

## **LEARNING STRATEGIES OF TEACHER THE QUR'AN HADITH IN IMPROVING STUDENT SELF CONTROL AT MADRASAH ALIYAH NEGERI GUNUNGSITOLI**

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**Abstract:** Objective: This study was conducted to analyze teacher learning strategies in improving student self-control at Madrasah Aliyah Negeri Gunungsitoli. Methods: This study uses a qualitative research method with a case study approach. This case study will try to examine in detail as well as in-depth a learning strategy for Islamic religious education teachers at Madrasah Aliyah Negeri Gunungsitoli to improve student self-control. Results: Several strategies in increasing student self-control are individual approaches to students, habituation of doing positive things, good program organization, and the formation of shared responsibility in terms of increasing students' self-control which forms knowledge, attitudes, and controls their behavior towards positive, and good and true religious experiences. Supporting and inhibiting factors in increasing the self-control of students at Madrasah Aliyah Negeri Gunungsitoli. In implementing self-control that there are several supporting factors such as principals, teachers, and students providing good support and support all types of programs that are held. The inhibiting factor is that the infrastructure is inadequate for learning given the large number of students who need a conducive learning place. On the other hand, time-limited learning becomes an obstacle considering the few hours of learning that can only be used for delivering the material demanded by the curriculum (syllabus) so that improvements in implementing self-control cannot take place properly.

**Keywords:** Al-Qur'an Hadist; learning strategies; self control

### **INTRODUCTION**

Understanding student development is essential for educators. These students' development includes physical development, socio-emotional development, and intellectual development. Physical and socio-social development play an important role in students' intellectual or cognitive development.

Understanding the development of students is critical to designing conducive learning environments. Every individual (including adolescents) has a mechanism that can help regulate and direct their behavior, which is known as self-control.

Adolescence is a period of transition from childhood to adulthood, so it is extremely difficult for teenagers to go through this turbulent period known as puberty, which is a period of development from parental dependence to independence, self-reflection, sexual interests, curiosity about something, and a desire to be noticed.

Adolescence presents many challenges because many changes must be faced during adolescence, including physical, biological, psychological, and social changes. Every child will go through this process of change, which can have both positive and negative consequences. Positive

effects can be realized if the child can deal with and overcome these changes by easily adapting to the situation; however, if the child is unable to deal with and overcome these changes by being able to adjust himself, various psychological, emotional, and behavioral problems will arise. himself, as well as many others

According to Sri Milfayetty, many teenagers in high school are just beginning to explore their identities, and it would be beneficial if they were introduced to various career and life options at this time. Encourage students to consult with school counselors about career options and other aspects of their identity. Invite people from a variety of professions to speak to your students about their work, regardless of the class you teach (Milfayetty, 2018).

According to Samsul Nizar, Islamic education is a system that enables a person (student) to live his life by Islamic ideology. He will be able to easily shape his own life following the values of Islamic teachings in which he believes by using this approach (Nizar, 2001).

According to Zakiah Daradjat, religious education is a process of teaching, coaching, and training to improve students' self-control. Islamic religious education should be able to color students' personalities so that Islam truly becomes a part of their personality that will be controlling in their lives (Daradjat, 1979). Religious education should be provided for personal development by teachers who truly reflect that religion in attitudes, behavior, gestures, how to dress, how to talk, and how to deal with problems. as well as in the entire person In short, religious education will be successful if religious teachings are alive and reflected in the teacher's personality.

Islamic religious education is one of the forums for coaching and training is given to Muslim students to increase student self-control so that they can act like human beings who believe and fear Allah SWT. Self-control (mujahadah al-nafs) is a sincere struggle or jihad against ego or personal desires. This struggle is waged because self-interest leads to the pursuit of various pleasures, the attention of rights that must be upheld, and the neglect of obligations. Whoever enjoys doing whatever his lust desires have been trapped and enslaved by his lust. This is one of the reasons the Holy Prophet stressed that jihad against lust is more powerful than jihad against the enemy.

Self-control, self-control, or self-regulation are actions, attitudes, or behavior of a person who is programmed consciously or unconsciously to comply with social values and norms that apply in society wherever he is. Self-control is an essential component of emotional intelligence (emotional quotient). This aspect is critical in human life because man's greatest enemy is not outside himself but within himself. As a result, wherever a person goes, he is always followed by the "enemy" within him.

Self-control, according to Kartini Kartono, is an individual's ability to guide one's behavior; the ability to suppress or hinder impulses or impulsive behavior (Kartono, 1999). Self-

control is also one of the abilities that individuals can improve and use throughout their lives when dealing with certain conditions in their surroundings. Self-control can be used as a preventive intervention in addition to reducing the negative psychological effects of stressful situations in their surroundings.

One way to achieve taqwa to Allah is to improve the self-control that already exists within us, which should be improved so that we behave better than before. This is where teacher learning strategies play an important role. Education should be taught by teachers who truly reflect that religion in attitudes, behavior, gestures, how to dress, how to speak, how to deal with problems, and in the whole person so that he is inherent in a good and good character for personal development. All students appreciate your good manners. In other words, religious education will be successful if religious teachings are alive and reflected in the personality of the teacher.

According to Zakiah Daradjat, a reality confronting the world of education today, particularly Religious Education informal educational institutions, is the low quality of learning carried out by teachers and students in the classroom (Daradjat, 49). The issue is that the Religious Education learning process is less effective in developing obedient and noble individuals. The evidence submitted to support this statement includes students who are unable to read the Koran well even though they are in high school, have not been able to pray properly, do not fast in Ramadan, do not exhibit commendable behavior, many immoral behaviors, and the use of illegal drugs and alcohol among students. In conclusion, religious education has failed to instill in children positive attitudes that are beneficial to society.

The author chose the Madrasah Aliyah Negeri Gunung Sitoli (MAN) as the subject of her research after conducting mini-research in the same location to complete lecture assignments. The religious undertones in MAN Gunungsitoli piqued the writer's interest at the time. The author is astounded that MAN Gunungsitoli has so many religious activities, such as dhuha prayer in congregation, midday prayer in congregation, reading the Qur'an together before class, memorizing the Qur'an on Juz 30, much blood on every Tuesday after learning hours are over, and annual activities such as the fast Ramadan boarding school and commemoration of Islamic holidays.

The situation at MAN Gunungsitoli appears to be inversely proportional to the fact that a small percentage of students continue to exhibit disgraceful behavior, underestimate school rules and discipline, be late for school, withdraw during class hours, do not maintain cleanliness, dress impolitely, date, and bully their peers., speaks impolitely towards people who are older than him, makes noise in class during class hours even though the teacher is in class, and obeys school rules for a What is wrong with them, and what will the MAN Gunungsitoli educators and education staff do in response to this case? This is what drew researchers to MAN Gunungsitoli to research increasing self-control through Islamic Religious Education.

## **METHOD**

Based on the preliminary study described in the previous discussion, the research approach used in this study is a qualitative approach with a case study method. This case study will attempt to investigate in detail and depth a learning strategy for Islamic religious education teachers at Madrasah Aliyah Negeri Gunungsitoli to improve student self-control.

Sumadi Suryabrata defines a case study as "an in-depth investigation of an individual, group or institution, society (or research that empirically investigates phenomena in real life)" (Suryabrata, 1998).

The data analysis method proposed by Miles and Huberman, namely interactive model analysis, was used in this study. Data analysis occurs concurrently with the data collection process, with a flow of stages: data collection (data collection), data reduction (data reduction), data presentation (data display), and conclusions or verification (conclusion drawing & verifying).

According to Miles M B and Huberman AM, display or data presentation is a process of organizing data to make it easier to analyze and conclude. This process is carried out by creating matrices, diagrams, or graphs so that researchers can map all of the data discovered more systematically (Miles, 1984). According to Miles and Huberman, a presentation is a collection of structured information that allows for the possibility of drawing conclusions and taking action related to the learning strategies of Islamic religious education teachers at Madrasah Aliyah Negeri Gunungsitoli to improve student self-control.

## **RESULTS AND DISCUSSION**

### **Definition Of Learning Strategies**

The term strategy is derived from the Greek strategy, which means "the art of the general" or "the art of a commander in war." In this case, strategy is the understanding of how to use battles to win wars. The term strategy is no longer limited to the concept of the art of a commander in war but is now widely used in almost all fields of science. In general, strategy is a method of achieving success or goals.

Regarding the concept of strategy, I.L. Pasaribu and B. Simandjuntak define it as "an outline of the direction in acting to achieve predetermined targets" (Pasaribu, 2003). Strategy, as it relates to teaching and learning, can be defined as a general pattern of teacher-student activities in the realization of teaching and learning activities to achieve the outlined goals.

According to Martinis Yamin and Maisah, in the world of education, strategy is defined as a plan, method, or series of activities designed to achieve a specific educational goal. As a result, learning strategies can be defined as planning that includes a series of activities designed to achieve educational objectives (Yamin, 2009).

### **Self Control**

Many theories about self-control can be derived from this concept of self-control. According to Chaplin, self-control or self-control is the ability to guide one's behavior; the ability to suppress or block impulses or impulsive behavior (Chaplin, 1997). Self-control, also known as inner control, is the ability to adjust to controlling one's actions in an age-appropriate pattern. Accept Bandura and Mischel's viewpoint, as quoted by Carlson, that self-control is a person's ability to respond to a situation. Similarly, Piaget defines self-control as behavior that is carried out intentionally and with a clear purpose but is limited by a special circumstance.

According to the explanation above, self-control can be interpreted as a behavior control activity with meaning, namely making considerations before deciding to act. The more intense a person's self-control, the more intense that person's behavior control.

According to Singgih D. Gunarsa, self-control is the belief that a person can achieve the desired results through his or her actions (Gunarsa, 2009).

In light of the above definition, it is reasonable to conclude that self-control is a critical mental and cultural value for the development of personality and other behaviors. Self-control abilities influence the formation of good, positive, and productive behavior, as well as harmonious relationships with others. Self-control abilities influence correct study habits, discipline, orderly behavior at school and in the community, healthy sexual behavior, and the formation of living habits. Meanwhile, low self-control influences deviant behavior, delinquency, promiscuity, and liver failure.

The formation of self-control is influenced by several factors, including internal (internal) and external (environmental) factors such as parenting styles, cultural values, and religious values so everyone has a different level of self-control depending on their level of education and development.

### **Learning Strategies Applied by Teachers**

Scope in the world of education, everyone knows that the teacher's job is more than just to teach and provide knowledge to students, but also to increase student self-control so that a personality that can control itself well can be achieved so that students in doing things can be considered. well. To be able to recognize students who can control themselves well, the Al-Qur'an Hadith teacher must have a strategy for increasing self-control, because using a strategy can produce the desired results in the world of education.

In this study, the author explained that while collecting data from Al-Qur'an Hadith teachers at Madrasah Aliyah Negeri Gunungsitoli, he discovered:

*We have used several learning strategies to help students understand the subject matter of the Qur'an Hadith in the learning process that has so far been carried out at Madrasah Aliyah Negeri Gunungsitoli.*

*Then he went on to explain that Al-Qur'an Hadith teachers at Madrasah Aliyah Negeri Gunungsitoli employ the following learning strategies:*

*The first strategy is expository learning, in which the teacher conveys the material to students through lecture, demonstration, or practice.*

*The second strategy is the inquiry learning strategy, in which the teacher assigns tasks to students, such as memorization, writing as homework (homework), individual and group assignments. Following that, the tasks are sometimes discussed in class, and participants do additional field practice. Third, problem-based learning strategies, in which the teacher allows students to prepare what will be discussed and then directs students to be able to solve problems systematically and logically.*

*The fourth learning strategy, cooperative learning, is a learning model that prioritizes student collaboration, namely the teacher groups students in doing assignments so that students can work together with their friends and establish a closer relationship with fellow students.*

In terms of other strategies used by Al-Qur'an Hadith at Madrasah Aliyah Negeri Gunungsitoli in increasing student self-control, according to interviews with the Head of Madrasah Aliyah Negeri Gunungsitoli, he explained that several strategies used by teachers in improving student self-control include:

- 1. Individual approach to students of Madrasah Aliyah Negeri Gunungsitoli who are in their adolescence tends to make them more open and receptive to advice. This approach is implemented through a dialogue method between the teacher and students; the dialogue is conducted in a relaxed and relaxed manner so that students will be directed to understand better.*
- 2. Get used to doing activities in a positive direction; in other words, good habits must be forced at first. When students are accustomed to doing good things and it is ingrained in their souls, they will do good deeds without thinking about it first.*
- 3. Establishment of shared responsibility; this method is required to ensure the cohesion of madrasah residents. Without a shared commitment, it is extremely difficult to change or form new habits toward an institution, particularly an educational institution.*
- 4. Organizing a good program, that is, the process of fostering self-control in students in an institution necessitates a definite program to achieve common goals, namely students who can improve self-control well.*

Furthermore, the Head of the Gunungsitoli State Madrasah Aliyah explained that:

*In increasing self-control, students are not solely the task of the Al-Qur'an Hadith teacher, but the task of all teachers. Teachers must have their methods in dealing with problematic students.*

To support the answer from the head of the madrasa, the researcher asked Mr. Muslimin as Student Affairs, he explained that:

*Indeed, in improving the self-control of students who have previously been embedded in them, it should be further improved, it is the duty of all teachers, be it religious, general, or BK teachers, even including the head of the madrasa. Personally, when I see a student making a mistake, I immediately reprimand him, if the violation is serious, he will be in a special room in court.*

From the above, the researcher can conclude that improving the self-control of students at Madrasah Aliyah Negeri Gunungsitoli is very good, with the approaches are taken by the teachers above is a good step starting from a personal approach, getting used to doing things good things, joint commitment and doing good programs in terms of increasing student self-control.

### **Presentation of Al-Qur'an Hadith Materials**

Al-Qur'an Hadith material presentation at Madrasah Aliyah Negeri Gunungsitoli, namely outlining concepts or theories to students and, of course, referring to the learning implementation plan (RPP). One example is the Al-Qur'an Hadith material on self-control contained in the 2013 curriculum, specifically the material in class X odd semester about "Self-Control Behavior," which was first taught to class X students in an odd semester, the teacher gave this material to students, as material that leads students to find values and quality in QS al-Hujurat/49:12 and Q.S. al-Hujurt/49:10 as the basis for understanding and forming behavior to live life with dignity, As a result, it is clear that every human being requires self-control to be protected from Allah SWT's forbidden things.

According to the learning implementation plan (RPP) created by the Al-Qur'an Hadith teacher at Madrasah Aliyah Negeri Gunungsitoli, this self-control behavior material is studied first in class X so that from Class X they start to control themselves so that it is embedded in them good self-control so that in class X and XII they can improve again because the first basic to control themselves they have already been taught by the teacher in class X, and the picture

### **Religious-Activity**

Al-Qur'an Hadith teachers carry out self-control in Al-Qur'an Hadith Madrasah Aliyah Negeri Gunungsitoli against students by holding group control activities. When asked about applying several activities to improve student self-control. What activities do you use to improve student self-control? and Why?. How do you develop activities to improve student self-control? The Al-Qur'an Hadith teacher at Madrasah Aliyah Negeri Gunungsitoli responded:

*Yes, we do apply student self-control to monitor their stay on positive activities and not deviate. And we develop these activities in religious activities, such as the midday prayer at the madrasa, reading the Qur'an before the learning material begins, and spiritual showers every Tuesday which we routinely carry out every week.*

In line with the opinion above, the BK teacher at Madrasah Aliyah Negeri Gunungsitoli emphasized that:

*Yes, we do control the students by implementing various religious activities inside the madrasa and outside the madrasa which function so that students have positive activities".*

As a result, the teacher of Al-Qur'an Hadith at Madrasah Aliyah Negeri Gunungsitoli maintained student discipline. Its goal is to encourage students to continue participating in positive activities. The more positive activities they engage in, the less likely they are to engage in bad behavior.

According to the findings of interviews and observations of researchers, self-control activities are held for students at Madrasah Aliyah Negeri Gunungsitoli, which have evolved into a variety of religious activities such as congregational prayers, Qur'an reading, and spiritual cleansing activities.

### **Communication And Collaboration With BP Teachers And Students**

The teacher of Al-Qur'an Hadith at Madrasah Aliyah Negeri Gunungsitoli held an encounter between two or more people. This aims to control their students, especially those who get into trouble.

Based on the results of interviews with Al-Qur'an Hadith teachers at the Gunungsitoli State Madrasah said:

*Al-Qur'an Hadith teachers and BK teachers collaborate to provide information about drugs, but the Al-Qur'an Hadith teachers at Madrasah Aliyah Negeri Gunungsitoli are more concerned with the religious aspect and the supervising teacher (BK) is more concerned with specific aspects in guiding. In addition, directly consult with the students concerned, for example to students who have cases such as skipping madrasas, not doing madrasa work, and other delinquency. Sometimes we do group guidance to solve the problems we face.*

This was also expressed by the BK teacher at Madrasah Aliyah Negeri Gunungsitoli as follows:

*We do guide students who have problems by taking several communication approaches so that they feel cared for by the madrasa and they feel cared for and guided by the teacher.*

This is supported by the findings of researchers' observations at Madrasah Aliyah Negeri Gunungsitoli, where they observed teachers giving directions to students who violated madrasa regulations, did not complete their homework, and had other issues. Also, give the student a punishment or a warning.

As a result, the Al-Qur'an Hadith teacher at Madrasah Aliyah Negeri Gunungsitoli communicated with those who were having difficulties, particularly with BP teachers. As a result, assistance from the madrasa is required. Recognizing that there are signs that their students are slipping into the world of delinquency, the madrasah explains that there is a need for guidance and collaboration among teachers.



### **Giving Instructions, Warnings, And Punishments**

Teachers of Al-Qur'an Hadith Madrasah Aliyah Negeri Gunungsitoli in educating students, especially in carrying out self-control towards students, can be described as follows:

*Yes, I use verbal communication to improve students' self-control. It is intended that children understand and understand better. The form of verbal communication is with instructions, warnings and reprimands, and even punishments in controlling students.*

Furthermore, the Deputy Head of Madrasah Aliyah Madrasah Curriculum Sector Gunungsitoli State explained as follows:

*So far the controls that we use in verbal communication are for example reprimanding, giving sanctions or punishments, and warnings to their parents. this is useful in creating cooperation between teachers and guardians of students in controlling children. Because children are the responsibility of parents and teachers.*

According to the findings of researcher interviews and observations, the teacher of Al-Qur'an Hadith at Madrasah Aliyah Negeri Gunungsitoli gives instructions, warnings, compensation, and even punishments to control students. Giving them a warning is the same as giving them advice. This is because advice has a significant impact on helping children understand the nature of things and raising their awareness. Furthermore, punishment is a method that teachers can use to educate children if other methods fail to change children for the better. Punishing children does not have to involve punches; instead, something educational, particularly in the area of self-control, can be used.

### **Communication Between Teachers And Students Or Personal**

Teachers carry out two-way communication, or interactions between students and teachers are reciprocal interactions. As explained by the Qur'anic Hadith teacher at Madrasah Aliyah Negeri Gunungsitoli:

*Yes, I do or carry out two-way or one-on-one communication, if the student's problem is sensitive and needs to be taken care of. This aims to control their fear and confidence in the madrasa community.*

Furthermore, the Al-Qur'an Hadith teacher at Madrasah Aliyah Negeri Gunungsitoli explained:

*Yes, we call students personally or one by one to provoke their openness in dealing with problems. So the teacher is more focused on controlling the problematic students.*

As a result, the teacher engages in two-way communication, also known as four eyes. This aims to keep their problems private, even though it includes how teachers control their students. The teacher can control student behavior more effectively if he or she maintains personal contact

with the students in question. And, on the student side, they are more open to sharing and finding solutions to problems they have encountered.

### **Understanding Student Character**

In addition, Al-Qur'an Hadith teachers at Madrasah Aliyah Negeri Gunungsitoli take an experiential approach in implementing self-control of their students. As stated by Mrs. Nurleli Sikumbang from the interview:

*Yes, I did take an experiential approach. For example, we have been dealing with students for a long time, we have been teachers for many years. Well, from there we learn from experience about how to control. The teacher must know the character of the students, whether they like to lie, secretive, and so on. This makes us want to find better information about the character of the students themselves and the problems they are facing".*

Furthermore, it is explained by the Al-Qur'an Hadith Madrasa Aliyah Negeri Gunungsitoli that:

*Yes, I apply my previous experience, how to control children who are loud or rebellious, sometimes some children are quiet but rebellious and so on. From this experience, we must know how to educate children like this.*

This is supported by the researcher's observations, which show that when there was a fight, the teacher summoned several other students to provide information about the problem. Furthermore, the teacher advised them not to repeat their actions.

In another instance, the Al-Qur'an Hadith teacher at Madrasah Aliyah Negeri Gunungsitoli sought information about a student who was known to be truant and frequently missed madrasa. The teacher also contacts classmates (closest friends) to deliver a letter of warning to the student in question.

### **Giving positive responsibilities and activities to students**

In this approach, the Al-Qur'an Hadith teacher at Madrasah Aliyah Negeri Gunungsitoli provides opportunities for students to always practice their religious teachings and morality.

*In this habituation approach, the teacher gives responsibility to students so that they can be independent and maintain sportsmanship, for example in madrasa students are given the obligation to do exercises, class pickets, and other activities such as speech exercises and Friday sermons.*

Furthermore, it was added by the Al-Qur'an Hadith teacher at Madrasah Aliyah Negeri Gunungsitoli that:

*I control students by accustoming them to positive activities. So that students are accustomed to good morals as well.*

Based on the findings of the interviews, it is clear that the Al-Qur'an Hadith teacher at Madrasah Aliyah Negeri Gunungsitoli gives assignments as a measure of responsibility to ensure that students are aware of their duties and responsibilities. As a result, students are familiar with their responsibilities. This sense of responsibility is critical in human life, both socially and individually. The obligation to be responsible for everything serves as a control system for societal and individual values. The habituation method involves providing opportunities for children to consistently practice their religious teachings and morality.

Based on the research findings, it is clear that the strategy used by the Al-Qur'an Hadith teacher at Madrasah Aliyah Negeri Gunungsitoli to increase self-control through the practice of the applied habits is both relevant and effective.

The results of student self-control as a result of the treatment applied by the Al-Qur'an Hadith teacher at Madrasah Aliyah Negeri Gunungsitoli are:

*As for the results we achieved, there were some changes in the behavior of the students that we controlled. It gives happiness in itself to see them experiencing improvement. For example, we controlled that students who couldn't pray we're able to pray, those who couldn't read the Qur'an, thank God they could, some of them were naughty and some of them were orderly."*

Furthermore, it was explained by the Al-Qur'an Hadith teacher at Madrasah Aliyah Negeri Gunungsitoli that:

*The result is that most of the controls we do are in line with expectations. There has been a positive change both in their behavior and in the way they worship and socialize with their peers.*

This was also expressed by the Head of the Gunungsitoli State Madrasah Aliyah who emphasized that:

*As I can see, with the self-control of our students here, there has been more improvement. Where the students are enthusiastic about participating in several religious activities both through the intra and extracurricular activities that we hold. With BTA (Read Write Al-Qur'an) coaching, many of our students can read the Qur'an now and the changes in the behavior of our students and students have also been very good."*

Students who have good self-control skills are expected to be able to control and restrain behavior that is hurtful and detrimental to others or able to control and restrain behavior that is contrary to prevailing social norms. Students are also expected to anticipate the negative consequences.

Al-Qur'an Hadith learning strategies are not only delivered formally during the learning process by religious teachers but can also be done non-formally outside the learning process in everyday life, where the teacher can provide Al-Qur'an Hadith when dealing with the attitudes or behavior of students.

Furthermore, the teacher of Al-Qur'an Hadith at Madrasah Aliyah Negeri Gunungsitoli explained as follows:

*The form of self-control displayed by students for example; their politeness speaks politely to friends and teachers, asks permission when leaving the class during learning and asks permission to go to the madrasa because there is a need], caring attitude towards friends [they display the behavior of helping each other in solving the burden of their friends' distress, for example by collecting donations when there is a misfortune experienced by other students.*

The results of the interview with the Head of Madrasah Aliyah Negeri Gunungsitoli obtained an overview of the programs carried out by the madrasa in forming student self-control as follows:

*In particular, at Madrasah Aliyah Negeri Gunungsitoli, there are several related programs in the formation of self-control of students, such as for the character of politeness, the madrasa makes the "Smile Morning" program for the character of caring, especially for the madrasa environment, there is the LISAMBIL program (see trash take), for the character of respect. of religious diversity, the madrasah holds a program of Scouting, Drama activities". In addition, to increase students' awareness of the madrasa environment, the madrasa has also provided organic and non-organic waste bins.*

This is also following the opinion of the students of Madrasah Aliyah Negeri Gunungsitoli through the results of interviews as follows:

*The self-control of students in this madrasa is good. Fellow students display a positive attitude to their friends in the madrasa environment, especially by keeping their words, greeting the picket teacher in the morning when entering the madrasa gate. Although sometimes there are also students who do things that are not pleasant, they are immediately reprimanded and reminded.*

Furthermore, other students explained that self-control that needs to be cultivated in the Al-Qur'an Hadith Madrasa Aliyah Negeri Gunungsitoli is as follows:

*Respect each other, remind each other, work together, help, responsible. It needs to be cultivated in this madrasa. Students are always asked to participate in community service activities held by the madrasa, for example cleaning the classroom and the madrasa environment by collecting scattered garbage and throwing it in the trash, and also tidying up the plants in front of the class.*

Regarding the formation of self-control in the aspect of concern, especially responsiveness to the environment around the madrasa, especially related to keeping the madrasa environment clean, based on the results of interviews with Al-Qur'an teachers and Hadith Madrasah Aliyah Negeri Gunungsitoli, the following information was obtained:

*To instill and familiarize social characters, especially students' concern for the cleanliness of the madrasa environment, specifically in the Al-Qur'an Hadith Madrasah Aliyah Negeri Gunungsitoli there is a program that has a slogan, namely LISAMBIL (see garbage pick up). In this case, students are asked and always reminded to throw trash in its place, pick up trash when walking in the madrasa environment and throw it in the designated place. Even in this madrasa, a Waste Bank has also been established, where different trash cans are provided between organic and organic waste which are placed in the front yard of the class. Recycled waste such as plastic beverage bottles will be collected and subsequently sold and the money earned is a class cash fund.*

Based on the description above, it can be seen that the phenomenon of student self-control at Madrasah Aliyah Negeri Gunungsitoli is positive and some are negative or disruptive behavior. However, the self-control tendency displayed by students in the Al-Qur'an Hadith Madrasah Aliyah Negeri Gunungsitoli is positive.

### **Learning Strategies of Al-Qur'an Hadith Teachers in Improving Students' Self Control.**

Regarding the learning strategy used by the Al-Qur'an Hadith teacher at Madrasah Aliyah Negeri Gunungsitoli to increase student self-control, it is already very good, considering that with the implementation of inquiry, expository, problem solving, and cooperative learning strategies, students are more disciplined in obeying the rules of the madrasa, such as praying on time, goi

According to the author's research, the Al-Qur'an Hadith learning strategy has a significant effect on increasing the self-control of students at Madrasah Aliyah Negeri Gunungsitoli, for example, there are students who previously rarely prayed, with the Al-Qur'an teacher's strategy. These students' hadiths have started to worship diligently, for example, the dhuhr prayer, the midday prayer in congregation, although there are students who usually do not obey the madrasa rules.

Students must learn what the group expects and then adjust their behavior to social expectations without the guidance, supervision, motivation, and threats that they had when they were younger. He is also expected to be able to control his behavior because he is no longer under the care of his parents or teachers.

Similarly, by increasing students' self-control at Madrasah Aliyah Negeri Gunungsitoli, teachers control students in a variety of ways and activities. In terms of the outcomes of self-control, there are some changes in the behavior of controlled students. It's a source of joy in and of itself to see them improve. As a result, the majority of the controls performed met expectations. There was a positive shift in their behavior as well as how they worshiped and socialized with their peers.

The availability of self-control coaching for students has indeed improved. In which the students enthusiastically participated in a variety of religious activities organized by the madrasa, both intra and extracurricular. Many students can read the Qur'an thanks to BTA (Baca Write Al-

Qur'an) coaching, and the changes in student behavior are also very positive. Students can now read the Qur'an and already know how to read the short length (tajwid) with the teacher's guidance, and they can also control their negative behaviors. Students are also given tips and lessons on how to read the sermon. Friday and how to become a priest to instill confidence in the students themselves.

This is intended to improve students' self-control so that they can become good students who can control themselves well and with dignity. In some activities, such as congregational prayers, students are asked if they can pray and how to pronounce prayers. They finally got good results with the control carried out by the Al-Qur'an Hadith teacher at Madrasah Aliyah Negeri Gunungsitoli.

In terms of religious activities, Madrasah Aliyah Negeri Gunungsitoli hosts speeches and lectures led by Al-Qur'an Hadith teachers. Those who were initially afraid have dared to attend a cult event at the "Spiritual Siraman" activity on Tuesday. This turned out to be beneficial in terms of the students' ability and self-confidence.

### **Inhibiting and Supporting Factors for Implementing Al-Qur'an Hadith Learning Strategies in Improving Students' Self Control**

Several factors aid in the application of self-control. For example, the head of the Madrasah granted full permission and support for the activity and facilitated it. The teachers at Gunungsitoli State Madrasah Aliyah provide excellent support and assistance with all types of programs. Furthermore, parents and the surrounding community offer good support and assistance with all types of programs that are held, as well as information in controlling students. This is done to ensure that the program runs properly.

Positive spiritual examples from Al-Qur'an Hadith teachers at Madrasah Aliyah Negeri Gunungsitoli, as well as all Muslim teachers, particularly madrasa leaders, need to be encouraged again, particularly in performing prayers as a reflection of a high level of religiosity in an educator. As a result of this exemplary factor, all elements of the madrasa are very effective in achieving the vision and mission in a proportional and balanced manner between mastery of information technology-based knowledge and preparation of the next generation with faith, piety, and noble character.

Several factors impede the implementation of the Al-Qur'an Hadith learning strategy in increasing student self-control in the Al-Qur'an Hadith. Because facilities and infrastructure are important issues, Madrasah Aliyah Negeri Gunungsitoli believes that they are insufficient. Although class shortages are important in the learning process, the madrasa principal's policy may allow for class shortages only during subject hours and take the initiative of Muslim students to study in the prayer room so that Muslim students can carry out religious activities.

Time-limited learning, on the other hand, becomes an impediment to implementing self-control in Al-Qur'an Hadith at Madrasah Aliyah Negeri Gunungsitoli, such as the minimum hours of learning Al-Qur'an Hadith that can only be used for delivering material required by the curriculum (syllabus), so that improvements and implementing self-control cannot take place properly, but the solution for the Al-Qur'an Hadith.

## **CONCLUSION**

Based on the findings of the author's research and discussion of teacher learning strategies in improving student self-control at Madrasah Aliyah Negeri Gunungsitoli, it is possible to conclude that teacher learning strategies in improving student self-control at Madrasah Aliyah Negeri Gunungsitoli in the teaching and learning process employ a variety of strategies, including expository learning strategies, inquiry learning strategies, and problem-based learning strategies. Furthermore, schools have several strategies for increasing student self-control, including individual approaches to students, habituation of doing positive things, good program organization, and the formation of shared responsibility. They form knowledge, attitudes, control their behavior in a positive direction, and have good and right religious experiences as a result of the results that they achieve together. To improve their quality, students will have noble character, honest behavior, discipline, and a religious spirit.

Factors that support and inhibit students' self-control at Madrasah Aliyah Negeri Gunungsitoli. Several factors aid in the application of self-control. Teachers and students, like the principal, provide excellent support for all types of programs that are held. The impediment is that the infrastructure is insufficient for learning, given the large number of students who require a conducive learning environment. Time-limited learning, on the other hand, becomes an impediment due to the few hours of learning that can only be used for delivering the material demanded by the curriculum (syllabus), so that improvements in implementing self-control cannot occur properly.

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