

MORAL DEVELOPMENT THROUGH STUDENT PROSELYTIZING ORGANIZATION

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Abstract: Moral development plays an important role to be implemented among the University students because they will be the next generation to build this nation. One of the way to develop their moral is asking them to join Islamic organization, such as organization of Student Da'wah Institution in the University. The focus of this research is to investigate the moral development through the organization of Student Da 'wah Institutions in Sunan Gunung Djati State Islamic University Bandung. The approach of this research was qualitatively with descriptive method. The data were collected by observation, interview, and documentation techniques. The results of this research showed that moral built through the program were about emotional management, mentoring, Muslimah sharing, leadership, mental building for the homeless children, Ramadan week, Da'wah Dai'at, and social media. The programs are divided into daily program, weekly program, and monthly program. Moral development process consists of two processes. Those are General process for all of the students; and specialized process for members of the organization. The evaluation of moral development was done by non-test technique or observation. The effect of this program is the students have good moral value and personality.

Keywords: moral, LDM, development

Abstrak: Pembinaan Akhlak harus diterapkan dikalangan mahasiswa karena mereka merupakan generasi penerus yang akan melanjutkan tongkat estafet pembangunan bangsa. Salah satu cara pembinaan akhlak mahasiswa yaitu dengan diadakannya organisasi keislaman. Seperti organisasi Lembaga Dakwah Mahasiswa (LDM) yang berada di Universitas Islam Negeri Sunan Gunung Djati Bandung. Tujuan penelitian ini adalah mendeskripsikan pembinaan akhlak melalui organisasi Lembaga Dakwah Mahasiswa (LDM) di Universitas Islam Negeri (UIN) Sunan Gunung Djati Bandung. Pendekatan yang dilakukan adalah pendekatan kualitatif dengan metode deskriptif. Pengumpulan data dilakukan dengan observasi, wawancara dan dokumentasi. Hasil penelitian menunjukan bahwa program pembinaan akhlak melalui organisasi LDM adalah instal hati, mentoring, bincang muslimah, bina kader, anak jalanan (Anjal), pekan ramadhan, dakwah dai'at, dan sosmed. Program-program terbagi menjadi program harian, mingguan, dan bulanan. Adapun untuk proses pembinaan akhlaknya yaitu melalui dua proses, yaitu proses umum yaitu untuk seluruh mahasiswa Universitas Islam Negeri Sunan Gunung Djati Bandung proses khusus yaitu untuk kader-kader dan anggota organisasi Lembaga Dakwah Mahasiswa (LDM). Evaluasi pembinaan adalah dengan teknik non tes yaitu pengamatan. Dampak pembinaan akhlak adalah menjadi mahasiswa yang memiliki akhlakul karimah dan mempunyai kepribadian yang baik

Kata kunci: akhlak, LDM, pembinaan

INTRODUCTION

Many students in this globalization era have got moral degradation, such as lack of moral; not care of religious rule, they tend to turn into an immoral students crisis, and carry out free sex, drug abuse and another anarchist behavior, their actions then are under public scrutiny and resulted a lack of public trust.

As explained in the results of BNN and PMB-LIPI research in 2018, it showed that the trend of drug abuse prevalence in Indonesia either senior or university student was quite high about 3.2%, or equivalent to 2,297,492 people. For the worker sector was 2.1% (1,514,037 people)¹. The free sex among Indonesian teenagers today is indeed disconsolate. Based on several data, including from the Indonesian Child Protection Commission (KPAI) stated that there are about 32 % teenagers (14 to 18 years) in major cities in Indonesia (Jakarta, Surabaya, and Bandung) had done free sex. Another survey also stated that one in four Indonesian teenagers had premarital sexual and 62.7 % of adolescents lost their virginity when they were in junior high school, and even 21.2 % of them had an extreme act, namely abortion. According to them abortion is a way out of the consequences of free sex. All of them are influenced by several factors; one of them is the lack of faith which affected their moral.

The moral founding process is very important to be applied at the college level through student organizations. The organization is a medium for moral formation with some programs aimed to develop the students' personality and *soft skills*.

Morals are defined as human nature in general where humans have many traits depend on their own life factors. Morals or ethics is characterize a person or group of people². According to Helmawati, character is formed through education and Islamic religion, which teachings contains about how to make humans have noble morals. Thus, the focus is educating children to have noble morals, by familiarizing, giving, and understanding, as well as cultivating correct religious abilities.³ Based on language, character means nature or character. Based on the term, morals means a collection of

¹ Ali Imron, *Manajemen Peserta Didik Berbasis Sekolah* (Jakarta: Bumi Aksara, 2016). 45

² Abdul Majid dan Dian Andayani, *Pendidikan Karakter Dalam Perspektif Islam* (Bandung: Insan Cita Utama, 2017). 80

³ Helmawati, *Pendidikan Karakter Sehari-Hari* (Bandung: Remaja Rosdakarya, 2017). 60

traits possessed by a person that give birth to good and bad actions. a person who gives birth to good and bad actions.⁴

Character is personality viewed from an ethical or moral standpoint. Character has similar in meaning to morals. Moral is a condition of mind, feelings, speech, and human behavior related to good and bad values. values of good and bad⁵

The implementation of character education in Indonesia refers to Law Number 20 of 2003 concerning the national education system; Article 3 that national education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the nation's life, and aims to develop the students potential, becoming a human being who has faith and piety in God Almighty, has a noble character, healthy, knowledgeable, capable, creative, independent, and becomes a democratic and responsible citizen.⁶

Morals or character is defined as correct behavior not only in immediate social environment but also to relationships with fellow citizens and all mankind⁷. Therefore, moral must be applied among students because they are the next generation who will continue the national building. Students are cadres of future leaders who will lead the nation. Thus, to get quality leaders, students must have an Islamic character, to make them better leader for the next future.

As young generation and citizen, students should give a sense of confidence in the community, that they are the ones who replace future leadership. The role of students as *agents of change* is unquestionable, because most university students in the world appear as pioneers of renewal in their country, including Indonesia. Therefore, students must have a good attitude and behavior.

One of the ways to improve students' noble morals is participating in founding Islamic character. The organization that provides Islamic characters building in Sunan Gunung Djati State Islamic University is Student Da'wah Institute (LDM). Such

⁴ Muhamad Faizul Amirudin, "Hubungan Pendidikan Dan Daya Saing Bangsa," *BELAJEA: Jurnal Pendidikan Islam* 4, no. 1 (2019): 35, <https://doi.org/10.29240/belajea.v4i1.723>.

⁵ Akhtim Wahyuni, *PENDIDIKAN KARAKTER Membentuk Pribadi Positif Dan Unggul Di Sekolah*, (Surabaya: Umsida Press, 2021.), 4

⁶ A. R. Muhammad et al., "Integration of Character Education Based on Local Culture through Online Learning in Madras Ahaliyah," *Cypriot Journal of Educational Sciences* 16, no. 6 (2021): 3293–3304, <https://doi.org/10.18844/cjes.v16i6.6559>.

⁷ Badeni et al., "Who Is Responsible for the Child's Moral Character Education?," *Education Quarterly Reviews* 2, no. 1 (2019), <https://doi.org/10.31014/aior.1993.02.01.35>.

activities provided are sharing between members of the organization, or inviting speakers who master religious knowledge. It is hoped by joining this program; students or members can deepen their religious knowledge, and produce religious values to change their character to be Islamic students.

The LDM organization is required to guide students producing an Islamic character by carrying out several religious activities or programs that aim to increase student religious behavior and guiding them to get a more in-depth Islamic education, so they are able to apply the religious values obtained from those activities including affective, cognitive and psychomotor aspects.

Previous research related to moral development were conducted by Syaepul Manan⁸ entitled "Moral Development through Example and Habituation". The results of his research stated that the process of moral development with exemplary and habituation methods requires programs, materials and evaluations. The results of research conducted by Nur Khozin,⁹ entitled "Fostering Noble Morals of Students in the Al-Izzah IAIN Ambon Campus Da'wah Institute (LDK)" stated that LDK activities that are Islamic in nature are able to provide awareness of noble morals and can influence student behavior in their life activities. The next research conducted by Nuri Shabrina Putri Ardi,¹⁰ entitled "Management of Moral Development in Strengthening Student Character Education" the results of her research stated that carrying out the process of managing activities in the form of planning, organizing, plating and evaluation. And there are several factors that affect its implementation, including students, parents, the environment and facilities. The next is the results of research conducted by Nurqalbi, etc¹¹ entitled "The Role of Management PAI Department Student Association towards Moral Development of Fostered Children in Gowa Regency" the results of his research stated that the form of moral coaching carried out

⁸ Syaepul Manan, "Pembinaan Akhlak Mulia Melalui Keteladanan Dan Pembiasaan," *Jurnal Pendidikan Agama Islam-Ta'lim* XV, no. 2 (2017): 1.

⁹ Nur Khozin Abdullah Pelupessy, Saddam Husein, "Pembinaan Akhlak Mulia Mahasiswa Dalam Lembaga Dakwah Kampus (Ldk) Al-Izzah Iain Ambon," *Al-Itizām: Jurnal Pendidikan Agama Islam* 3, no. 1 (2018): 53, <https://doi.org/10.33477/alt.v3i1.417>.

¹⁰ Nuri Shabrina Putri Ardi, Ahmad Yusuf Sobri, and Desi Eri Kusumaningrum, "Manajemen Pembinaan Akhlak Dalam Penguatan Pendidikan Karakter Peserta Didik," *Jurnal Administrasi Dan Manajemen Pendidikan* 2, no. 1 (2019): 017–025, <https://doi.org/10.17977/um027v2i22019p17>.

¹¹ Rusli Malli dkk, "Peran Pengurus Himpunan Mahasiswa Jurusan Pai Terhadap Pembinaan Ahlak Anak Binaan Di Desa Taeng Kecamatan Pallangga Kabupaten Gowa," *Jurnal Kajian Islam Kontemporer* 11, no. 1 (2020): 147–55.

by management of the student association about Islamic Religious Education is the administrator as a modeling, telling the stories of the prophet, habituation, grouping children according to their age, practicing the lessons had been delivered, memorizing short *surahs* and daily prayers as well as giving advice and punishment.

Based on the explanation above, the researchers were interested in conducting research on moral development for students at LDM UIN Sunan Gunung Djati Bandung, because the a religious organization has the most members compared to other internal organizations; the members of the congregation are 500 people. And this organization is also one of the longest-established organizations at UIN Bandung, so the researchers would be easy to get the necessary data and the limitations or research questions could be put forward to the maximum answer.

METHOD

This research is intended to comprehensively identify how the moral development of students through Student Da'wah Institute (LDM) organization at UIN Sunan Gunung Djati Bandung. This research used qualitative approach which aimed to obtain information related students' moral development through LDM organization at UIN Sunan Gunung Djati Bandung. The design of this research was descriptive analytical methods. Data collection was carried out by observation, interviews and documentation. The data source was gained from the chairman, public relations department, members of the LDM organization and UIN Sunan Gunung Djati Bandung students.

FINDING AND DISCUSSION

Coaching is a process, act of how to foster, renew, refine, effort, action and activity that is carried out efficiently and successfully in order to obtain better results¹². Moral coaching is the process, deeds, actions, cultivation of ethical behavior values, temperament and behavior. And this morality is very important to all mankind. Moral development is a priority in making human beings to be perfect person (*insan kamil*), as well as students. Therefore, the presence of Student Da'wah Institute (LDM)

¹² Muhammad Azmi, *Pembinaan Akhlak Anak Usia Pra Sekolah* (Yogyakarta: Belukar, 2017). 78

organization is one of the means to foster students' morals. By doing so, students will be purposeful human. The research result is described as follows:

A. Moral Development Program of Student Da'wah Institute (LDM) Organization, Sunan Gunung Djati State Islamic University Bandung

Based on the research results, the Student Da'wah Institute (LDM) organization has programs to make the organization run well. The programs of LDM organization have been realized is continuous and involves its members. This is in accordance with Suharsimi's opinion that a program is a unity of activities, and then a program is a system, which is a series of activities that are carried out not only once but continuously. The implementation of the program always occurs within the organization, so it must involve a group of people¹³. From the above understanding, there is an important and highly emphasized understanding in a program, namely: (1). Realization or implementation of a policy, (2). Continuity, and (3). Occurs in organizations involving a group of people

According to Sudjana, the program can also be interpreted as an activity that contains program components. These components include: objectives, the content and type of activity, process of activity, time, facilities, tools, costs, organization of implementation and so on.¹⁴

To produce a good program, there must be a plan. From the results of the interviews with the head of LDM organization, he said that planning programs had been implemented by holding meetings with members. In the meeting, determine the work program, set the implementation time, and determine the people who will be in charge of the implementation of the activity. According to researchers, this step had a positive value in an organization, because by completeness of members will make it easier for them to determine a plan. In addition, it will create good relations between members of organization. For this reason, the coaching process can obtain maximum results planning that are a must.

¹³ Cepi. Arikunto, Suharsimi dan Safruddin, *Evaluasi Program Pendidikan Pedoman Teoritis Bagi Mahasiswa Dan Praktisi Pendidikan* (Jakarta: Bumi Aksara, 2018). 47

¹⁴ Sudjana, *Manajemen Program Pendidikan: Untuk Pendidikan Luar Sekolah Dan Pengembangan Sumber Daya Manusia* (Bandung: Falak Production, 2018). 57

Program planning is a *starting point* of managerial activities of organization in the form of activities related to obtain optimal results. However, the perfect management activity still requires planning, without planning, there is no basis for carrying out certain activities in order to achieve goals. This planning becomes the main function in coaching which is the basis and parameter of subsequent activities implementation. So it creates good and planned programs.

In the LDM organization, several forms of noble moral development programs are found in the organization of the Student Da'wah Institute (LDM). The moral coaching program has been implemented basically aimed to create students who have noble morals and preparing them to face the future live and make them more prosperous life. The programs implemented in forming students' moral are studies on Islam such as installing, mentoring, Muslim women's talks, cadre development, street child (Anjal), building candidate (*binder*), Ramadan week, da'wah dai'at, and social media.

1. Install Heart

Instal heart is one of the moral coaching programs for students held by the LDM UIN Sunan Gunung Djati which is held once a week. This heart installation contains Islamic studies that can motivate and shape oneself into a real Muslim. The material for this heart is taken from verses of Quran and hadith, stories and motivations.

2. Mentoring

Mentoring or also known as *halaqoh* is a form of work program in the field of regeneration which is held once a week and divides into several groups, this activity contains Islamic studies, memorization of hadith and verses of Quran.

3. Muslim women's talk

Muslimah talks are one of the programs in the field of Muslims held specifically for members of the LDM *akhwat*. This program examines women, both their personality, and skills they must master, such as cooking, sewing and so on. This program is aimed to create true Muslim women or called real Muslim women.

4. ANJAL (Street Child)

ANJAL is a work program from the Public Relations department of the Student Da'wah Institute (LDM) organization. This program is done by gathering a community of street children every two weeks. These street children are educated by giving simple science education, and sharpen creativity. As for moral and religious education, they are taught *iqro* recitation activities, memorization of short letters, daily prayers, teaching about the blessings of gratitude, stories of the prophet's companions and so on. The program is intended to make them excited about learning and schooling so that they will become better persons.

5. Binder or building candidate is one of the LDM work programs held once a week. This cadre development is a special for LDM cadres.

6. Ramadan week

This program is about Ramadan movement on campus. The target of this activity is teaching in the surrounding middle / high schools, paying *on the road-buber*, dhuha together. This activity used to enliven Ramadan month, strengthen the *ukhawah* of cadres & non-cadres as well as the academic community of UIN Bandung, besides, it is used for the establishment of *ukhawah* of LDM, academic citizens, and students in general.

7. Da'wah Dai'at

This program, all members are able to preach, so all members are trained to correct preaching procedures so that they are able to become da'i.

8. Social Media

This activity is one of LDM's programs, namely proselytizing through social media, such as *what Sapp*, *instagram* and *face book*. The program is held daily.

Based on the above description, moral coaching in LDM is carried out through work programs. Moral guidance implemented by LDM administrators with religious, social and community activities such as weekly studies is mentoring groups that prepare cadres and members to have noble morals and play a role in broadcasting Islam which aims to foster people to have moral based on the teachings of Prophet Muhammad SAW.

Based on the results of research through interviews, the implementation of the LDM UIN Bandung organizational activity program in general can be divided into several parts, namely:

1. Weekly, means activities that are carried out once a week and once every two weeks. These activities are mentoring, cadre building, Muslim women's talks, teaching in street children, installing hearts, Muslim women's talks.
2. Monthly, that is an activity carried out once a month from the work program of the entire field. These activities include mentor coaching, cadre coaching and teaching, Muslim training, tadarus al-qur'an, akhwat friendship, and intensive student studies.
3. Annual, is activities done once a year from the planned work program. Annual activities include social services, on-campus Ramadan movements, recruitment of new members, and qur'an preaching for Muslim women.

All the material contained in each program is about religion which sourced from the Quran and hadith. This is in line with Yunhar Ilyas' opinion that the sources for the cultivation of morals in Islam are the Quran and the Sunnah of the Prophet Muhammad SAW. The measurement of goodness and badness in Islamic morals are based on Qur'an and Sunnah, not based on human opinion. Therefore, the source of moral development is the Qur'an and Sunnah, not from human mind or the society views as in the concepts of ethics and morals.¹⁵

B. The Process of Moral Development In The Student Da'wah Institute (LDM) Organization of Sunan Gunung Djati State Islamic University Bandung

According to the results of an interview with the head of a student proselytizing institution, researchers found the process of moral development through LDM organization, are:

1. General process, is for all students of Universitas Islam Neger Sunan Gunung Djati Bandung
2. Special process, is for cadres and members of the Student Da'wah Institute (LDM) organization, Recruitment and Gema. *Gema* is the entrance gate for new members with cadre, first and second training. At this stage of Gema is the entrance gate to become LDM members, they are fostered and guided to become human beings who have good knowledge and morals. In the first

¹⁵ Ilyas Yunahar, *Kuliah Akhlak* (Yogyajarta: LPPI, 2014).

Gema, LDM members are introduced about the organization of LDM. At second Gema training stage, the members join the management by becoming apprentice staff under the guidance of the management; over there they are trained to enter the desired fields. In moral education LDM conducts education and training for its cadres.

The next stage is coaching, when they have become a member of LDM, it is an obligation to understand the ideas brought by the institution. In this stage they are interacting with the campus to implement an Islamic campus. This can be taken into account if the cadre built can be used as an example for other institutions and the personality built is an Islamic personality.

As for the senior LDM administrators have to guide and foster either their members, or not LDM members. Moral coaching for out of LDM members is carried out by:

1. Conduct studies every week at UIN Sunan Gunung Djati Bandung mosque and open to the public.
2. Cooperate with student organizations such as department students association in each department.
3. Providing coaching to street children.
4. Through media such as newsletters and mading.
5. Through social media such as Instagram, Whatsapp, Facebook and Youtube.

The above activities are carried out in campus mosques, the environment around and outside the campus which is carried out according to the planned schedule. This intergroup recitation is carried out by sitting in a circle with a mentor and studying Islam on an ongoing basis.

All LDM activities invite all members and campus community to succeed positive activities and form good morals. Furthermore, it is hoped they always become young generation of Islam who has faith and noble character, devotion and charity to Allah SWT. These activities then are studied at Muslim women's talks such as teaching their cadres to respect the guests, and this moral education instilled in its members and cadres.

So it can be known that moral development in LDM through work programs by broadcasting studies on Islam for its cadres and surrounding

students. Moral education applied by LDM administrators are religious activities, social and community activities such as weekly studies, mentoring groups that prepare cadres and members to have noble morals and play a role in broadcasting Islam which aims to foster people to have moral based on the teachings of Prophet Muhammad SAW.

From the data above, researchers found several LDM activities that support moral coaching, namely education and training for each member of the organization. Such trainings as media training, authorship and proselytizing which are expected to always improve their skills and expertise so that they are more professional in carrying out their duties.

In addition, this proselytizing institution plays a role in inviting basic leadership training (LDK) to increase worship activities both broadly narrowly. The LDK leader plays a role in organizing and coordinating the program with other core administrators. The leader has a great responsibility to the organization, where the main goal is carrying out a proselytizing program through the organization he leads. Moreover, the general chairman leads the brotherhood as well as the *akhwat*. The chairman is also obliged to provide proselytizing material. Then the head of the brotherhood and the *akhwat* re-coordinate to their respective members the programmed proselytizing activities.

The efforts to improve good morals can be done in various ways:

1. By carrying out special worship (rituals)
2. Dhikr
3. Tafakur (inclusive contemplating death)
4. Make it a habit to practice virtue and keep away from depravity (keeping religion)
5. Morals as Allāh morals (identifying with Allāh traits depicted with asmaul husna)
6. Pray. As Allāh : *"Pray to your Lord with humility and a small voice. Indeed, Allāh does not like people who go beyond the limits."* QS. Al-A'raf : 55

C. Evaluation of Moral Development in the Organization of Student Da'wah Institutions (LDM) Sunan Gunung Djati State Islamic University Bandung

Every program or activity carried out has a goal to be achieved. To achieve the goal, various factors must be considered to make the goal is achieved. Therefore, it is necessary to evaluate how far the success rate of the planned program is. And the results of which are used as refinement the program. Educational programs as an elaboration of educational planning must be evaluated carefully, using the right strategies so that the results can be accounted for.

Evaluation of educational programs is intended to determine the level of success or failure of an educational program and the results can be used as input to determine the follow-up of the program has been implemented. Evaluation is a process of determining a person's value by using certain parameter to achieve a goal¹⁶. Evaluation aims to know the students' progress after they are aware during a certain period and to find out the efficiency of the educational methods used during a certain period of time.

The following are the result of the program evaluation: The evaluation of moral coaching is done by observation (non-test techniques). The way of assessment also does not use any instruments. Observation techniques are used for several coaching programs, namely: studies on Islam such as installing, mentoring, Muslim women's talks, street children (Anjal), building candidate (binder), Ramadan week, da'wah dai'at, and social media.

The evaluation of moral coaching in LDM organization, it is not leant on the theory of evaluation. Because there is no specific assessment guidelines in coaching program. It trains students with charitable character, so that evaluation through observation is more often used. Meanwhile habituation and modeling is priority to develop students' character, because this method is more successful than others.

Another evaluations is *muthobaah yaumiyah*. It is daily charity evaluation both obligatory and sunnah. The general term *mutaba'ah yaumi* is about a *muhasabah* or devotional to pay attention the quality of our faith. And this is one of the ways to check the quality of faith. The Prophet said that "Faith is up and down, then renew your faith continuously".

¹⁶ Imron, *Manajemen Peserta Didik Berbasis Sekolah*. (Jakarta: Bumi Aksara, 2016), 56

Some daily charity are congregational prayers in mosques, tilawah, qiyamullail, *ma'tsurat*, *shaum* of Monday-Thursday, *shaum of ayyamul bidh* (middle of the month), tadabbur, memorization of the Qur'an, and so forth. Based on the above findings it can be said that the planning and evaluation has been accordance with the goal, however, there are a few programs that have encountered obstacles. The results of coaching have not been seen significantly, but the impact towards students' attitude is getting better. Overall, the moral coaching activities in the LDM organization are quite good. It is almost achieve the target. Nevertheless, it needs support from all parties and members. LDM management should set a good example to their members, because coaching must be done continuously to achieve the goal effectively and maximally.

4. The Impact of Moral Development Through The Organization of The Student Da'wah Institute (LDM) Sunan Gunung Djati State Islamic University Bandung

Humans are creatures that cannot be separated from social interaction, so there are several conditions related to social character. several conditions related to social character, namely the need to relate to others or other parties, the need to be transcendent or motivated to be a creative human being, the need to be other or other parties, transcendent needs or motivated to be a creative human being, the need to be an integral part of nature so that humans have a sense of belonging to it, the need for identity or existence as a human being, and needs related to his orientation in viewing and understanding the world.in viewing and understanding the world¹⁷

Based on the interview of LDM member is one of the influences of LDM on the development of its members, giving the answer that the role of extra-campus institutions is quite influential on the formation of *akhlakul karimah* UIN students. The level of influence of LDM on coaching is on cadre members and subsequently privileged members as well as ordinary members.

¹⁷ Pipit Widiatmaka and Nelly Mujahidah, "Pendidikan Karakter Melalui Karang Taruna Untuk Membangun Karakter Sosial Pada Generasi Digital Native," *Jurnal Pendidikan Karakter* 14, no. 1 (2023): 32–41.

From these data, LDM has a significant influence on its cadres; this can be seen from the author's observations about the personal assessment of LDM members in everyday life. The impact that LDM has on the personality of its members at UIN Sunan Gunung Djati Bandung can be seen from several students who when entering firstly at LDM they were good, but sometimes grumpy, openers, like to fight, or never pray and so on.

Based on in-depth interviews with LDM cadres, the author concluded that the students' personality before coming to LDM were polite, so LDM directed to carry out the goals that had been designed. Broadly speaking, morals can be distinguished from two types, namely good morals and bad morals¹⁸. The good morals are as follows:

1. Good Morals

Good morals (*Akhlakul Mahmudah*) are praiseworthy behaviors that are a sign of the perfection of one's faith in God, good moral is born based on praiseworthy qualities. Good morals (praiseworthy) or *mahmudah* morals are character that always under divine control that can bring positive values and are conducive to the benefit of the people, such as patience, honesty, *gratitude*, *tawadlu* (humble) and all that is good in nature.

A person who has good morals and figuring prophet Muhammad SAW, then he will have a good relationship with other creatures too, and resulted harmonious life such as paying attention to each other's common interests. Finally they will save from false and misleading thoughts and deeds.

2. Despicable Morals

Despicable or unkind morals (*Akhlakul Mudzmmamah*) are temperaments that reflected in bad speech, behavior, and attitude. Bad morals will result in bad work and behavior. Unkind (despicable) morals or *mudzmmamah* morals are morals that without divine control, or come from passions that are in the circle of *shaitaniyah* and can bring negative and destructive atmosphere to the interests of

¹⁸Ibrahim Bafadhol, "Pendidikan Akhlak Dalam Perspektif Islam," *Jurnal Edukasi Islami Jurnal Pendidikan Islam* 06, no. 12 (2017): 45–61.

mankind, such as *takabur* (arrogant), treasonous, greedy, pessimistic, lazy and others. Character building is one of the goals of national education¹⁹

The existence of bad morals results in moral deterioration, as is often heard everywhere that there is a decline in morals, both in big cities and villages. The decline in morals has not only occurred in adults but also children and adolescents. In this regard, Zakiyah Daradjat divides the symptoms indicate the decline of morals in young people to several aspects²⁰

- a. Light delinquency, for example: stubbornness, unwillingness to obey parents and teachers, skipping school, unwilling to learn, frequent fighting, profanity, how to dress, unconcerned behavior and so on.
- b. Moderate delinquency, for example: that interferes with the peace and comfort of others for example: stealing, damaging the property rights of others, speeding, slandering, robbing, gunwashing, molesting, killing and so on.
- c. Severe delinquency, for example: having sex freely, both with the opposite sex and similar people and so on.

CONCLUSION

The results showed that the moral development program through the organization of the Student Da'wah Institute (LDM) UIN Sunan Gunung Djati Bandung is installing, mentoring, Muslim talks, cadre development, street child (Anjal), Ramadan week, da'wah dai'at, and social media. The programs are divided into daily, weekly, and monthly programs. the moral development process was done through two processes, namely the general process for all students of UIN Sunan Gunung Djati, and special process, for cadres and members of the LDM organization. Evaluation is conducted by observation. The impact of moral coaching is becoming students have good moral and good personality.

¹⁹ Ade Citra Putri Harahap, "Implementasi Pendidikan Karakter Kepedulian Dan Kerja Sama Pada Mata Kuliah Keterampilan Berbicara Bahasa Prancis Dengan Metode Bermain Peran", Jurnal Pendidikan Karakter2, no. 2 (2013): 1–19.

²⁰ Zakiyah Darajat, *Membina, Nilai-Nilai Moral Di Indonesia* (Jakarta: Bulan Bintang, 2018). 78

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