learning achievement they get to be good. Therefore they need to know the factors that influence achieving the desired learning achievement. The elements, according to Drs. H. Abu Ahmadi and Drs. Widodo Supriyono comes from within students (internal factors) and from outside students (external factors), namely :

a. Internal Factor

Internal factors are factors that arise from within the child himself. According to Ngalim Purwanto, these factors include: 1) Physiological factors, namely how the physical condition, the five senses, and so on. 2) Psychological factors, namely interest, level of intelligence, motivation, and so on (Ngalim Purwanto, 2008:122)

b. External Factor

External factors significantly affect student learning achievement from outside the child, such as the cleanliness of the house, hot air, the environment, and so on. Researchers have explained above that to get good learning achievement, the determining factors for achieving learning must be met, including the internal aspects of a person, namely physiology and psychology, which include attention, interest, talent, and motivation (Mahfudh Shalahuddin, 2010:8).

From the above, morals are very decisive for one's success and learning achievement because morals can encourage or motivate someone to always be creative in creating new things, promote independence or not depend on others, encourage optimism about what is done. Based on careful consideration, enabling a dynamic attitude or positive thinking towards all problems promotes an active nature in responding to the surrounding circumstances and encourages patience and trustworthiness. So that morality can create mental or psychological stability for a person always to have a spirit of achievement and not be affected by various problems. He is not only able to be a motivator for others. Thus, morality dramatically affects one's learning achievement.

The research was strengthened by several previous studies, including a survey conducted by St. Daroja. It aims to describe and determine the method of moral cultivation in the behavior formation of students at MTs N Ngawen Gunung Kidul. As well as knowing the problems of moral cultivation in the construction of student behavior. So it can be concluded that the cultivation of morality in the shape of student behavior at MTsN Ngawen Gunung Kidul is that moral cultivation uses the story method, exemplary method, training method, habituation, demonstration, and the reward and punishment method. The problems faced in applying the technique of moral cultivation in the formation of student behavior consist of external and internal factors. External factors are the flow of globalization and information, the internet already accessible in villages, the high cost of living, and the lack of religious organizations. While the problems from within themselves are; low input (input)

madrasah, social, economic conditions of parents of students, learning management is not optimal, enthusiasm and motivation to know students are not optimal.

Furthermore, according to Nadhiroh's research, Novia Avivatun (2003), aims 1) Is there an influence of student's husnudzon morals on the learning outcomes of Islamic religious education at SMKN 1 Bandung Tulungagung in the 2016/2017 academic year, 2) Is there an influence of students' shidqu morality on learning outcomes of Islamic religious education in SMKN 1 Bandung Tulungagung in the 2016/2017 academic year, 3) Is there any effect of iffah morality on the learning outcomes of Islamic religious education at SMKN 1 Bandung Tulungagung in the 2016/2017 academic year. The results of the research are that: 1) There is a significant influence between the husnudzon character of students and the learning outcomes of Islamic Religious Education at SMKN 1 Bandung Tulungagung in the 2016/2017 academic year, 2) There is a significant influence between the shidqu character of students and the learning outcomes of Islamic Religious Education at SMKN 1 Bandung Tulungagung academic year 2016/2017. 3) There is a significant influence between students' iffah morals and the learning outcomes of Islamic Religious Education at SMKN 1 Bandung Tulungagung in the 2016/2017 academic year.

The two studies mentioned above seem to have slight differences and similarities with the research conducted by researchers, namely about the habituation of noble character in students towards student learning outcomes. Researchers' problem is the habituation of students' morals, which is often done and occurs among teenagers today. However, the similarities between the studies above show significant differences between previous studies and research by researchers. The difference lies in the character of student habituation. Researchers emphasize correlation analysis to determine whether or not there is a strong relationship between students' noble character (God, oneself, parents/teachers, and other people and the environment) and want to analyze the most dominant factors in influencing learning outcomes. Thus, it can be emphasized that this research is entitled "The effect of the application of noble character habituation on student learning outcomes at SMKN 1 Palabuhanratu". To the author's knowledge, this has never been studied before.

Therefore, this research must be carried out to strengthen the application of noble character habituation in improving the quality of learning outcomes in schools. However, the most important thing is the formation of character characters to eliminate the impression that vocational high schools are only labeled as brawlers and other moral deviations as schools. Superior who is ready to work with the support of noble character.

RESEARCH METHODS

This research was conducted at SMK Negeri 1 Palabuhanratu Jalan Cipatuguran Jayanti Village, Palabuhanratu District, Sukabumi Regency from August 2018 to February 2019. The variables consisted of the dependent variable (Y), namely the student's final grade or report card score, then the independent variable (X).) are 10 habits of noble character according to the Regulation of the Regent (Perbup) Sukabumi Number: 33 of 2008, which is integrated into the four habits of noble

character based on the views of Solihin and Anwar (Solihin, 2005; Habibah, 2015).) that is ; (1) noble character towards God (X_1); (2) noble character in oneself (X_2); (3) noble character in parents/teachers and other people (X_3); and (4) noble character in the environment (X_4).

The research population was all SMKN 1 Palabuhanratu for the 2018/2019 academic year, as many as 309 students from 15 class groups and 4 (four) existing skill competencies. The sampling technique was carried out by Proportionate Stratified Random Sampling so that from a population of 309, 175 samples were obtained, which were distributed in each population class.

The data collection method was carried out using questionnaires and direct observations about the application of noble character habits to God and student learning outcomes in SMK Negeri 1 Palabuhanratu for the 2018/2019 academic year. The questions given to the respondents relate to indicators on 10 habituation of noble character by Perbup Number: 33 of 2008 with details of questions for each construct that varies significantly with the total number of questions being 70 questions from the four noble morals. The alternative answers are given consist of 3 (three) options, namely Often (S), Rarely (J), and Never (TP) and are given a score of 1 – 3.

The validity test of the questionnaire is a statistical test used to measure whether it is valid or not, with the validity test criteria being if $r_{\text{count}} > r_{\text{table}}$ ($\alpha = 0.05$). Then the reliability test is a tool to measure a questionnaire which is an indicator variable. The questionnaire is said to be reliable (reliable) if the respondent's answer to the statement is consistent or stable from time to time. Internal constant reliability testing using Cronbach's Alpha coefficient. A variable is reliable or reliable if it gives a Cronbach Alpha value > 0.60 (Ghozali, 2006).

The analysis used to determine the descriptive habituation of noble character of SMKN students: 1) Palabuhanratu is the weighted average (Weight Mean Score / WMS). Statistical test using interval data by changing ordinal data into intervals through MSI (Methode of Successive Interval) from Subyantoro and Suwanto (Subyantoro, 2007). Before using multiple regression, several classical assumption tests must be carried out, including 1) multicollinearity test; 2) normality test; 3) heteroscedasticity test; and 4) autocorrelation test.

Analysis to determine the effect of the independent variables, namely the four noble characters of students, on student learning outcomes using multiple regression. According to Irianto (2007), multiple regression is one solution to the problem of the relationship and the effect of more than one independent variable on one dependent variable.

$$Y = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \beta_4 X_4 + \epsilon_i$$

Information:

Y = Student learning achievement

X_1 = Noble morality to God

X_2 = Noble morals to self

X_3 = Noble morals to parents / teachers

X_4 = Noble morals to the environment

$\beta_{1,2,\dots,4}$ = Regression coefficient

β_0 = Constant value

ϵ_i = Error/residual

The effect of the independent variables simultaneously on the dependent variable can use the F-test, while the partial product uses the t-test. As for testing the impact of the independent variables (noble morals to God, noble character to oneself, noble character to parents/teachers and others, and noble feeling to the environment) on the dependent variable (student learning outcomes), is:

1) Testing the effect of four students' noble character (X_i) simultaneously on their learning outcomes (Y) with the F test, namely:

$H_0 : b_i = 0$ (for all $i = 1, 2, 3, \dots, n$) that noble character (X_i) simultaneously has no significant effect on student learning outcomes (Y).

$H_0 : b_i \neq 0$ (for all $i = 1, 2, 3, \dots, n$) that noble character (X_i) simultaneously has a significant effect on student learning outcomes (Y).

If: $F_{count} > F_{table} \rightarrow H_0$ rejected; and

$F_{count} < F_{table} \rightarrow H_0$ accepted

2) Partial testing of each noble character on learning outcomes (Y) is carried out by t-test, namely:

$H_0 : b_n = 0$ (for all $n = 1, 2, \dots, 4$) that the n th noble character (X_n) partially has no significant effect on student achievement (Y).

$H_0 : b_n \neq 0$ (for all $n = 1, 2, \dots, 4$) that the n th noble character (X_n) partially has a significant effect on student learning outcomes (Y).

If: $t_{count} > t_{table} \rightarrow H_0$ rejected; and

$t_{count} < t_{table} \rightarrow H_0$ accepted

Correlation analysis determines whether or not there is a strong relationship between the noble character of students (God, self, parents/teachers, and other people and the environment) on student learning outcomes. The coefficient of determination (R^2) is how much the variable of learning outcomes is influenced or explained by the fourth variable of students' noble character. According to Sukmalana (2008:66), the size of the correlation figure determines the strength or weakness of the relationship between the two variables, namely:

0,00 – 0,199 means the correlation is very low

0,20 – 0,399 means low correlation

0,40 – 0,599 means the correlation is quite strong

0,60 – 0,799 means strong correlation

0,80 – 1,000 means the correlation is very strong

RESULT

Variable noble character in God (X_1) 21 questions are originating from 3 (three) noble characters based on Perbup Sukabumi Number: 33 of 2008, namely (1) Noble morality in establishing fardlu and sunnah prayers with 9 questions; (2) Carrying out ta'lim and religious da'wah with 8 questions; and (3) Carry out obligatory saum and circumcision with 4 questions. The results of the WMS analysis show that the average application of noble character habituation to God in students of SMK Negeri 1

Palabuhanratu for the 2018/2019 academic year is included in the "HIGH" category, which is 78.23%.

Partially, noble morals to God (X₁) that must be the main priority to be improved are: fasting circumcision in Shawwalan (37.33%), fasting circumcision in the month of Muharram (37.90%), carrying prayer equipment (40.19%), circumcision fasting Monday-Thursday (48.76%) and circumcision prayer tahajjud (49.52%) as presented in Figure 1.

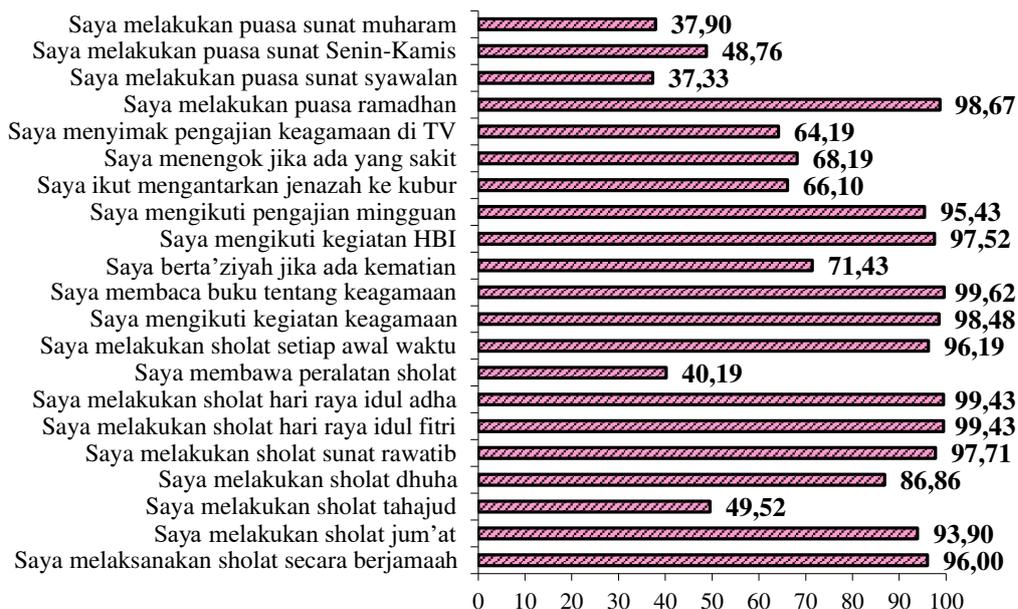


Figure 1. Distribution of the results of WMS noble character to God (X₁) students of SMK Negeri 1 Palabuhanratu for the 2018/2019 academic year

Then the variable of noble character in oneself (X₂) there are 16 questions originating from 3 (three) noble characters based on the Sukabumi Regional Regulation Number: 33 of 2008, namely (1) Morals of Muslim attire and Islamic appearance with 5 questions; (2) Morals Maintain learning manners following Islamic guidance with 6 questions; and (3) Morals Reading, writing and memorizing the Quran with 5 (five) questions.

The WMS results show that the application of noble character habituation to students at SMK Negeri 1 Palabuhanratu for the 2018/2019 academic year is included in the "VERY HIGH" category, 84.86%. Partially, a noble character in oneself (X₂) that must be the main priority to be improved is: having and carrying the Qur'an (39.43%) and memorizing the holy verses of the Qur'an, especially Juz'amma (43.43%), while the rest need to be further improved such as: learning to write the Qur'an, maintaining ablution and honest character when carrying out exams or learning outcomes tests because so far most of them are cheating (Picture 2).

Furthermore, the variable noble character in parents/teachers and other people (X₃) 12 questions originate from 2 (two) noble morals based on the Sukabumi Regional Regulation Number: 33 of 2008. It was namely (1) Devotion to parents and teachers

with 7 (seven)) questions; and (2) Morals are accustomed to carrying out infaq from an early age with 5 (five) questions.

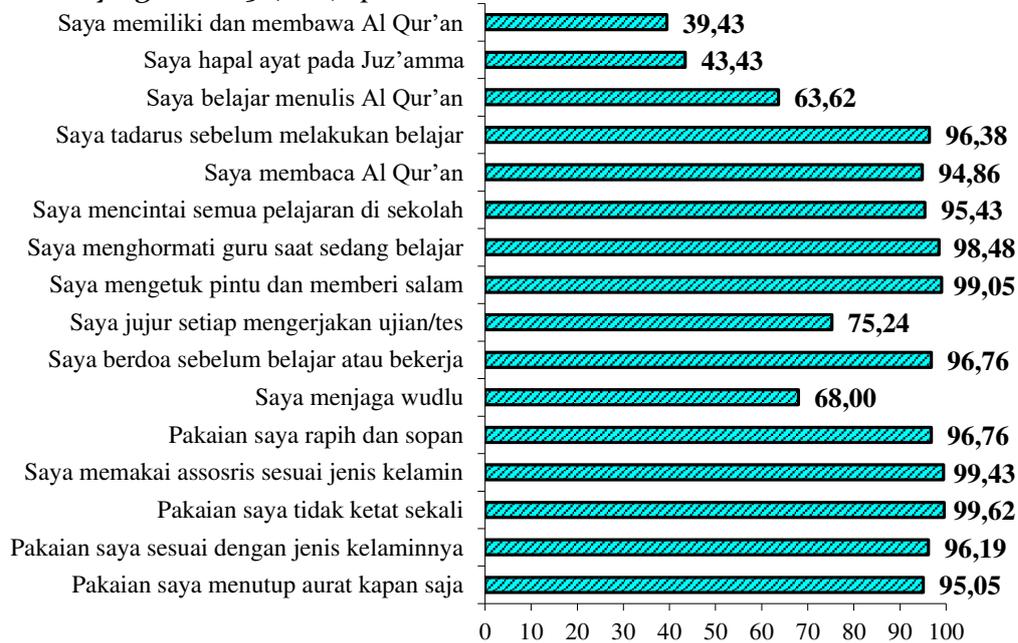


Figure 2. Distribution of the results of the WMS of noble character in themselves (X₂) students of SMK Negeri 1 Palabuhanratu for the 2018/2019 academic year

The results of the WMS variable of noble character in parents/teachers and others (X₃) show that the application of habituation of noble character to parents/teachers and other students of SMK Negeri 1 Palabuhanratu for the 2018/2019 academic year is included in the "VERY HIGH" category. that is equal to 94.92%. It shows that the application of habituation of noble character to parents/teachers and other students of SMK Negeri 1 Palabuhanratu for the 2018/2019 academic year can increase noble character in God and noble character in oneself. It is reinforced by the results of statistical data analysis based on the calculation results of the Wilcoxon signed-rank test in the statistical test table. The Asymp value is obtained. Sig. (2_tailed) = 0.012 < 0.05 means that H₀ is rejected. In other words, the application of habituation of noble character to parents/teachers and other students of SMK Negeri 1 Palabuhanratu for the 2018/2019 academic year can be improved through noble character to God and noble character oneself.

Partially, the noble character of parents/teachers and other people (X₃) students of SMK Negeri 1 Palabuhanratu has been included in the category between good to very good. It is just that some questions are the lowest among the good ones and require improvement from the school, especially morals about sodakoh / infaq. Some of the indicators for asking questions about sodakoh are the noble character in giving charity if needed, then morals in giving donations incidentally if someone is sick/died (Figure 3).

In the noble character variable in the environment (X₄), 21 questions are originating from 2 (two) noble characters based on the Sukabumi Regional Regulation

Number: 33 of 2008, namely (1) Morals maintain personal and environmental hygiene and healthy behaviour with 9 questions; and (2) patriotism with 12 questions.

The WMS results show that the application of noble character habituation in the environment (X4) of students at SMK Negeri 1 Palabuhanratu for the 2018/2019 academic year is included in the "VERY HIGH" category, which is 87.08%. As for partially noble character in the environment (X4), which must be a priority to be improved even better.

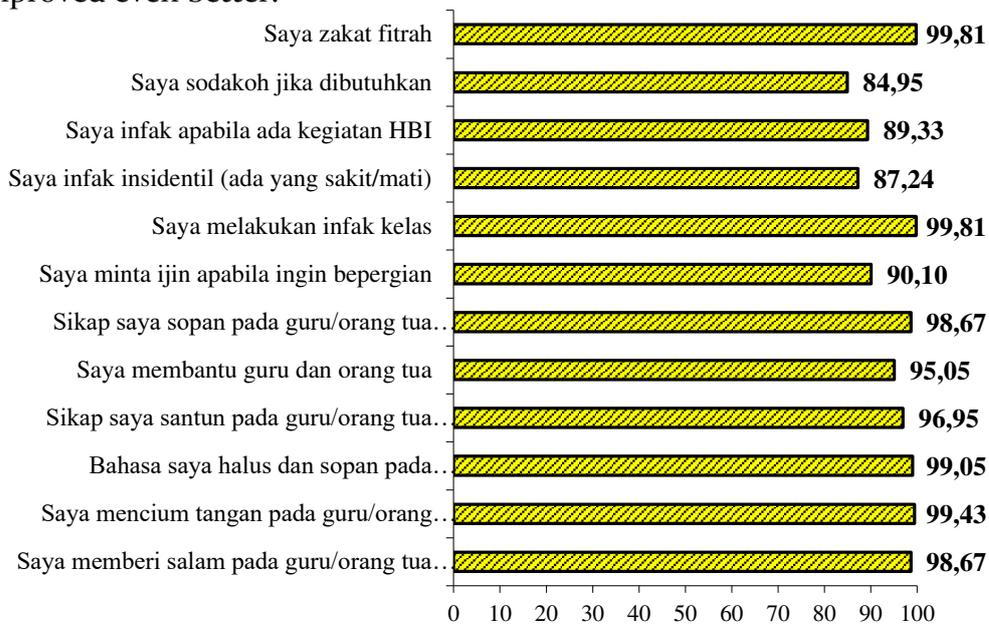


Figure 3. Distribution of noble character WMS results to parents/teachers/others (X3) students of SMK Negeri 1 Palabuhanratu for the 2018/2019 academic year

Activities should be improved on the noble character variable in the environment (X4), namely: the morality of planting trees (36.95%), being active in organizations (48.38%), getting used to ablution every day (68.00%), memorizing the 1945 Constitution (67.43%) and memorizing national songs (70.67%), while the rest need to be further improved (Figure 4).

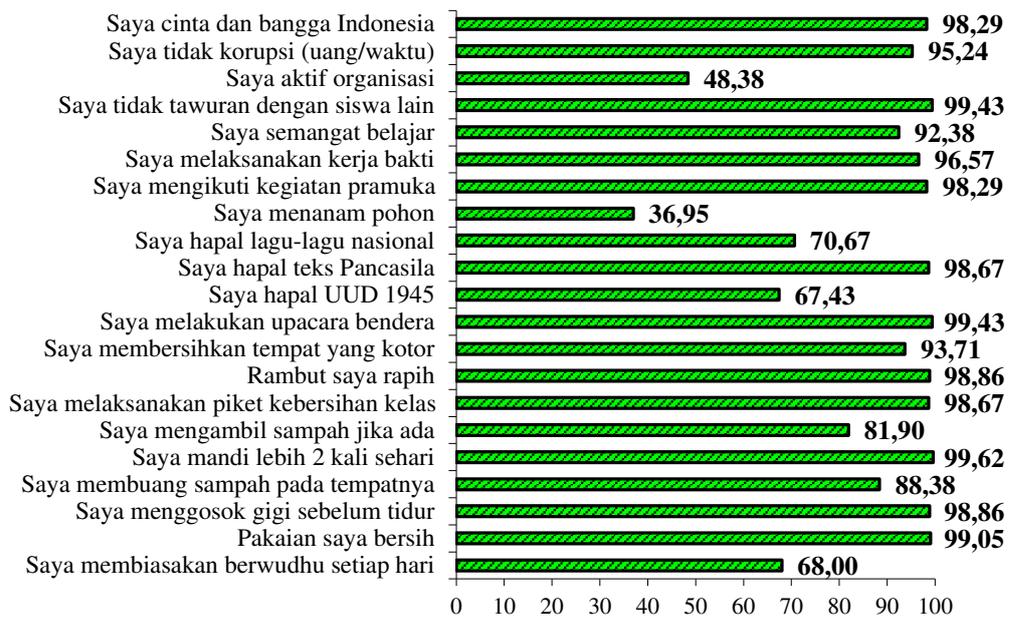


Figure 4. Distribution of the results of WMS noble character in the environment (X4) of SMK Negeri 1 Palabuhanratu students in the 2018/2019 academic year

Then after the four moral variables described above, the student learning outcomes of SMK Negeri 1 Palabuhanratu for the 2018/2019 school year obtained an average value of 75.80 from the number of respondents as many as 175 people. Statistically, the tabulation is made in 7 classes with a range of 3. The most significant quantity dominance is in 3 classes 71-73, type 74-76, and class 77-79. The mode of learning outcomes is between 74-76 as many as 55 people or 31.43%. The two scores are between 71-73, as many as 46 people or 26.29%, and then the values between 77-79 are 27 people or 15.43% (Figure 5).

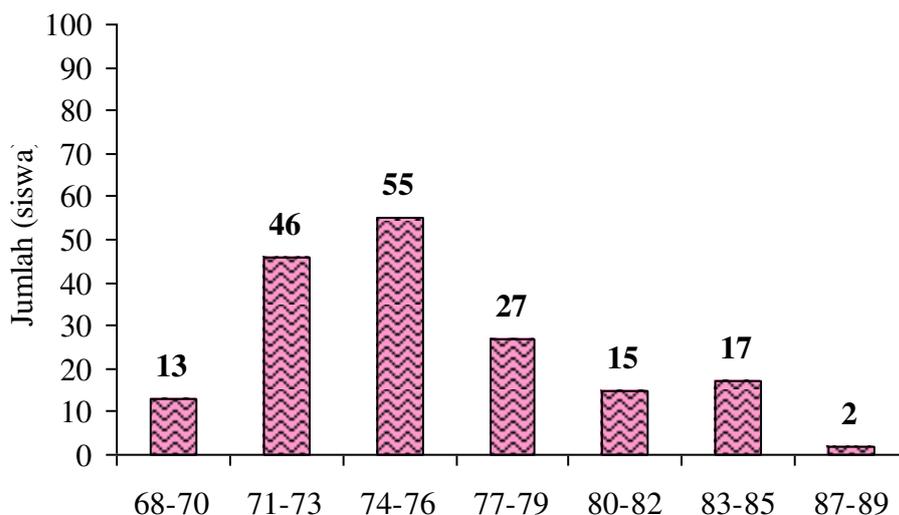


Figure 5. Distribution of learning outcomes of respondents/students of SMK Negeri 1 Palabuhanratu for the 2018/2019 academic year

Test the validity of the four variables using Pearson correlation, so it is necessary to change the level of measurement of ordinal data into interval data with MSI. Partially, all variables of noble character habituation are declared valid because the significance value is smaller than the actual level (Pearson $r < 0.05$). Then in the simultaneous reliability test, the Cronbach Alpha value for the noble character variable (X) is 0.901, so that the decision simultaneously for the noble character variable (X) is reliable (reliable). Partially on the noble character to God (X₁) obtained Cronbach Alpha value of 0.738, noble consistency to oneself (X₂) of 0.610 then the noble character of parents/teachers and others (X₃) of 0.639 and noble character in the environment (X₄) of 0.788 (Table 1).

Table 1. Test the reliability of the questionnaire on the noble character variable (X)

Independent variable (X)	Cronbach Alpha		Conclusion
	Ghozali (2008)	Nilai	
Noble morality to God (X ₁)	0,60	0,738	Reliable
Noble morals to self (X ₂)	0,60	0,610	Reliable
Noble morals to parents/teachers/others (X ₃)	0,60	0,639	Reliable
Noble morals to the environment (X ₄)	0,60	0,788	Reliable
Noble morals (simultaneous)	0,60	0,901	Reliable

The prerequisite for multiple regression is the classical assumption test. The analysis results show that the classical assumption test fulfils the multiple regression through the multicollinearity test and the heteroscedasticity test (Table 2).

Then the ANOVA results show the calculated F value of 17.160 (Table 2) with a significance value of 0.000 (P-value < 0.05). The decision concludes that H₀ is rejected, meaning that at a 95% confidence interval. It means that all independent variables (morals to God, morals to oneself, parents/teachers/others, and the environment) simultaneously significantly affect student learning outcomes. at SMK Negeri 1 Palabuhanratu for the 2018/2019 academic year.

The value of the coefficient of determination (R₂) of 0.288 (Table 2) means that the noble character of students (morals to God, morals to oneself, morals to parents/teachers/others, morals to the environment) provides an explanation of student learning outcomes only by 28.8%. In contrast, other variables explain the remaining 71.2%.

The relationship/correlation (R) of students' noble character with learning outcomes of 0.536 (Table 2) means that all independent variables on the four students' noble character have a relationship of 53.60% or "STRONG ENOUGH" (0.400 – 0.599) with student learning outcomes in SMK Country 1 Palabuhanratu.

Meanwhile, partially noble morals to God (X₁) and noble character to oneself (X₂) have no significant effect on student learning outcomes because the P-values are 0.940 and 0.927, respectively (Table 2), so H₀ is accepted, meaning that it has no significant effect.

The noble character variable in parents/teachers and other people (X_3) and the noble character variable in the environment (X_4) significantly influence student learning outcomes at SMK Negeri 1 Palabuhanratu in 2018/2019 academic year with a P-value of each. Respectively 0.002 and 0.000 where the P-value is smaller than the 0.05 level of reality, the decision is H_0 is rejected (Table 2).

Tabel 2. *Output SPSS* variabel pembiasaan akhlak mulia dengan hasil belajar siswa SMKN 1 Palabuhanratu tahun pelajaran 2018/2019

Model Summary

Model	R	R Square	Adjusted Square	R Std. Error of the Estimate	Durbin-Watson
1	,536 ^a	,288	,277	3,65595	,797

a. Predictors: (Constant), X_4 , X_3 , X_2 , X_1

b. Dependent Variable: Learning outcomes (Y)

ANOVA

Model		Sum Squares	of Df	Mean Square	F	Sig.
1	Regression	917,449	4	229,362	17,160	,000 ^b
	Residual	2272,215	170	13,366		
	Total	3189,664	174			

a. Dependent Variable: Learning outcomes (Y)

b. Predictors: (Constant), X_4 , X_3 , X_2 , X_1

Coefficients

Model		Unstandar	Standar	T	Sig.	Correlations			Collinearity Statistics		
		dized Coefficient	dized Coefficient			Zero	Par	Par	Tol	VIF	
		B	Std. Error	Beta		order	tial	t	erance		
1	(Constant)	58,957	3,706		,000						
	X_1	,007	,086	,008	,076	,940	,255	,006	,005	,408	2,450
	X_2	,011	,119	,009	,092	,927	,228	,007	,006	,433	2,308
	X_3	-,405	,131	-,298	-3,100	,002	,075	-,231	-,201	,454	2,201

X ₄	,542	,082	,637	6,594	,000	,480	,451	,427	,448	2,230
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a. Dependent Variable: Learning outcomes (Y)

DISCUSSION

The implementation of noble character habituation in students of SMK Negeri 1 Palabuhanratu is included in the "VERY HIGH" category, which is an average of 86.27%. The average value comes from the average noble character to God of 78.23%, noble character to oneself by 84.86%, noble character to parents/teachers and others 94.92%, and noble character to the environment by 87.08%. The largest average of noble character towards parents/teachers and other people is 94.92%, meaning that the application of 10 habits of noble character to students of SMK Negeri 1 Palabuhanratu in terms of being devoted to parents and teachers and getting used to carrying out infaq from an early age has been perfect except for infaq and sodakoh problems that still need more guidance so that there is a better improvement.

Devotion to parents and teachers and respecting others have become accustomed to students because the education system in schools has been very supportive with the Regulation of the Internal & External Service (PDDL). The implementation of PDDL is very consistent and firm by the agreement of students, parents, and schools. If there is the slightest violation, the appropriate punishment will be given. PDDL significantly contributes to shaping students' morals at school and outside of school at all times in increasing the level of awareness and compliance with a regulation consistently and continuously. Substantial expectations are that the surrounding community will feel the graduates' implementation in the community.

It is in line with the statement of Azyumardi Azra (Azra, 2001; Zamroni, 2017) that morality is a condition inherent in the human soul and an action that can only be called morality if several needs are met. Namely: the act is done repeatedly, and the show arises quickly without thinking or researching it first so that it is a habit. . If the action arises out of compulsion or after careful thought and consideration, then it is not by morality it feels forced.

Noble morals in oneself, which consists of 10 habits of noble character about morals of Muslim dress and Islamic appearance, morals of maintaining learning manners by Islamic guidance, and the morals of reading, writing, and memorizing the Qur'an, are included in the outstanding category as well. In this moral, the highest value is dominated by the character of Muslim attire and Islamic appearance. It is because the school applies the use of military uniforms/uniforms. The Ceremonial Service Clothes (PDU) in white are worn on Mondays and Tuesdays, then the Daily Service Clothing (PDH) are worn on Wednesdays and Thursdays, and Friday students wear scout uniforms. So that the use of uniforms that prioritize tidiness and cleanliness will familiarize students always to appear neat, clean, and cover their genitals. It is in line with (Syah 2000) that habituation in morals is the habituation of good behavior. Both at school and outside school, such as: speaking politely, dressing cleanly, and respecting elders.

Then the morals of God occupy the lowest average value of the other three noble morals. The substance of morals in God is by the 10 habits of noble character consisting of morals of establishing fardlu prayer and circumcision, morals of carrying out ta'lim and religious da'wah, and morals of carrying out obligatory shaum and circumcision. The highest value is dominated by the morals of fardlu prayer and circumcision and carrying out ta'lim and religious da'wah.

It is presumably because shaum worship is a worship that is not physically visible, it will be different from the obligatory prayers, and circumcision can be seen visually. Everyone cannot know if someone is doing saum or not. This study indicates that students of SMK Negeri 1 Palabuhanratu are still low in performing shaum sunnah (Monday-Thursday, Muharram, and Syawalan).

Other visual worship is carrying out ta'lim and religious da'wah, such as students carrying out mentoring, carrying out Islamic holidays (HBI), and the like. So that students will comply with PDDL in carrying out particular activities at school, for example, dhuhr and asr prayers in the congregation for all students. If there are not in assembly for no reason, they will be given sanctions or penalties by the PDDL. So that when it is time for the dhuhr and asr prayers, all learning activities stop and go to the actions of worshipping Allah with obligatory prayers and circumcision.

Another habituation to this noble character is mentoring and a seven-minute lecture at the midday prayer with the aim of training students in expressing their opinions in public. Meanwhile, mentoring seeks to provide students with insight into knowing Allah SWT. It is in line with the statement (Ramayulis, 2001) that habituation in faith, in the form of habituation. So that children believe with all their soul and heart, bringing children to pay attention to the universe and contemplate the heavens and the earth's creation.

Especially on the morals of parents/teachers and other people and morals in the environment, which significantly affect student learning outcomes. The noble character of students in parents/teachers and people having a substantial impact on student achievement, even though the correlation value is 23.1% or "LOW." It is presumably because the noble character of parents/teachers or other people is subjective and only in the affective domain, while the cognitive and psychomotor domains are not representative. In other words, even though the student is obedient and kind to parents, teachers, or other people, it is not necessarily the value of good learning outcomes without studying diligently and tenaciously continuously.

CONCLUSION

The application of habituation of noble character to students at SMKN 1 Palabuhanratu is in the "Very High" category (86.27%), consisting of noble character to God by 78.23% (High), noble character to oneself by 84.86% (Very High), the noble character in parents/teachers/others is 94.92% (Very High). Noble character in the environment is 87.08% (Very High). It shows that partially the noble character of students in their parents/teachers/others and their environment significantly affects learning outcomes.

Simultaneously the habituation of noble character has a very significant effect on student learning outcomes of SMK Negeri 1 Palabuhanratu with a "Strong Enough" correlation. Student learning outcomes can only be explained by the habituation of the noble character of students only by 28.8%. The only noble character in parents/teachers/others and noble character in the environment significantly affect student learning outcomes. In contrast, the noble character in God and noble feeling in oneself do not significantly impact student learning outcomes.

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