



THE FORMULATION OF LEARNING STEPS THROUGH THE *AL-ISLAH WA AT-TAGYR* METHOD IN REALIZING INDIVIDUAL PIETY

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Abstracts

The morality of students in the era of modernity has been reduced so sharply. The phenomenon of juvenile delinquency is mushrooming, unbridled promiscuity, ethics that are far from the customs of manners, weak speech, lack of discipline and work ethic are of little concern to Muslim intellectuals to solve the problematic. It is necessary to formulate the right learning steps, in order to provide alternative solutions in directing student activities in a more positive direction. This study aims to formulate learning steps through the Method of *Al-Ishlah Wa At-Tagyir* by Sholeh Sulthan, in order to realize individual diversity. By using a qualitative approach and literature review method. The results of this study show that the formulation of learning steps through the *Al-Ishlah Wa At-Tagyir* method is divided into two stages, namely the pre-instructional stage and the instructional stage. The pre-instructional stage includes sky management, positive paradigms, earth management and gradual learning. While the instructional stage includes providing motivation, observation- analysis- solutive, learning with optimal effort, and prevention. The formulation of learning steps through the Method of *Al-Ishlah Wa At-Tagyir* is directed towards achieving better individual serendipity.

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Introduction

Education is an important asset for the progress of a nation (Chia 2011; Rossi and Jeanes 2016; Stangvik 2014; Wu 2009), therefore every citizen must and must follow the level of education, both early childhood education, basic education, secondary and higher education (Hayden 2008; Idris, 2003). Education is a process towards maturity (Suryadi, 2016). As education experts assert that education is a guidance given by adults to immature children to

achieve the goal, namely maturity (Hayden 2008). To reach maturity, humans are given good education to get to good maturity too, because this maturity can lead him to be wise in choosing good deeds and getting closer to the Creator (Aziz et al. 2020; Salamah, 2020);

Likewise with national education which has a big goal, namely to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Budiyanti, Aziz, and Palah, 2020). The educational goals that have been prepared are correct and are a comprehensive goal that covers all aspects of the learners. But in reality, the current implementation of education is still far from what is expected, so that national education has lost its way to achieve these goals.

Seen by the increasing number of cases of moral degradation, it is recorded in several research journals which say that educated people now have a very great moral decline (Kirkland 1910), such as cases of increasing promiscuity, rampant rates of violence against children and adolescents, crime against friends, the habit of cheating, abusing drugs, pornography, and brawls (Ningsih et al. 2016). Not only that, various disrespectful attitudes towards parents, teachers and other people have often become a mushrooming habit among students, leading to cases of persecution, cases of mocking each other and even murder and persecution (Firmansyah, 2017). These various phenomena are big problems that must be addressed by educators, because educators are the main figures who have an important role in shaping the nation's character (Nursyamsi, 2014);(Fajriana and Aliyah, 2019).

One of the efforts that can be made to improve education is to build a culture of noble character among students (Bair 2009; Carr 2006; Elina 2008; Wartini, 2016; Wibowo 2022). Noble moral culture can be interpreted as a quality of life (Berkowitz and Hoppe 2009; Goldsmith-Conley 1999; Lapsley and Woodbury 2016; Metcalfe and Moulin-Stożek 2021) that grows and develops based on the spirit and noble moral values that adorn human attitudes and behavior in the service of daily life (Fajrussalam and Hasanah, 2018; Sudrajat, 2011). Morals can grow and develop through the educational process, especially PAI.

Quality education will produce good output, an educational institution is a miniature of a wider society (Sirin, Ryce, and Mir, 2009). Educators as one component of educational institutions that cannot be separated from the presence of students, especially in the teaching and learning environment, because educators interact with their students at all times in teaching and learning activities (Sa'adah et al. 2018). The simple definition of an educator is a person who provides knowledge to students (Suyadi, 2014). To achieve an effective and efficient teaching and learning activity, an educator must have the right design of learning steps, adapted to the conditions of the characteristics of students and the existing material, that's why an educator must be skilled in choosing the learning tools to be used (Hewitt 2008; Meijer et al. 2017; Shagrir 2010; Tannehill 2016).

This research study tries to formulate the steps of learning Islamic Religious Education (PAI) using the *Al-Ishlah Wa Tagyir* method in realizing student piety in Higher Education. This method was developed by one of the world's leading Muslim education experts named Sholeh Sulthan, he is a professor in the field of Islamic studies at Cairo University, Egypt. In addition, he also served as the former chancellor of The Islamic American University Michigan in the United States. The *Al-Ishlah Wa At-Taghyir* method is the fruit of deep research carried out by Sholeh Sulthan in interpreting educational methods that focus on the process of transforming change which is studied from Qs. *Al-Kahf*. According to him, Surah *Al-Kahf* is a surah that is full of studies of educational values, especially related to how to develop the principles of change that must be carried out for education practitioners in facing problems and challenges that are getting bigger (Islamy and Baharuddin, 2022). Another attraction that encourages the author to try to develop the formulation of PAI learning steps as an effort to increase individual piety in

internalizing Islamic values in everyday life. The formulation of this method is seen as a practical and effective method that can be applied to student life. The significance of the research is expected to be able to provide new methods and dimensions for educators and education personnel in directing various actions that are contrary to religious norms (Fahrudin and Anwar 2022), so that with the right action, it is felt that it will guide them to revive the spiritual spirit in life.

Methods

This study aims to obtain an overview of the formulation of Islamic religious education learning steps through the *Al-Islah Wa Tagbir* method in realizing student piety. This research design uses a qualitative approach, with a non-interactive method (document analysis). The researcher collects, identifies, analyzes, and synthesizes data, and then provides an interpretation of the concept of learning Islamic religious education through the *Al-Islah Wa Tagbir* method in realizing student piety. In qualitative research, the instrument or research tool is the researcher himself. Meanwhile, data analysis in this study uses content analysis. The content analysis referred to in this study is to analyze the meaning of *Al-Islah Wa Tagbir* by Salih Sultan, then develop it into the formulation of learning steps in the classroom. The steps of analysis carried out in this study are based on the steps of data analysis according to Sugiyono (2011), namely as follows: (a) Data Reduction: summarizing, selecting the main things, and focusing the data on things the important one. (b) Data Display: in the form of descriptions, then tables and charts, in order to make it easier for readers to understand the contents of the discussion. (c) Conclusion Drawing / Verification: drawing conclusions regarding the formulation of Islamic religious education learning steps through the *Al-Islah Wa Tagbir* method in realizing student welfare.

Results and Discussion

The Ideal Concept of the *Al-Ishlah Wa At-Taghyir* Method by Sholeh Sulthon which is applied in the world of education

In correcting one's morals and mistakes, according to Sholeh Sulthan, it must be done in several stages or in other terms, *At-Tadarrij Min Al-Istd'af Ilā Al-Hiwar Wa Minhā Ilā Tamkīn*, periodic and gradual efforts, starting from a weak position to the process of dialogue then to a systematic and direct effort. According to him, repairing and changing bad traditions is an obligation that must be considered by every Muslim, this is as carried out by the Prophet Muhammad which is implied in Qs. Al-Mudatsir verse 2. Preaching and calling mankind to the way of Allah through the *Islah* and *Tagyir* methods is obligatory 10 years before the obligation to command fardhu prayers (Islamy and Baharuddin, 2022). The revolutionary efforts carried out by the Prophet Muhammad during his life were carried out in stages and started from the internal family first. The Mecca phase is clear evidence that his da'wah struggle was carried out from hidden to open, with full patience and sincerity. There are so many lessons that are felt in the struggle of the Prophet's da'wah. At that time the position of the Muslims did not yet have sufficient strength to deal directly with the military aggression of the Meccan polytheists. After that he moved to Medina, and it was felt that he already had the appropriate military strength, so the Messenger of Allah began preaching openly without any worries. The changes that were felt were seen so fast. Da'wah that the Prophet always exemplified, followed by his companions and followers, until the creation of a solid civilization.

Inspired by the story of the Prophet, Sholeh Sulthan (2008) said that the da'wah struggle has a goal, namely to encourage and make changes for the better. There is a method that can be formulated into learning steps, one of which is the *Al-Islah* and *At-Tagyir* methods which were initiated by Sholeh Sulthon at least includes several approach strategies as follows:

1. *Manhajiyatu At-Tadarruj Min Al-Istid'af Ilā Al-Hiwār Wa Minhā Ilā Tamkīn* periodic and gradual efforts starting from a weak position to the dialogue process and then continuing to systematic and direct efforts.
2. *Manhajiyatu Ba'tsu Al-Amalu Mabmā Kāna Al-Alam*, which is an effort to provide motivation in the form of positive suggestions to rise from adversity.
3. *Manhajiyatu Al-Wasfu Ad-Daqīq wa At-Tablīl Al-Amīq wa Al-Hulūl Al-Munāsabah*, namely clear observation, then analyzed comprehensively, then looking for alternative solutions that are effective and efficient.
4. *Manhajiyatu Al-Babsu Fīmā Tahtabu 'Amalu Qattun*, namely looking for alternative solutions by prioritizing quick and preventive action.
5. *Manhajiyatu Robthu Al-Asbāb bi An-Nata'iij*, namely building a positive paradigm that maximum results are closely related to the law of causality (cause and effect).
6. *Manhajiyatu Al-Irtiqā Ilā Al-Ahsan*, namely always trying to do something optimally in the form of all endeavors.
7. *Manhajiyatu Idāratu Al-Fitnah*, namely managing danger swiftly and with good management.
8. *Manhajiyatu Al-Idārah Ar-Rabbāniyyahī*, namely sky management, which means managing problems with the Al-Quran and As-Sunnah approaches.

These various approach strategies become the main reference in developing the formulation of learning steps into educational practice, which consists of pre-instructional stages and instructional stages to achieve individual piety. As in the purpose of da'wah, that is, an educator should invite, guide, direct and set a good example in passing on divine values in life (Nasor, 2017; Rusli, 2013).

Development of Islamic Religious Education Learning Through the *Al-Ishlah Wa At-Taghyr* Method by Sholeh Sulthon

The success of education is influenced by the competencies possessed by an educator (Budiyanti, 2020). students to develop the potential that Allah has entrusted to grow and develop in applying Islamic values (Ajala 2022; Halstead 2007; Mårtensson and Vongraven Eriksen 2018). One of the efforts that can be made by an educator to achieve the goals of Islamic education is the development of Islamic learning methods (Alavi 2008; Chanifah et al. 2021), in order to be able to deliver the achievement of Islamic education goals that are more effective and efficient in shaping the individual piety of students (Nurrahmi and Farabuana, 2020; Tabi'in, 2017).

The word development can be interpreted as a process, method, deed, developing (Ministry of National Education, 2008). According to the law, development is a science and technology activity aimed at utilizing proven scientific principles and theories to improve the functions, benefits, and applications of existing science and technology, or to produce new technology (Law of the Republic of Indonesia Number 18 of 2002).

Meanwhile, Majid (2005) states that development is an effort to improve technical, theoretical, conceptual, and moral abilities according to needs through education and training. Development is a process of designing learning logically and systematically in order to determine everything that will be carried out in the process of learning activities by taking into account the potential and competence of students (Majid, 2005). In line with that, what is meant by developing is an effort to reconstruct or perfect the method of empirical research results combined with the results of theoretical studies and researchers' thoughts so as to give birth to new alternative methods that can be a reference for educational practitioners (Hakam, 2005). The learning method is the method used by educators in the learning process in the classroom in order to deliver learning materials.

The development of the learning method referred to in this study is directed at the PAI learning process. Learning and learning are two different but related terms. The word learning according to the Big Indonesian Dictionary comes from the word teaching. Learning means the process, method, act of making learning. Learning or teaching as a formal act to disseminate knowledge or develop skills (Collin & O'Brien, 2011). Meanwhile, Majid (2013) argues that learning is a process carried out by individuals to obtain a change in behavior, as a result of individual experiences in interacting with their environment. In line with that, Mulyasa (2012) revealed that learning is the actualization of the curriculum that demands the activeness of educators in creating and growing student activities according to the plans that have been programmed. Based on this opinion, the term learning is used to actualize the curriculum in order to create a process carried out between educators and students to obtain a change in behavior.

The term learning is based on the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System Article 1 The first chapter is the process of interaction of students with educators and learning resources in a learning environment (Government of the Republic of Indonesia, 2009). So the interaction of students with educators or other learning resources in the learning environment is called learning. Meanwhile, according to Degeng, as quoted by Uno (2012) that learning is an effort to teach students. This understanding is implicit in the teaching process there are activities to choose, determine, and develop methods to achieve the desired teaching results.

Based on some of the understandings of learning above, the authors can conclude that learning can be interpreted as changes that occur in students as a result of interactions between themselves and educators or learning resources in a learning environment in accordance with the plans that have been programmed to meet their needs. The term learning is also known as learning and teaching activities. According to Schunk, learning has different meanings depending on the theoretical basis used. According to him, cognitive breathing is a long-lasting change in behavior or the capacity to behave in their own way resulting from practice and other experiences. In line with that, Syah (2010) revealed that learning means the stages of change in all individual behavior that are relatively permanent as a result of experience and interaction with the environment that involve cognitive processes.

Learning is something that is done on the initiative of the students themselves and for themselves (Yaacob, Mahmud, and Ching, 2019). Regarding teaching which has a relationship with learning, the teacher's role is only as a guide which, if illustrated, is only as a boat driver, while the energy to encourage it comes from students who are learning. Therefore, the only way to improve student learning is to increase the quantity and quality of actual learning (Winch & Gingell, 1999). Good quality of learning will certainly affect the quality of student learning in achieving better changes. An educator should have good skills in managing the learning process in the classroom in order to achieve the expected goals.

Understanding learning is divided into two, namely broad and specific understanding. In a broad sense, learning can be defined as a psychophysical activity towards complete personal development. Then in a narrow sense, learning is intended as an effort to master scientific material which is part of an activity towards the formation of a complete personality (Wahyudin and Susilana, 2011). The understanding of learning according to the Greenwood Dictionary of Education is a psychological process of changing knowledge or behavior of individuals who are eternal from the results of their experiences. Of course, learning outcomes are influenced by philosophical, psychological, and sociocultural views, as well as student motivation (Hidayat and Syafe'i, 2018). Learning does not have to be done formally at school, but can also be done informally by playing at home (Hanafy, 2014).

Based on the above understanding, it can be concluded that learning is an activity carried out by students themselves to change behavior in order to have good morals. This shows that the terms learning and learning are two different terms, learning only occurs in itself without any interaction with other people. Meanwhile, learning involves interaction between educators and students using various methods and learning media, as well as other instrumental input components.

Learning carried out between educators and students certainly has a goal to be achieved. Mager (1962) suggests that learning objectives are behaviors to be achieved or that can be done by students under certain conditions and levels of competence. Kemp (1997) and Kepel (1981) state that learning objectives are a specific statement expressed in behavior or appearance that is manifested in written form to describe the expected learning outcomes. In line with that, Ellington (1984) and Hamalik (2005) reveal that learning objectives are statements or descriptions of behavior that are expected to be achieved as learning outcomes (Rachmawati & Daryanto, 2015).

Learning objectives certainly contain three domains, namely cognitive, affective and psychomotor learning objectives. The cognitive area is an area related to intellectual or thinking aspects such as knowledge, understanding, and thinking skills. The purpose of cognitive learning is that students are expected to be able to: (a) Knowing, namely learning and remembering facts, words, terms, events, concepts, rules, categories, methodologies, theories and so on. (b) Understanding, namely interpreting something, translating it in another form, stating it in one's own words, drawing conclusions based on what is known, predicting the consequences of something based on the knowledge possessed and so on. (c) Applying, namely using what is learned in new situations. (d) Analyzing, which is describing a whole in parts to see the nature of the parts and the relationship between the parts. (e) Synthesizing, which is combining the parts and creatively forming something new. (f) Evaluating, namely using criteria to assess something (Rachmawati & Daryanto, 2015).

Meanwhile, the goal of PAI learning that the researchers developed in developing the al-islah wa tagyr method was the individual piety of students. There are several strategies expressed by Sholeh Sulthan in applying this method in the PAI learning process. As in the previous discussion, there are eight points in the strategy of the al-islah wa tagyr method which can be mapped into two stages of the learning process, namely the pre-instructional stage and the instructional stage.

Formulation of Learning Steps for the *Al-Ishlah Wa At-Taghyr* Method to Increase Individual Piety

According to Gagne, learning should be able to foster good teaching and learning activities and cognitive processes. The learning process (instructional events) are as follows: (1) foster interest and focus the attention of students, (2) convey the objectives of learning activities, (3) review previous lessons, (4) deliver materials in the learning process, (5) provide direction to students about learning instructions, (6) provide stimulus so that students are moved to respond, (7) provide reinforcement or feedback on the work given to students, (8) evaluate learning, (9) and strengthen the retention of students' learning processes (Al-Mahiroh and Suyadi, 2020). The nine steps of learning are an activity arranged by educators to help the learning process of students. However, not all existing steps can or should be assigned to all existing subjects. The form of development is left to educators in accordance with the achievement of student competencies.

The various variants of the model refer to various learning theories. Learning theory is an attempt to describe how an individual can learn, so as to be able to gain and understand knowledge (Zulhammi, 2016). In addition, learning theory can be a guideline that describes

student learning activities. In essence, these guidelines become a systematic guide in the learning process (Abdurakhman and Rusli, 2015). Each learning theory has its own learning steps. The comparison of behavioristic, cognitive, and humanistic learning steps that are often used as references by educational practitioners are as follows:

Table 1. Comparison of Learning Steps

No	Behavioristik	Kognitif	Humanistik
1	Determine learning objectives	Determine learning objectives	Determine learning objectives
2	Determine the subject matter	Determine the subject matter	Determine the subject matter
3	Analyzing the classroom environment and identifying prior knowledge	Identifying the characteristics of students (initial abilities, interests and learning styles)	Identify students' initial abilities
4	Break the subject matter into small parts (topics, sub-topics, etc.)	Determine the topics that students can learn inductively (from examples to generalizations)	Identify the subject matter so that students can experience or be actively involved in learning
5	Presenting subject matter	Developing learning materials in the form of examples, illustrations, assignments etc.	Designing learning facilities such as learning environments and media
6	Provide stimulus (questions, tests, exercises, or assignments)	Set the subject matter from concrete to abstract, active, iconic to symbolic	Guiding students to learn actively
7	Observing and reviewing student responses	Assessing student learning processes and outcomes	Guiding students to understand the nature of the meaning of the learning experience
8	Providing reinforcement (positive or negative) or punishment	-	Guiding students to conceptualize their learning experience
9	Providing new stimuli	-	Guiding students in applying new concepts to real situations
10	Observing and reviewing the responses of students	-	Evaluating the process and results
11	Provides continued reinforcement and punishment	-	-
12	And so on	-	-
13	Evaluation of learning outcomes	-	-

Source: data from the analysis of researchers

In contrast to the learning steps above, in the *Al-Islah wa Tagyr* method the learning steps are divided into eight items which are broken down into pre-instructional and instructional stages as follows:

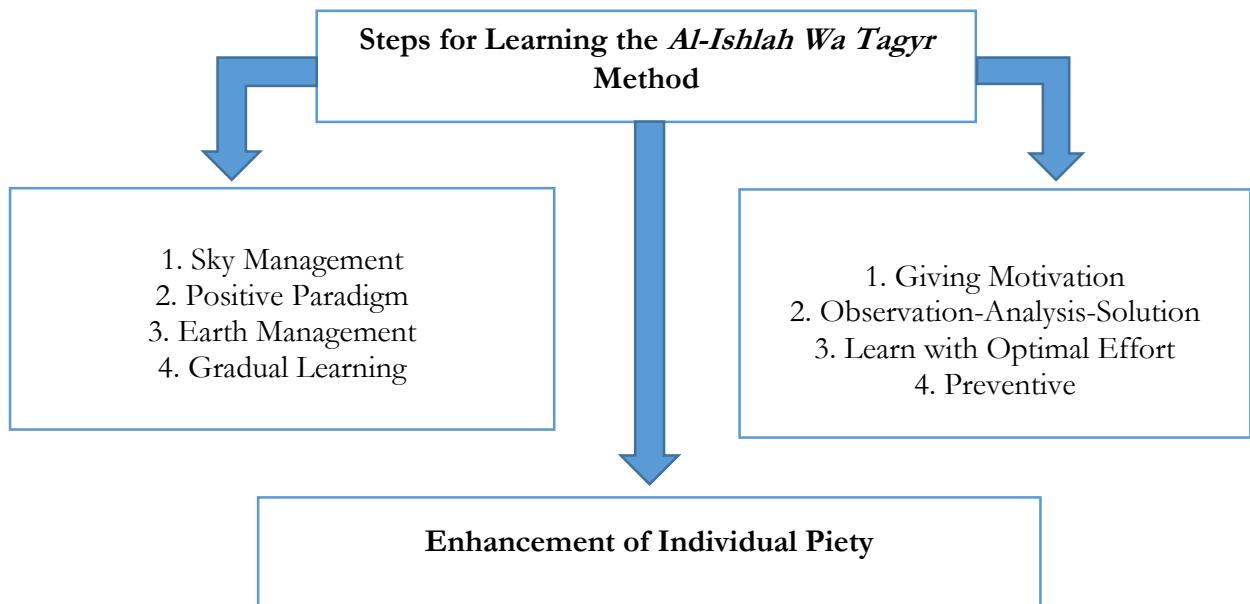


Figure 1. steps for learning *Al-Ishlah Wa Tagyr*

The pre-instructional stage is a preparation stage that can determine the quality of using the *Al-Ishlah Wa Tagyr* method in the teaching and learning process. This is very important to pay close attention to. The explanation of the pre-instructional stages is as follows:

- (1) *Manhajiyatu Al-Idarah Ar-Rabbaniyyahī*, namely sky management, which means managing problems with the Al-Quran and As-Sunnah approaches. In this stage an educator needs to build educative communication that is directed at the involvement of intentions because of Allah. The educational communication displayed by an educator to students is none other than glorifying God, thanking God, and providing motivational messages that build changes in the character of students, so that the communication displayed at the beginning of the learning process demands to achieve an expected goal gradually. The communication that is carried out is of course directed so that it is not just treating, but preventing from committing despicable acts, and encouraging them to do commendable acts. This needs to be documented in the lesson plan stage.
- (2) *Manhajiyatu Robthu Al-Asbāb bi An-Nataīj*, namely building a positive paradigm that maximum results are closely related to the law of causality (cause and effect). In the second step in this pre-instructional stage, an educator must be able to build a positive paradigm by providing an explanation of the material presented. Preparation in building a positive paradigm needs to be documented in the learning planning stage. An educator should choose the right method in delivering learning material, one of the right methods that aims to change the personality of students for the better, is the targhib-tarhib method. The targhib-tarhib method needs to be designed in the planning stage, so that students are able to have a deep awareness to carry out positive activities, through the affirmation given by educators in providing rewards and punishments. Thus, at this stage, educators need to present various kinds of rewards and punishments in the learning planning stage.
- (3) *Manhajiyatu Idāratu Al-Fitnah*, namely managing danger swiftly and with good management on earth. In this pre-instructional stage, educators need to prepare various alternative solutions to problems faced by students. In the learning process, there must be various problems faced by educators and students in the learning process. In this

stage, educators need to prepare various alternative problem solving, starting from identifying the characteristics of students, identifying learning processes and outcomes. This stage needs to be prepared carefully, so that if there is a problem, educators immediately deal with it quickly and precisely to obtain maximum results.

- (4) *Manhajiyatu At-Tadarruj Min Al-Istid'af Ilā Al-Hiwār Wa Minhā Ilā Tamkin* periodic and gradual efforts starting from a weak position to the dialogue process and then continuing to systematic and direct efforts. In this stage, educators try to guide students gradually and continuously, by making learning agendas and targets which are then distributed to students. This stage enters the pre-instructional stage, where educators need to have careful preparation in guiding educative actions.

The various pre-instructional stages are important to be considered by an educator in obtaining good results to change the personality of students. This pre-instructional stage is continuous with the instructional stage. The instructional stage is the stage of applying the Al-Islah Wa Tagyr method in the PAI learning process. To achieve perfection in its application, it is necessary to carry out steps that contain four steps as presented in the picture above.

- (1) *Manhajiyatu Ba'tsu Al-Amalu Mahmā Kana Al-Alam*, namely an effort to motivate in the form of positive suggestions to rise from adversity. In the instructional stage, the educator realizes what has been written in the pre-instructional stage. To build interactive and educative communication, educators should provide positive motivation and positive suggestions to do positive things, accompanied by directing intentions for the sake of Allah, being grateful and patient with every process that will be passed in a tiered learning period. This positive motivation and suggestion should be carried out continuously and continuously, so that it has a positive positive impact on the personal development of a Muslim in doing good deeds in everyday life.
- (2) *Manhajiyatu Al-Wasfu Ad-Daqiq wa At-Tahlil Al-Amiq wa Al-Hulul Al-Munāsabah*, namely clear observation, then analyzed comprehensively, then look for alternative solutions that are effective and efficient. After providing motivation, educators carry out the learning process while observing each student in growing their potential, and analyzing the characteristics of students. Observations are carried out on an ongoing basis, so that educators appear as the main role models to solve various problems faced by students. To solve the problems that occur, educators need to formulate an appropriate model that has been adapted to the character possessed by students. Thus, students will feel helped and guided to direct their potential into positive activities.
- (3) *Manhajiyatu Al-Irtiqā Ilā Al-Ahsan*, namely always trying to do something optimally in all endeavors. In this stage, educators always strive to be the best in achieving the standard of learning objectives that have been set in the lesson plan. In this stage, educators take educative actions, educators guide students actively and independently, educators guide students to construct knowledge, educators guide students to actualize learning materials optimally.
- (4) *Manhajiyatu Al-Babsu Fimā Tahtabu 'Amalu Qattun*, namely looking for alternative solutions by prioritizing quick and preventive action. In this stage, educators reflect on the learning materials that have been delivered, both theoretically and practically. The results of this reflection are directed at making repairs and preventive actions (preventing badness), so that they become a habit of pious deeds that are rooted in each individual student. Because this habituation takes a long time, educators need to appear with patience and sincerity in order to pass down the values of goodness.

Thus, the PAI learning process using the *Al-Islah Wa Tagyr* method is directed at achieving individual piety of students, so that students can know good deeds, want to do good, and take good actions. Whether it's in weaving *hablu minaallah*, *hablu minannas*, and *hablu*

minal'alam. This individual piety becomes a good provision in building the identity of a Muslim who is able to realize Islamic values in life. Because morals are the ultimate goal of the educational process. Morals occupy a very important position in Islam, so that every aspect of the teachings of Islam is always oriented to the formation and development of noble character.

Conclusion

In conclusion, the formulation of learning steps through the *Al-Ishlah Wa At-Tagyir* method is divided into two stages, namely the pre-instructional stage and the instructional stage. The pre-instructional stage includes sky management, positive paradigm, earth management and gradual learning. While the instructional stage includes providing motivation, observation-analysis-solution, learning with optimal efforts, and prevention. The formulation of learning steps through the *Al-Ishlah Wa At-Tagyir* method is directed at achieving individual piety of students, so that students can know good deeds, want to do good, to take good actions in weaving *hablu minaallah*, *hablu minannas*, and *hablu minal'alam*. This individual piety becomes a good provision in building the identity of a Muslim who is able to realize Islamic values in life. Because morals are the ultimate goal of the educational process.

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