

Introduction

Essentially, humans are endowed by God with intellect and insight, which play a crucial role in the ecosystem they inhabit. This is because humans have the ability to impact not just their immediate surroundings, but also their everyday activities. Hence, if human activities do not disrupt the interactions among the various components of the environmental ecosystem, it will result in favorable conditions for both human life and other organisms coexisting in the same environment. This implies the existence of a mutually advantageous relationship between them (Ali, 2014: 17).

There is a cause-and-effect link between humans and education. Humans are responsible for the existence of education, and education plays a crucial role in shaping individuals into more compassionate and humane beings (Aulia, 2020: 85). Education is crucial for individuals as it enables them to acquire knowledge and advance their expertise in scientific domains, therefore facilitating the attainment of their life objectives. Education and morals are intricately interconnected, since they both include the internalization of values, teachings, experiences, attitudes, and systems of life. This internalization ultimately shapes one's human nature, character, and personality. Similarly, Islamic education plays a crucial part in nurturing and implementing an educational process that specifically emphasizes the inculcation of moral principles to align with the ever-accelerating advancements of the era (Amri et al., 2019: 117). Efforts to imbue moral ideals are expected to cultivate the teenage generation into the future generation of the nation, characterized by virtuous ethics in their relationships with God, fellow humans, and the environment.

When discussing morals, it refers to a comprehensive framework encompassing rational and behavioral attributes that distinguish an individual. Morality holds a significant and elevated status within the Islamic faith, owing to the emphasis placed by the revered prophet Muhammad SAW. The primary objective of the Islamic message, as conveyed by Prophet Muhammad SAW, is the attainment of exemplary and virtuous conduct. Not only did he advocate for his followers to possess good and noble morals, but he himself exemplified noble virtues, displaying politeness and commendable character (A. Mahmud, 2020: 86). Allah SWT bestowed upon him a level of praise unparalleled to any other individual. According to the Quranic verse in Surah Al-Qalam/68: 4, it is stated that you, Muhammad, possess a truly honorable character (Ministry of Religion, 2019: 564).

An issue of current concern is the matter of ethics, particularly among adolescents. Parents are increasingly concerned about the erosion in moral values, as it leads to many issues stemming from promiscuity and unbridled curiosity. The primary factor that significantly impacts education, particularly in terms of moral values, is globalization (Mursalin et al., 2017: 112).

Globalization has both positive and negative effects on human behavior, particularly among today's teenagers. One negative consequence is the increase in disgraceful behavior, which includes engaging in various criminal activities such as using offensive language, consuming illegal drugs, engaging in promiscuous premarital sex, and participating in fights. Additionally, globalization has led to the emergence of a hedonistic lifestyle and the adoption of un-Islamic clothing styles that reveal intimate body parts. Currently, the impact of globalization on youth appears to disregard etiquette, leading to a gradual erosion of moral standards. It is essential to instill and maintain *akhlakul karimah* values, since they serve as the fundamental principles for fostering a virtuous and prosperous existence (Noveriyanto, 2019: 27).

Sociodrama is an instructional technique that imparts skills in interpersonal dynamics, enabling individuals to examine certain social scenarios effectively (Munawaroh & et al, 2021: 6). The implementation of sociodrama as a means to impart moral principles is a progressive approach towards facilitating comprehension and practical application of these values in social interactions.

Based on the observational findings, it was determined that there were multiple issues, including the propensity of teenagers to use offensive or vulgar language, a deficiency in empathy towards others, a lack of concern for others, and a lack of respect for teachers. One approach to address this issue is by inculcating the principles of *akhlakul karimah*, aiming to ensure that the forthcoming generations of the nation preserve their identity and develop into even more exemplary persons. However, in order to cultivate *akhlakul karimah* values, it is essential to establish a comprehensive platform that encompasses formal, non-formal, and informal education. This platform should aim to enhance personal attributes in multiple domains, with the goal of mitigating and minimizing the root causes of various issues (Mutmainnah, 2020: 155). Hence, the cultivation of moral values in adolescents need continuous mentorship, wherein they are exposed to tangible and exemplified instances, ensuring the perpetuity of these virtuous moral traits (Dedih, 2019: 73).

The study was carried out at the Sukamulya TPA in the city of Palangka Raya. Sociodrama is included as part of the curriculum at the TPA. In addition to studying the Al-Qur'an, a common practice is to engage in scheduled activities, such as sociodrama, which explores folklore themes that encompass praiseworthy moral ideals or *akhlakul karimah*.

Method

The researcher employed a descriptive qualitative research methodology. Sugiyono (2017: 16) defines the descriptive qualitative method as a research approach that focuses on describing phenomena without relying

on numerical data. This method emphasizes the need for adequate study conditions and situations. This study involves conducting field research to gain knowledge and comprehension of observed phenomena, including actions, motivations, and perceptions. The aim is to describe these phenomena using visual imagery, language, and words within a specific natural setting, employing various other natural methods (Zakiah & et al, 2020: 28).

In this study, researchers conduct observations at the research site to facilitate further exploration of the data. Researchers employ non-participant observation as their chosen method of observation. Non-participant observation, as defined by Sugiyono (2018: 197), refers to a research method in which the researcher assumes the role of an independent observer without direct involvement. The objective of this study is to gather data on the implementation of ethical principles in adolescents via sociodrama in Sukamulya, Palangka Raya City. The teenagers in issue belong to the age group known as early teens, specifically between the ages of 12 and 15 (Surawan & Mazrur, 2020: 48).

Results and Discussion

Utilizing sociodrama as a means to instill moral ideals is not only a beneficial approach for developing one's psyche, but it also has the potential to enhance an individual's courage and self-assurance. Sociodrama provides individuals with the chance to assume roles that portray the narrative of social stories, which are traditional narratives that are shared. It showcases moral ideals in the presence of other participants. The inculcation of ethical principles in adolescents occurs on a weekly basis, specifically every Thursday, at precisely 16.30, or immediately following the completion of Al-Qur'an study sessions.

Instilling values refers to the deliberate and systematic process of imparting desirable and morally upright principles, beliefs, and behaviors that align with a person's core identity, shaping their thought patterns, emotional responses, attachments, and actions. Sociodrama is a strategy that teaches individuals how to interact in interpersonal relationships, hence developing their capacity to evaluate specific social situations. Utilizing sociodrama as a means of imparting moral principles allows for a direct and practical approach, ensuring that the intended objectives are easily comprehensible and applicable in daily life.

The inculcation of ethical principles is directed towards the objectives outlined in Article 3 of the National Education System Law Number 20 of 2003. This law states that the purpose of national education is to cultivate and mold the character and culture of a respected nation, with the ultimate goal of enhancing the intellectual capacity of its citizens. The primary aim is to nurture the potential of students so that they may become individuals of high moral standing. Exhibit unwavering belief and dedication towards the divine

entity, possess virtuous qualities, maintain good physical well-being, acquire extensive knowledge, demonstrate competence, exhibit originality, self-reliance, and uphold the principles of democracy and accountability within the nation (Adisusilo, 2012: 76).

The primary objective of using sociodrama is to impart moral values to teenagers by presenting Indonesian traditional tales and stories in a realistic manner, hence enhancing their learning and comprehension. The objective of using sociodrama to implant moral values is to prioritize and emphasize the development of noble character alongside the acquisition of knowledge about the Qur'an. It is believed that knowledge alone lacks significance if it is not accompanied by virtuous conduct. The implementation of moral principles through sociodrama is a novel approach that seeks to promote direct behavioral improvement among teens, rather than mere theoretical understanding. Additionally, it intends to foster the development of intelligence and discipline within them (Brendan & Rozidu, 2021: 6).

Regarding the execution, the process of instilling ethical principles through sociodrama (role acting) is separated into three distinct phases: preparation, implementation, and conclusion. The subsequent steps outline the process of applying the cultivation of akhlakul karimah values through sociodrama.

First, the preparation stage, where the ustadz/ustadzah conveys a simple theme/issue that will be demonstrated, then determines the actor/figure who can understand the theme/issue given. Next, give them a few minutes to prepare themselves to understand the role they will play.

The following are the moral values and problem themes demonstrated in sociodrama.

Table 1. Themes Demonstrated in Sociodrama

Theme	Moral Values
"The Legend of crying Rock". This theme contains a storyline about a poor widow who lives with her beautiful daughter. They live in the middle of a remote and remote wilderness in West Kalimantan. In short, the widow's daughter was very lazy and never helped her mother with the housework until one day her mother couldn't stand it any longer so she prayed to God and it was granted until from then on her	Morals towards parents and teachers, the moral message from this issue is that it is recommended to always respect and love parents, because success and happiness will really depend on the prayers and blessings of parents.

child's body became stiff and turned into stone, that's why she was called the Legend of the Crying Stone.

"The Story of Two Friends". This theme contains a storyline about a girl who always badmouths another friend, with the intention that this friend will be shunned and disliked because they are jealous of each other.

Cultivating brotherhood, the moral message from this issue is not to badmouth each other, respect differences in likes, race, culture, even religion, be good friends because no friend or human being is perfect, learn to accept each other's shortcomings.

"God Family". This theme contains a storyline about someone who doesn't care about other people, even his family. He always prioritizes his personal interests and finds it very difficult to help others. In short, in the end he experienced difficulties and needed the help of other people, until that moment he realized that one day he would also need the help of other people.

Help each other, the moral message of this issue is to help each other, love each other, don't put your ego first because humans are actually social creatures who at some point need the help of other people.

"Purbasari who has a noble heart and Purbararang who is spiteful." This theme contains a storyline about two king's daughters named Purbararang and her sister Purbasari. In short, at that time Purbararang did not agree and was angry because the king decided to appoint Purbasari as queen. Then Purbararang, who did not agree, asked the witch to harm Purbasari. At the end of the story Purbasari returns to her

Forgive each other, the moral message of this issue is that people who are kind and always forgive other people's mistakes will have a peaceful life, in contrast to people who like revenge, envy or envy, their hearts will always be restless.

original condition and Purbararang admits her mistake. Purbasari, who has a noble heart, forgives her older brother Purbararang's mistakes.

"Youth Who Broke His Promises". This theme contains a plot about a young man who likes to make promises to other people. The young man once promised to help the farmer harvest rice, promised the farmer to look for food for him, promised the villagers to leave their purchases in town with him, but he never kept all his promises. Until finally the young man who liked to promise fell ill, he wanted treatment and asked to be accompanied and there was one person who was willing to accompany him, but this person turned out to deny him until that moment the young man who liked to promise remembered his attitude which also often broke promises and He realized that it hurts so much when promises are not kept.

Keeping promises, the moral message of this issue is that promises are like debts, which means they must be repaid or fulfilled. Someone who breaks his promise will definitely disappoint other people. So, don't make promises to other people.

According to Wahyuddin & et al (2009: 56) the actualization of morals towards family (parents and teachers), and morals towards fellow humans in everyday life include the following.

Morals towards the Family

Birr al walidain (devoted to parents and teachers). As a child, you are obliged to serve your parents after Allah SWT. Parents have tried to nurture, educate, care for them so that they become useful and happy people.

Therefore, children are obliged to respect them, uphold their commands, love them sincerely, do good to them, especially when they are old. Don't let harsh words be spoken in front of them. Likewise with teachers who teach knowledge, because teachers are the second parents after parents at home.

A teacher is a substitute for parents, they are the ones who provide all knowledge, both through formal institutions such as schools, and non-formal institutions such as courses, majlis ta'lim, Islamic boarding schools and so on. Morals towards teachers are reflected through proportional respect, such as arriving on time, dressing neatly, listening when the teacher explains, answering when the teacher asks questions and so on. People who seek knowledge will not be able to gain knowledge and will not be able to utilize the knowledge they obtain, except by glorifying knowledge and respecting teachers. Then what is meant by glorifying knowledge is studying it diligently and trying to practice and develop it. Meanwhile, what is meant by respecting a teacher is having moral character towards him (Jannah, 2018: 4).

Morals towards Humans

1) Cultivating Brotherhood

Cultivating brotherhood is an effort to build feelings of empathy and sympathy between two or more people. Each party has the same conditions or feelings, both joy and sorrow, both joy and sorrow. This relationship of feelings gives rise to a reciprocal attitude to help each other if the other party experiences difficulties, and an attitude to share pleasure with the other party if one party finds pleasure (Iryani & Tersta, 2019: 401).

2) Help

Helping is a behavior that likes to help others regardless of background. In this life, there is no one who does not need the help of others. Because basically, humans are social creatures. Therefore, humans cannot live alone, humans definitely need the help or assistance of other people, even though they are rich or have a high position, there will still be times when they need the help of other people. Helping each other and providing assistance is highly recommended in the Islamic religion (S. M. Amin, 2015: 221–222).

3) Forgive each other

Forgiveness is a moral that is related to holding back anger and doing good. If someone has a forgiving attitude, they will avoid feeling angry. The difference is clearly visible if someone has a feeling of forgiveness and is far from the habit of being angry, that person will appear calm, there is no burden, their daily life is spent with gratitude and happiness (Aulia, 2018: 59).

4) Keep Promises

A promise is a debt that must be paid. If someone makes a promise at some time, we must fulfill it on time. The promise here contains responsibility. This means that if these obligations are not fulfilled, in God's sight we are among those who are guilty and sinful. As for humans, we will no longer be

trusted or be underestimated because we break our promises. In the end, we feel socially awkward, have low self-esteem, are restless and uneasy.

Teenagers are the next generation of struggle, teenagers are potential leaders in the future. Likewise, keeping promises is the obligation of a leader, even a milestone in the establishment of the government he leads. Because, if a leader's promises cannot be trusted, there will be a lot of disobedience from the people. In this way, the pillars of government will collapse. As the word of Allah SWT. in Q.S. Al-Isra'/17: 34., as follows, ...and fulfill your promises, because you will definitely be held accountable for those promises (Ministry of Religion, 2019: 285).

Second stage of implementation, in this stage teenagers who have been determined as characters begin to act according to themes/issues related to daily life without a script, they are directly directed and act according to instructions and can develop it spontaneously.

The third closing stage, namely giving praise for courage, then continuing with questions and answers to evaluate the drama that has been played or a relaxed discussion related to the themes/issues that have been performed, and motivating.

Apart from that, in the implementation of instilling moral values through sociodrama, obstacles were encountered. The obstacles include limited facilities, there is only one classroom or place to study. The large number of students at the TPA makes the classrooms less controlled, because children and teenage students are in the same room. Apart from that, some of the teenagers who were asked to play roles in this sociodrama were still shy. Therefore, encouragement or motivation is needed for especially teenage students to always be ready to face what is fear and distrust for them (Jannah et al., 2022: 893).

Conclusion

The moral ideals inculcated at TPA encompass respect for parents and teachers, as well as consideration for fellow human beings. Respect and reverence towards parents and teachers, known as *birrul walidain*, and ethical conduct towards other individuals, such as fostering a sense of brotherhood, offering assistance, practicing forgiveness, and honouring commitments. The inculcation of ethical principles in adolescents occurs on a weekly basis, specifically every Thursday, at precisely 16.30 WIB, or immediately following the completion of Al-Qur'an study sessions. The implementation of inculcating moral principles through sociodrama is comprised of three distinct stages: the preparatory stage, the implementation stage, and the concluding stage.

REFERENCES

Adisusilo, S. (2012). *Pembelajaran Nilai-Nilai Karakter*. Rajawali Pers.

- Ali, Z. (2014). *Pendidikan Agama Islam*. PT. Bumi Aksara.
- Amin, S. M. (2015). *Ilmu Tasawuf*. Amzah.
- Amri, M., Saharuddin, & Ahmad, L. O. I. (2019). The Implementation of Islamic Education: The Process of Instilling Akhlakul Karimah (Noble Characters) for Madrasah Tsanawiyah Students. *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah*, 4(1), 117-125. <https://doi.org/10.24042/tadris.v4i1.4070>
- Aulia, K. (2018). *"Anakku Surgaku" Agar Anugerah Itu Tetap Terjaga*. Deepublish.
- Aulia, T. Y. (2020). *Pengantar Filsafat Pendidikan Islam*. CV. Naveela Publishing.
- Brendan, T., & Rozidu, N. (2021). Optimizing Character Education for Adolescents Plagued by Free Intercourse. *Journal of Asian Multicultural Research for Educational Study*, 2(1), 5-9.
- Dedih, U. (2019). Adolescent Moral Development in Families. *Jurnal Pendidikan Islam*, 4(2), 63-76. <https://doi.org/10.15575/jpi.v4i2.2313>
- Iryani, E., & Tersta, F. W. (2019). Ukhuwah Islamiyah dan Perananan Masyarakat Islam dalam Mewujudkan Perdamaian: Studi Literatur. *Jurnal Ilmiah Universitas Batanghari Jambi*, 19(2), 401-405. <https://doi.org/10.33087/jiubj.v19i2.688>
- Jannah, M. (2018). Studi Komparasi Akhlak Terhadap Sesama Manusia Antara Siswa Fullday School Dengan Siswa Boarding School di Kelas XI SMA IT Abu Bakar Yogyakarta. *Jurnal Al-Thariqah*, 3(2), 1-15. [https://doi.org/10.25299/al-thariqah.2018.vol3\(2\).2216](https://doi.org/10.25299/al-thariqah.2018.vol3(2).2216)
- Jannah, R., Surawan, S., & Yusuf, M. (2022). Teacher's Innovation In Class Management To Increase Student Learning Motivation In Pandemic Era. *Proceedings International Seminar of Islamic Studies*, 892-899.
- Kementrian Agama. (2019). *Al-Qur'an dan Terjemahannya*. Kementrian Agama RI.
- Mahmud, A. (2020). Akhlak Islam Menurut Ibnu Miskawaih. *Jurnal Aqidah-Ta*, Vol. 6, No, 84-98.
- Munawaroh, F. H., & Dkk. (2021). *Model dan Media Pembelajaran Bahasa Indonesia SD*. Scopindo Media Pustaka.
- Mursalin, Sulaiman, & Nurmasiyah. (2017). *Peran guru dalam pelaksanaan manajemen kelas di gugus bungong seulangakecamatan syiah kualakota banda aceh*. 2, 105-114.
- Mutmainnah. (2020). Akidah Akhlak Learning in Implementing Character Education in MTs Darul Falah Ketapang. *Jurnal Ilmiah IJGIE International Journal Of Graduate Of Islamic Education*, 1(2), 154-163.
- Noveriyanto. (2019). Implementasi nilai-nilai akhlakul karimah melalui kegiatan mentoring pada mahasiswa universitas muhammadiyah bengkulu. *An-Nizom*, Vol. 4, No, 26-33.
- Sugiyono. (2017). *Penelitian Metode Kualitatif*. Alfabeta.
-

-
- Surawan, & Mazrur. (2020). *Psikologi Perkembangan Agama: Sebuah Tahapan Perkembangan Agama Manusia*. K-Media.
- Wahyuddin, & dkk. (2009). *Pendidikan Agama Islam untuk Perguruan Tinggi*. Grasindo.
- Zakiah, & dkk. (2020). *Metodologi Penelitian Kualitatif, Kuantitatif, Action Research, Research and Development*. Yayasan Pondok Pesantren Al Mawaddah Warrahmah.
-