

IMPLEMENTATION ISLAMIC EDUCATION IN FOSTERING STUDENT SELF CONTROL IN SENIOR HIGH SCHOOL OF AL-AZHAR PLUS MEDAN INDONESIA

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ABSTRACT

This study aims to investigate the implementation of Islamic Education in fostering students self control in senior high school of Al-Azhar Plus Medan. This study uses qualitative research approach and classroom observation. Data collection techniques used were interviews, observation and documents. Data analysis technique were used data collection, data reduction, data presentation, and draw conclusions. Senior High School of Al-Azhar Plus Medan generally has three educational objectives, namely: make the students a love of worship in daily life, make pesrta learners have a noble character, and make learners have an Islamic outlook. Implementation of the learning begins with planning, organizing, directing, and executing the development of Islamic Education learning program. In everyday life, students are very concerned about their self-control as the fruit of the implementation of Islamic Education lessons that have been undertaken over the years. Implementation of Islamic Education learning evaluation is generally carried out in two stages of assessment, process and assessment of learning outcomes. First, the assessment process, is used in order to foster, improve and shape attitudes or how to learn and how teachers teach. Second, the assessment of results is the assessment of student learning outcomes that include knowledge, skills and attitudes. Implementation of this assessment is done through observation, written tests, oral tests and assignments.

Keyword: *Implementation, Islamic, Education, Self Control*

1. INTRODUCTION

Generally in Indonesia, students who study at the high school level around 15-18 years old. In developmental psychology, this period is referred to as middle adolescence, marked by rapid physical growth with the start functioning of hormones secondary, physical development which already resemble adult humans, but this is not followed by the rapid development of the same psychic. This period is a period of transition from childhood to the adult life, this period is a difficult time and tumultuous so often referred to as the hurricanes and typhoons (storm and drang), the transition period, puberty, and others.

Adolescensia puberty or during development is dependent nature (dependence) of parents towards independence (independence), interests, sexual, self-reflection, attention to aesthetic values and moral issues.

According to Harold Albery in Ma'mun, adolescence is a transition period between childhood and adulthood that lasts 11-13 years to 18-20 years according to the calendar age of a person's birth [11].

Apart from the above definition, today's phenomenon of adolescent delinquency is a problem that is very common. Because teens are part of a younger generation which is a national asset and a beacon of hope for the nation and religion future, then all parties responsible for the development of adolescents, whether parents, teachers, and

government making some preparations to young people become the generation formidable and insightful with the guiding them become good citizens and responsible morally.

According to Kartini Kartono, the adolescent delinquency refer to as a bad person, a-social, criminal offenders, maker noise, vandals, terrorist, cannot be re Islamic Educationred anymore, evil, wicked, and others, this happens due to a form of neglect social, resulting in them developed a form of deviant behavior [7]. People consider their behavior as a disorder called "mischief". They tend to be anti-social behavior, anti decency and violate religious norms. Some of delinquency itself lead to criminal prosecution.

Different signs of forceful conduct, for example, hitting, swearing, battling between understudies which the outcome is crime case who the victim suffered wounds, and it makes up brought about fatalities side effects that worry all gatherings, both for guardians, instructors, counselors and government. Aggressive is an attack, acts of hostility towards people or other objects, causing damage or loss, an attack can be by means of physical (eg, hitting, kicking, throwing) or verbal (swearing, dirty talk).

Sitti Hartinah states that delinquency refers to behavior in the form of irregularities or violations of the norms. In terms of the law, delinquency is a violation of the law can not be subject to criminal law with respect to age. Deviant behavior in adolescents in general was a "failure of self-control system" against the strong impulses and instinctive impulses. Impulses, primitive urges and sentiments are channeled through the behavior of crimes, violent aggression and so are considered to contain "more value" by the adolescent group [6].

In general, all the practitioners of education, especially Islamic Education have to do the maximum effort and creative so that inovastif Islamic Educational goals can be achieved. Learning programs oriented religious values when applied appropriately chance to improve three things: first, the maximization of physical influence on the psyche, the second, the maximization of the soul to the influence of psychophysical and psychosocial processes, and thirdly, guidance towards spiritual life experience.

In addition, the role of educational institutions is also on the wane in shaping the character of children. It is characterized by the proliferation of adolescent delinquency that is happening in the school environment, such as fighting, smoking, drinking, even the most prevalent today is watching porn video in the school with her friends.

The disappointment of instructive establishments in doing the elements of training happens on the grounds that the school neglected to plant or disguise of significant worth to learners. This failure is seen as a lack of religious education-empowerment applied. The powerlessness felt in the development aspects of the internalization of religious moral values into students.

School as an institution with the mission of the public, should be able to account for the formation of students' morality. When the condition of public morality are increasingly formed, schools must do a reformative initiatives to reorganize the moral of this nation. For example by improving the managerial patterns of learning effective and efficient with more touches on the totality of consciousness aspect of IQ, EQ and SQ and RQ (religious intelligence) (Mastuhu, 2004: 97), including revising the holistic methods of religious education that have tended indoctrinate religious teaching than making students understand and appreciate the meaning of the teaching [9].

During this time, the learning of Islam that is applied still maintain the old ways (traditional) such as lectures, memorization and demonstration of religious practices that appear dry. Just as in the material science of recitation over time, always use the old ways with lectures and read the Koran so that means as it is recognized or not, making students appear bored, bored and less enthusiastic about learning religion.

In general, all the practitioners of education, especially Islamic Education have to do innovation, creativity so that Islamic Educational goals can be achieved. Islamic Education strategy is an approach to the learning process which, when applied appropriately chance to improve three things: first, the maximization of physical influence on the psyche, the second, the maximization of the soul to the influence of psychophysical and psychosocial processes, and thirdly, guidance towards spiritual life experience.

This is a problem of education in general, but the views from the psychological aspects that in practice less religious learning can mobilize all potentials on students: thinking, attitudes and skills of the students. In other words when

teaching religion (Islam) use the lecture method, means simply touching the cognitive aspects (memorizing and knowing). Whereas the core of Islamic Education is the belief that a more affective dimension with the main objective of conscience (conscience) should be applied (psychomotor) in everyday life. For the teaching of Islamic Education should be integralistik that touches all aspects.

For that we need a program of learning development of Islamic Education which includes directed not just having students memorize normative values, delivered through lecture and ends with repetition, but a development program of Islamic Education that lead students not only understand the concept, but they able to master the skills of thinking, because it is supposed to be learning it contains thinking and values. Besides, a religious teacher should be good at making plans that lead to the development towards the better.

In accomplishing the goals of Islamic Education is immaculate and is relied upon to be executed in regular daily existence it is important to evaluate a usage of Islamic Education. In this case, the author conducted research about it at Senior High School of Al-Azhar Plus Medan.

2. THEORETICAL REVIEW

2.1. Implementation of Islamic Education

Educational institution with any face (madrassas, public schools, or pesantren) collectively should be able to develop human dignity (human dignity) or humanizing human (ie humanizing) so it's really capable of being a vicegerent on earth [10]. Furthermore imperative thing is the administration of administrative against some instructive learning improvement program so that the capacities advancing learning by enhancing the nature of learning can be accomplished together. This is a problem of education in general, but the views from the psychological aspects that in practice less religious learning can mobilize all potentials on students: thinking, attitudes and skills. In other words when teaching religion (Islam) use the lecture method, means simply touching the cognitive aspects (memorizing and knowing). Whereas the core of Islamic Education is the belief that a more affective dimension with the main objective of conscience (conscience) should be applied (psychomotor) in everyday life. For the learning of Islamic Education should be integralistik that touches all aspects.

So that is why the religion teachers at each school should make efforts in the development of learning Islamic Education in it not only having students memorize normative values, delivered through lecture and ends with repetition, but a development program of Islamic Education that lead students do not only understand the concepts, but they were able to master the skills of thinking, because it is supposed to be learning it contains thinking and values. In addition, a religion teacher should be able to improve self control their students with religious education, so that will color their personality.

With religious understanding which is taught by Islamic Education teacher in high school about the meaning and wisdom of religious teachings for mental health, and the interest of life in general, the students will be able to overcome difficulties, and able to control themselves [8]. On this basis the expected implementation of Islamic Education in schools can foster students' self control.

2.2. Self Control and Effort Grooming

So many theories that could be addressed in connection with this sense of self-control. In the Complete Dictionary of Psychology of self-control (self-control) is defined as an individual's ability to guide their own behavior; the ability to suppress or inhibit themselves from impulses or impulsive behavior[7].

Chaplin explained that self-control is the ability to guide their own behavior; the ability to suppress or inhibit impulses or impulsive behavior[6]. Or like Carlson that define self-control as a person's ability to respond to

something, then also exemplified a child consciously waiting for rewards that are more aware than if immediately but got Senior High School ller considered to exceed the ability of self-control [5].

According to Goleman, self-control is the ability to adjust to control the action with a pattern corresponding to age, an inner control. Likewise with the opinion of Bandura and Mischel, as quoted by Carlson, who say that self-control is the ability of individuals to respond to a situation. Similarly Piaquet who interpret behavior committed intentionally and have a clear objective but constrained by the situation yangkhusus as self-control [5].

In line with the above definition, Thompson defines self-control as a belief that one can achieve the desired results through the actions themselves. That's why he thought, feeling and control can be influenced by the circumstances of the situation, but the perception of self-control is located on a private person and not on the situation. As a result of these definitions is that a person feels self-control, when a person is able to know what can and can not be influenced by personal actions in a situation, when the focus on the part that can be controlled through personal actions and when someone is sure if it has the organizational capability behaved so successful [4]

From the definition-definition above can be concluded that self-control is a mental and cultural values are very important for the formation of personality and other behaviors. The formation of good behavior, positive and productive, harmonious relationship with others is also influenced by the ability of self-control. Right study habits, discipline, orderly behavior in school and in society, healthy sexual behavior, as well as the formation of habits of life is influenced by the ability of self-control (self control). Meanwhile deviant behavior, delinquency, promiscuity and the failure of a person's life is heavily influenced by the low self control.

Self-control is an individual's ability in sensitivity reading of the situation themselves and their surroundings as well as the ability to control and manage the behavioral factors in accordance with the conditions to present themselves in socializing ability to control behavior, the tendency to attract attention, the desire to change behavior to fit for others, pleasing others, without closing his feelings.

In the present period, once in a while experienced individuals who exceptionally pleased with the disposition of train. Indeed, even the train connected with discipline, a letter of caution, decry, even cutbacks. However this is another teach 'second rate class'. When we obey activity lights just when there are police, obviously, we can not guarantee that we are taught. To be a taskmaster, mental activities for poise ought to be done a huge number of times, and through a long procedure.

The training among others resist the urge desire while evaluating confidence, strengthen the motivation to imagine a better end result, and managing conflicts by imagining the consequences of violations versus commitments made. Discipline is often started from the rules, but the discipline that actually is when it becomes the perception of life or lifestyle. At this level people can only be proud of this competency and could feel confident because they have the right mental attitude.

The purpose of fostering self-control is to achieve success and happiness in life. Viewed from the religious point of view, the purpose of self-control is restraint in the broadest sense. Refrain from the shackles of lust excessive and uncontrolled or lust bathiniyah disproportionate if it is not placed in the right corridor, which will cause an imbalance of life and will end in failure. Encouragement of physical or mental lust in excess will produce a chain shackle that will cover the most valuable asset of human beings is "God Spot". God spot is the clarity of heart and mind are the sources of conscience that always gives guidance paramount to success, progress, and human happiness.

Factors which influence a person's self control is usually caused by many factors. People who have self-control on the stimulus or situation is not necessarily the same as another stimulus or situation. But basically, self-control was marginally influenced by external and internal factors.

These factors inferred from quote the opinion of experts who express opinions on the amount of self-control. As for the internal factors that influence self-control according to Buck, he says that self-control develops unique to each individual. In this case the proposed three systems that affect the development of self-control, namely: first, the hierarchy of basic biology that has been organized and developed through the experience of evolution. Second, proposed by Mischel et al, that self-control is influenced a person's age. According to the ability of self-control will

increase with age. Third, there is the opinion of Mischel et al, that self-control is influenced by emotional control. Healthy emotional control can be obtained when teenagers have the power of the ego, which is something the ability to refrain from emotional outbursts [5].

From the above, it can be concluded that self control someone who is internal, but can be influenced by a hierarchy of basic biology that has been organized and arranged through the experiences of evolution, can also be caused by emotional control sound obtained when a teen has the ego strength, which is a the ability to hold back emotion and action.

While external factors that affect a person's self control is a socio-emotional environment, especially the family environment and peer groups. If the environment is conducive, in the sense of his condition characterized by a harmonious relationship, mutual trust, mutual respect, and full responsibility, so teens tend to have good self-control. This is because teenagers reach emotional maturity by factors such support.

Control itself is strongly influenced by the environment, so that each individual is required to maintain and keep the surrounding environment in order to always secure and conducive that are not easily accessible by negative things that come from the outside. Thus, the development of self-control can be run as expected.

3. RESEARCH METHODOLOGY

Based on preliminary studies such as that depicted in the previous discussion, the research approach used in this study is a qualitative approach.

According to Bogdan and Taylor, this approach is the approach used by the phenomenological to capture the meanings of human behavior. They try to look the things from the standpoint of those who "act" itself. So as if researchers fill what is happened by people who behave in it. The phenomenological seek understanding through observation of participation (participant observation), the method interviewers open (open-ended interviewing), and personal documents. These methods produce descriptive data that lets them see the world as seen by the study subjects [13].

Reason uses a qualitative approach as the approach of this study is because researchers looked at the nature of the problem in question can develop naturally in accordance with the conditions and the situation on the ground. Because the research will be conducted in one of the popular schools in the city of Medan is always experienced good development of learning programs and facilities and infrastructure that have a direct impact with self control and female students who study there.

In this study, researchers act as an instrument at the same time as the data collector. To maintain the objectivity of the study, the most expected as the results of the interview are non-human instrument such as documents and current events as well as in-depth observation observation throughout the study was conducted.

A qualitative approach has the characteristics of a natural (natural setting) as the data source directly, descriptive, in this case the process is more important than the results, the analysis in qualitative research tends conducted inductive analysis and meaning is essential in this study [9]. To be able to understand the meaning and interpretation of the phenomena and interactions symbols in schools is needed immediately researcher involvement and appreciation of the subject of research in the field. This is another reason why the researcher must be a key instrument of this research.

So in this study, researcher sought can avoid the influence of subjective and protecting the environment naturally so as a social process that occurs is running as usual. So from this, qualitative researchers can hold and keep himself for not too much to intervene on the environment which is the object of the research.

Because the focus of this research is the implementation of Islamic Education in fostering self-control students at Senior High School of Al-Azhar Plus Medan, to answer the research focus is needed subfokus questioned how the purpose of Islamic Education in fostering self-control students at Senior High School of Al-Azhar Plus Medan, program curriculum Islamic Education in fostering self-control students at Senior High School of Al-Azhar Plus Medan, extra-curricular programs Islamic Education in fostering self-control students at Senior High School of Al-Azhar Plus Medan, implementation Islamic Education learning in fostering self-control students at Senior High

School of Al-Azhar Plus Medan, evaluation Islamic Education learning in fostering self control in high school students of Al-Azhar Plus Medan, and LPIA role in fostering self control in High School Students of Al-Azhar Plus Medan.

According to Yin's research led to the method case study [14]. The in-depth investigation against an individual, group or institution, community (or research that empirically investigate the phenomenon in real life) [16]. This case study will try to study in detail and profound of an Islamic Education activity in Senior High School of Al-Azhar Plus Medan in order to foster self-control students.

This research is done in Senior High School of Al-Azhar Plus Medan is located at Jl. Pintu Air IV No. 214 Kwala Bekala Padang Bulan subdistrict of Medan Johor. Writers choose a location or place it as the setting of research with the consideration that the school is a school well-known in the city of Medan its achievements and unique in the implementation of the curriculum called curriculum two in one, namely the implementation of the curriculum General Education 100% and the curriculum of religious education 100%, and has a lot of religious programs in fostering students' self-control so that the subject of research is in accordance with the profession of the writer as a religious teacher.

In practice in the field, the first is the stage of initial observations to establish research problems. Followed by checking data interviews, observing, looking for a variety of information related to the focus and research issues regarding the implementation of Islamic Education in fostering self-control students in Senior High School of Al-Azhar Plus Medan, and recent activity is the collection of data by conducting the check and recheck data to strengthen the results of research by discussing the return of the final conclusions of research results.

The primary source of this research is in the form of the words and actions of the informant as deemed necessary and in accordance with the purpose of research, the rest is additional data such as documents. As for the data networking techniques performed by recording the results of observations and interviews to the informant that is the result of activities to see, hear, and continued with questions, or voice recording as well as taking photos or movies that are considered necessary. Observations were made especially when informants in the application of learning Islamic Education in Senior High School of Al-Azhar Plus Medan. Among informants and subjects of research that will be dug up information were teachers (educators), students (learners), as well as school policy makers, namely the Principal along with his staff to another.

Secondary source is a source of other support related issues above. To obtain the data convincing and reliable, the researchers checked back to informants (triangulation) of any statement which is considered unusual or unsatisfactory by one of the informants. Because the number of students and teachers are very much so researchers need to take samples of informants, sampling aims to get as much information as possible and not to do rampatan (generalization). When the data or information from the study subjects stated not enough, the researchers will conduct research in order to obtain an extension of a holistic data, touch down to the root causes, and the data could actually be accounted for. For writing data sources, researchers will dig out of the books in the library Senior High School of Al Azhar Plus Medan, or other library deemed qualified to support the collection of data sources. Besides the source data is written will I look on the internet or the website address that is highly relevant to the research and accountable.

To obtain the data in a holistic integrative, and the relevance of the data obtained by the focus and purpose of the study, data collection in this study conducted by three techniques, ie in-depth interviews, participant observation, and documentation study.

In qualitative research, data analysis is the process of analyzing and systematically setting interview transcripts, field notes, experience, and other materials that have been collected for the purpose of arranged working hypothesis and adopted the theory as a result of research. Therefore, the data analysis has been undertaken to examine the data, organize, split into units that can be managed, synthesize, looking for patterns, discover what is meaningful and what will be studied and decided upon researchers to systematically reported.

In this study, the method used is the method of data analysis by Miles & Huberman is an interactive model analysis. Analysis of the data takes place simultaneously is performed in conjunction with the data collection process with workflow stages; data collection (data collection), data reduction (data reduction), presentation of data (data display), and conclusions or verification (conclusion drawing and verifying).

4. DISCUSSION

4.1. The Purpose of Islamic Education in Fostering Self Control Students at Senior High School of Al-Azhar Plus Medan

Senior High School of Al-Azhar Plus Medan generally has three educational objectives, namely: 1) make the students a love of worship in daily life, 2) make pesrta learners have a noble character, and 3) make learners have an Islamic outlook.

The finding is in line with the opinion of Abdul Majid stating that Islamic Education in schools aims to foster and increase faith through giving and fertilization of knowledge, appreciation, practice and experience of the learners about the religion of Islam that became flesh Muslims continues to grow in faith, taqwa and nation, and to be able to continue in higher education [11].

According to Muhammad Fadhil al-Jamaly, educational goals of Islam according to the Quran include; (1) describe the position of the learner as a human among Allah's creation and responsibility in this life. (2) describes the relationship as a social being and responsibilities in order of social life. (3) explain the relationship of man to nature and duty to know the wisdom of creation in a way to prosper the universe. (4) explain his relationship with the Creator as the creator of the universe [12].

Practically, Muhammad Athiyah al-Abrasyi, concluded that the objectives of Islamic Education consists of five objectives, namely: (1) forming a noble character (2) prepare the lives of the world and the Hereafter (3) preparation to seek good luck and maintain in terms of usefulness (4) grow the scientific spirit among students (5) prepares skilled professionals [17].

From the above description, the purpose of Islamic Education basically developed by putting the values of religion and culture as the spirit of the noble nation in the process of learning and management. This is shown among others by integrating religious insight on the educational curriculum.

4.2. Implementation of Islamic Education Learning in Fostering Self Control Students at Senior High School of Al-Azhar Plus Medan

Implementation of the learning begins with planning, organizing, directing, and executing the development of Islamic Education learning program. In practice the learning of Islamic Education carried out in three phases: activities introduction, ie activities performed as mental preparation and readiness of students before going into teaching materials, core activities/processes are teaching and learning activities in accordance with the material to be studied, and activities cover which is giving the task to be done by the students. But the plus value in this case is that in everyday life, students are very concerned about their self-control as the fruit of the implementation of Islamic Education lessons that have been undertaken over the years.

This is in line with the opinion of Nana Fatah stating that as a manager, a teacher can organize a program or learning materials to be delivered to students by several methods, among others: the lecture method, the method of demonstration, discussion, question and answer method, method of drill/exercise, or methods recitation/giving the task of learning, field trips, sociodramas, simulation, etc [19].

Islamic Education Learning needs to consider several things, first, consider the curriculum by taking into account the essential material that enables awarded to learners while still referring to national standards in designing the

curriculum of Islamic Education in schools. Second, pay attention to learning or learning model of Islamic Education in schools both in class (intra-curricular) and extra-curricular. Third, the attitude of Islamic Education teachers in teaching. Islamic Education teachers do not just think about the demands of the formal obligation to teach in school. However it has soul and spirit as Muslims have an obligation to teach convey knowledge and educate students so that they can broadcast and preserve the Islamic religion.

The plus value in this case is that in everyday life, students are very concerned about their self-control as the fruit of the implementation of Islamic Religious Education lessons that have been undertaken over the years. Islamic Culture acts as a control center fostering self-control students, such as maintaining a school culture, habituation positive thing that woke up so far in the school environment, as far as possible be maintained and developed into a habit of students hereditary fully supported by schools (principals, teachers and employees) or other parties so that the Private School Al-Azhar Medan Plus not only be a leader in the quality of learning, but also in terms of ethical, moral and religious. Islamic Culture role in fostering students' self control not only in formal education in the classroom by teachers of religion, but it can also be done outside the classroom in everyday life. In implementing its programs, Islamic Culture assisted by teachers, parents, stakeholders, and the public. From the results of religious education is done together, may form a knowledge, attitude, behavior, and religious experience is good and right. Learners will have a noble character, honest behavior, discipline, and religious zeal to improve herself.

4.3. Evaluation of Learning Islamic Education in Fostering Self Control Students at Senior High School of Al-Azhar Plus Medan

Implementation of Islamic Education learning evaluation is generally carried out in two stages of assessment, process and assessment of learning outcomes. First, the assessment process, is used in order to foster, improve and shape attitudes or how to learn and how teachers teach. This assessment is only done by teachers Islamic Education, and assessment of supervisors (overseers) Islamic Education slightly less done, whereas evaluation within the scope of school intense done in order to integrate learning objectives step Islamic Education in Senior High School of Al-Azhar Plus Medan. Second, the assessment of results is the assessment of student learning outcomes that include knowledge, skills and attitudes. Implementation of this assessment is done through observation, written tests, oral tests and assignments.

Sutrisno states that only with the evaluation of an educator can know that the learners have achieved educational goals that have been determined or not. Evaluation of this type is used to view the educational thinking neo-modernism. As has been stated above that the purpose of education is to develop according Sutrisna that humans such that all knowledge gained will be personally critical and creative that allow it to take advantage of natural resources for the good of man kind and to create justice, progress and order of the world. To know this has been achieved by learners, it is necessary to evaluate the performance of students mainly from the nature of the critical and creative, in terms of the ability to utilize the natural resources for the benefit of man, and in terms of success in creating justice, progress, as well as the order of the world [17].

Evaluation of Islamic Education should not only rely on the evaluation of cognitive abilities, but should be evaluated also attitudes, practice, or skill (psychomotor) and attitude (affective). Everyday the teachers observations of students' daily behaviora do they prayer? If it is implemented, is the procedurs correct? This evaluation is actually determine the status of the students on the study results are already achieving the objectives to be achieved or not. If the purpose of religion is to ensure the learners can practice the religion of Islam so the evaluation must be correct, and the evaluation was not just memorized about the rules of cognitive abilities, but also the practical nature.

Regarding the evaluation of Islamic Education sometimes things happen that are unexpected. For example there are learners who rarely school, lazy and feel forced to follow religious instruction, but when evaluated him get a higher value than the diligent learners religious study.

That is wrong because it is the evaluation has to do is measure the cognitive elements alone. Therefore, the evaluation of Islamic Education should not only rely on the evaluation of cognitive abilities, but should be evaluated also attitudes, practice, or skill (psychomotor) and sikapnya (affective). Teacher observations of everyday behavior such learners are learners that prayer? If implemented correctly according to whether the prayer of procedures? This evaluation is actually determine the status of the students on the study results are already achieving the objectives to be achieved or not. If the purpose of religion is to ensure that learners can practice the religion of Islam with both the

evaluation must conform, and the evaluation was not just memorized about the rules of cognitive abilities, but also the practical nature.

5. CONCLUSION

This study aims to investigate the implementation of Islamic Education in fostering students self control in Senior High School of Al-Azhar Plus Medan.

Senior High School of Al-Azhar Plus Medan generally has three educational objectives, namely: 1) make the students a love of worship in daily life, 2) make pesrta learners have a noble character, and 3) make learners have an Islamic outlook.

Implementation of the learning begins with planning, organizing, directing, and executing the development of Islamic Education learning program. In practice the learning of Islamic Education carried out in three phases: activities introduction, ie activities performed as mental preparation and readiness of students before going into teaching materials, core activities/processes are teaching and learning activities in accordance with the material to be studied, and activities cover which is giving the task to be done by the students. But the plus value in this case is that in everyday life, students are very concerned about their self-control as the fruit of the implementation of Islamic Education lessons that have been undertaken over the years.

Implementation of Islamic Education learning evaluation is generally carried out in two stages of assessment, process and assessment of learning outcomes. First, the assessment process, is used in order to foster, improve and shape attitudes or how to learn and how teachers teach. This assessment is only done by teachers Islamic Education, and assessment of supervisors (overseers) Islamic Education slightly less done, whereas evaluation within the scope of school intense done in order to integrate learning objectives step Islamic Education in Senior High School of Al-Azhar Plus Medan. Second, the assessment of results is the assessment of student learning outcomes that include knowledge, skills and attitudes. Implementation of this assessment is done through observation, written tests, oral tests and assignments.

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