

Implementation Of Children's Manners To Parents In Islamic Religious Education At Junior High School Level

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Abstract

The degeneration of manners, the first to be highlighted are junior high school students because it is concerning. In an effort to increase understanding of the importance of adab. Some schools have already instilled the material of adab children to parents. However, not explicitly. The adab shown by children to their parents is not significant.

The formulation of the problems in this study are 1. how is the learning of manners in Islamic religious education in the first high school of State 18 Bogor? How is the concept of children's manners to parents ideal for the junior high school level? While the objectives are 1. want to analyze how the learning of manners in Islamic religious education in junior high school Negeri 18 Bogor. 3. want to formulate the concept of children's manners to parents who are ideal for junior high school level.

This research approach is qualitative with the type of field study. Data sources are taken from; a. primary, namely; primary data sources in the field study through structured interviews with Islamic Religious Education teachers at State Junior High School 18 Bogor. b. secondary, namely; field study data looking at the 2013 curriculum Islamic Religious Education material.

The results of Islamic Religious Education Learning at the State Junior High School 18 Bogor refer to lesson plans and habituation through motivation about children's manners to parents, teachers and friends, reading the Qur'an, praying dhuha before teaching and learning activities begin and at the end of each year students are asked to write and reflect on the goodness of their respective parents. In terms of material, the adab of children to parents needs improvement.

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ideal concept of children's manners to parents in junior high school is to have a goal of graduating with good Islamic character, morals and spirituality. The content of the program is more practical. The method is more practical, in terms of evaluation making adab as a graduation requirement at the junior high school level.

Keywords: Adab Children, Parents, Junior High School.

INTRODUCTION

The problems of the Indonesian State today are growing, namely the phenomenon that is spread in various countries in the form of student adab shocks or loss of adab (al Alatas, 1993), Among the decadence of adab is the circulation of videos of elementary school students in one of the elementary schools in Lima Pulu Regency, West Sumatra, viral for kicking doors, yelling and cursing teachers with harsh words (Anon n.d.-e). in addition, there is data from FSGI records, four cases occurred at the beginning of the new school year in July 2023. Elementary schools (25%) and junior high schools (25%) experienced the majority of bullying cases, followed by high schools (18.75%) and vocational schools (18.75%), MT (6.25%) and Islamic boarding schools (6.25%) (FSGI: 2023, n.d.). The problem of decadence of manners in the world of education that has not been resolved until now is the high rate of pregnancy of students outside of marriage, the results of a survey by the National Commission on Child Protection showed that 93.8 percent of 4,700 junior / senior high school students in Depok, West Java, admitted to having had sexual intercourse (Komnas Soroti Pendidikan, n.d.).

The problem of the decadence of children's manners does not only revolve around bullying, abusive speech, swearing with dirty words, pregnancy outside marriage (Lesthaeghe 2020), drug addiction (Hriatpui et al., 2022). But, more devastating than that, a number of high school students in South Tapanuli kicked a grandmother mentally (Anon, 2022). There was even a case of a child suing his 78-year-old mother for inheritance (editorial, 2023) and even more heartbreaking was a child who threw his mother into prison because of a matter of clothing (Kompas.com, n.d.). Thus a glimpse of the grim picture of the emergency of adab in Indonesia.

The above case is caused by not having achievements at the national or international level. If you look at some information from the Ministry of Education and Culture related to the intellectual achievements of the Indonesian generation in 2023 at the junior high school (SMP) or madrasah tsanawiyah (MTS) level, it has increased quite well with many achievements in various



national science olympiads (OSN) and International Junior Science Olympiad (IJSO) (Anon 2023b), even at the madrasah aliyah (MA) or senior high school (SMA) school level also made achievements in winning two silver medals and two bronze medals in the 34th International Biology Olympiad (IBIO) held in Al Ain, United Arab Emirates (Anon, 2023a). In addition, he also won 2 bronze medals at the World International Mathematical Olympiad (WIMO) held outside the city in Bangkok, Thailand (Lase, 2024). The myriad of achievements above achieved by students, all of them are meaningless for him if without being adorned with Islamic manners. And this is in line with the opinion of Shaykh al-Uthaymeen "if the seeker of knowledge (learner) does not adorn himself with good manners (*akhlāk al-fādhilah*), even though he is a seeker of knowledge, then his knowledge (his achievements) will not benefit him" ('Uthaymeen, 1434).

METHOD

Qualitative approach (Sidiq, 2019) used by researchers. And the type of field study (Sari and Asmendri, 2020) which investigates events in the environment. Such as; interviews, observation and documentation (Ardiansyah, Risnita, and Jailani 2023). And primary sources in the field study through structured interviews (Anon n.d.-d; Devi et al. 2024) to Islamic Religious Education teachers at Sekolah Menengah Pertama Negeri 18 Bogor. The secondary source looks at the 2013 curriculum Islamic Religious Education material. After doing the above process, the conclusion is drawn by describing (Utomo, Asvio, and Prayogi, 2024).

RESULTS AND DISCUSSION

Learning Adab in Islamic Religious Education at the Junior High School Level of State 18 Bogor

Research on learning adab of children to parents in Islamic religious education was conducted at State Junior High School 18 Bogor with accreditation A which is located at Jalan Jati luhur Blok H-4 Komplek Baranangsiang Indah Bogor, Katulampa Village, East Bogor City District, Bogor City Regency, West Java Province, Postal Code 16144, which is a state junior high school 18 which is under the auspices of the local government. This research was conducted on Thursday, September 05, 2024.

The results of interviews with Islamic religious education teachers about how children's manners are now to parents. Before the researchers interviewed the Islamic religious education teacher, there was a little introduction from the principal that universally the current generation of young people is very worrying because it is very clear and clear that the shift or loss of adab is



real, especially at the junior high school level because they are in an unstable phase. According to the Islamic Education teacher, judging from his time as a teenager with the current generation, it is very far away, especially those related to manners, such as how to speak; often cutting off parents' conversations when parents have not finished speaking, not listening when parents speak, some even dare to stare directly at parents and the last is the loss of empathy (Syafei, 2024).

While the learning process of Islamic Religious Education at State Junior High School 18 Bogor refers to the lesson plan (RPP). In addition, there are habits that are applied, namely; first, every time you come and go home from school shake hands with the teacher, second, every meeting always reminds and motivates children to always maintain adab to parents, teachers and never leave prayer. Because the pleasure of Allah lies in the pleasure of both parents and teachers. and keep praying istiqomah will have good manners. Third, every Wednesday there is a habituation for children to read the Qur'an before the lesson starts. Fourth, every Thursday morning before the lesson begins, children are accustomed to performing dhuha prayers then continued by giving motivation in the form of advice such as adab to Allah, prophets, parents, teachers and friends. And at the end of each year students are asked to write and reflect on the goodness of their respective parents (Syafei, 2024).

The Islamic religious education textbook used at the State Junior High School 18 in class IX is the 2013 Curriculum (Indonesien 2014). Regarding the content of the material; adab children to parents is good, it's just that if it is sufficient with the content of the material in it, of course the content of the material needs improvement and this also returns to the teacher who teaches the subject (Syafei, 2024).

Implementation of the Objectives of Child Adab to Parents at the Junior High School Level

The purpose of adab education for children to parents in the book of Adab al Mufrad is to implement three important components in Islamic Religious Education at the junior high school level, namely;

1. Having a good tsaqafah (cognitive) islamiyyah

The implementation of the purpose of children's adab education to parents is so that when they graduate from junior high school they have good and correct tsaqafah (cognitive) islamiyyah based on Islam. Because when a child has a good and correct tsaqafah (cognitive) islamiyyah based on Islam. Then he is able to distinguish between actions related to vertical and horizontal that are



contrary or not to Islam and is able to implement them to himself, parents and society.

2. Having praiseworthy morals

A child after graduating from junior high school must have noble morals. A child can be said to have good morals. When he is able to pay attention to morals towards himself. A child who is able to implement morals well to parents, to others does not necessarily guarantee that he is a moral person. And a child who has commendable morals towards himself, parents and society will always get their sympathy.

3. Have good spirituality

A child when graduating from junior high school has good graduate spirituality. Learners' spirituality will have a significant impact and can even shape their personality to improve over time. Learners who have good spirituality will have a very strong relationship with God, so it will also affect how they interact and communicate with others and when making a decision, they will always prioritize divine quality. Because he always feels monitored by the Creator. So that every action, speech, will always contain divine values.

Implementation of the Adab Children to Parents Program at the Junior High School Level

As mentioned in the previous discussion, the program (curriculum) must be in line with the goals that have been set, especially parents instill in a child how to be civilized towards parents. Therefore, in the book of Adab al Mufrad, the implementation of the Adab education program in children towards parents can be seen in three programs, including programs from the aspect of tsaqafah (cognitive) Islamiyyah, moral aspects, and spiritual aspects. The following discussion provides an explanation of how these points are implemented:

1. *The tsaqafah (cognitive) aspect of Islamiyyah*

In the book of Adab Al Mufrad, the tsaqafah (cognitive) aspect of Islamiyyah aims from parents to teach children adab towards parents. This adab is called fikrah Islamiyyah which can distinguish between praiseworthy and reprehensible actions or get the pleasure or wrath of Allah. The implementation of children's adab education to parents in the book of Adab al Mufrad is:

a. Filial piety to parents will earn the pleasure of Allah

Learners should have a heart that always expects the pleasure of Allah, namely; first, each of the individual learners in his soul does not hate what has been taqdirkan by Him. second, each learner or a child always pays attention to his devotion and respect for parents which is the core or foundation of Islamic teachings as a bridge to get His pleasure.



- b. Filial piety is one of the reasons for entering Paradise.

Learners must have a high desire or aspiration in the form of entering the paradise of Allah's paradise without hisab. of course all of that will not be achieved if only with delusion (wishful thinking) alone. but it will all be obtained with maximum seriousness and perseverance in one's work that does not know despair in the form of prioritizing to always pay attention to devotion to parents.

- c. Filial piety to parents will earn the reward of jihad

Each individual learner has the spirit to always be devoted to parents. Because it is considered a very perfect demonstration of love or worship, so learners are strongly emphasized to do so. Prophet Muhammad taught that one of the best things learners can do is to treat their parents well. In the hadith it is mentioned that the reward of such an act can be very great, even comparable to the reward of one who does jihad (striving or fighting in the cause of Allah). This shows how important the piety of a child or learner is in Islam.

- d. Filial piety will prolong one's life.

Learners must have the belief that filial piety can bring grace and prolong life. This idea comes from hadiths where Prophet Muhammad emphasized the importance of filial piety (treating them well) to parents. One particular hadith states that filial piety towards parents can increase longevity. This concept encourages Muslims to be filial to their parents, not only as a religious obligation but also as a way to achieve personal and spiritual growth.

- e. Filial piety to parents will not be able to repay their kindness.

Learners must have the ma'rifah of how important the role of parents is, especially mothers. No one can repay a single breath during the birthing process. Also, her tremendous efforts during breastfeeding. In the middle of the night, a mother often has difficulty sleeping because of her child's cries. The mother often cries because of her child's mistakes in childhood. In addition, she often sheds tears when her child is sick because she cannot see her child's suffering.

- f. Providing for one's parents earns the reward of charity.

Learners must have empathy, especially in the matter of providing for their parents. Religious values that teach love, respect, and harmony in the family as well as earning the extraordinary reward of shadaqah include providing for parents. Not only spiritually, but also in daily life, this kind act has tremendous positive effects.

- g. Loving your parents will earn you mercy from Allah.

Learners must have a gentle and loving heart towards their parents. Because without them



will not be born into this world. Reflect on his struggle, his affection that has been poured wholeheartedly to his child without knowing the time and from here God will send mercy to people who are serious in loving and loving their parents.

h. Speaking the truth to your parents can lead to heaven.

Learners should always instill in themselves that honesty is the command of Allah and His Messenger. For students who are always honest in every word, deed. it will greatly affect the individual spikilogy of students. Because honesty will always lead to peace of mind and mental health. And always stay away from lying because lying can damage mental peace and mental health. The act of honesty will bring heavenly rewards from Allah.

i. Fulfilling the call of one's parents is better than praying sunnah prayers.

Learners must have a correct religious understanding of how they are devoted or behave towards their parents. especially when learners are carrying out obedience in the form of fardhu and nafilah prayers. because a child who is called by his parents can choose between continuing or breaking his prayer to fulfill the call of his parents. if the prayer performed is a sunnah prayer then the learners can break it. but if the learners are praying fardhu, then continue to pray by giving a signal that has been determined by sharia.

j. Disobeying your parents will result in a major sin.

Students should have correct knowledge based on the Qur'an and as sunnah about matters relating to acts that contain major sins with the aim of not falling into the pit of major sins, one of which is disobedience to parents.

k. Disobeying parents will get punishment in this world & in the hereafter

Learners must have extensive knowledge about the threat to anyone who is not devoted to the two parents. Because with this knowledge , students will be awake or free from the threat of adzab both in the world and in the hereafter.

l. Allah curses the one who curses his parents.

Learners should have Islamic behavior or morals, namely in the form of always keeping their tongues from speech or words that can reproach others so that the person who is reproached will reproach himself and his parents.

m. Cutting off good relations with his father's friend can extinguish the light of faith

Learners should have a high social spirit with the aim of always maintaining and maintaining properly the relationship that has been built by both parents until they die. Learners who can establish a relationship with their parents' friends after they die will avoid the threat of losing the



light of faith.

2. Moral aspects

In the book of Adab al Mufrad, from the moral aspects that are implemented in the child's adab education program to parents are:

a. Filial piety to mother first and then to father

Teachers must educate students by instilling about prioritizing filial piety to mothers. Because of the struggle of a mother who has gone through three phases in her life. Namely; the phase when pregnant, when breastfeeding (caring for), and when giving birth. These three phases must be known by learners in order to have a great sense of responsibility for the rights of the mother.

b. Filial piety to the father after filial piety to the mother.

Learners should be taught by teachers about which filial rights to both parents must be prioritized. If the obligations of students to parents are not taught, there will be confusion in carrying out the right of filial piety to both parents. This means that students will be fair when filial piety to both.

c. Filial piety to parents even if they are oppressive.

Learners must know that injustice is an act that is threatened by Allah. And every act or kindness no matter how small will be rewarded or rewarded by Allah both in this world and in the hereafter. So that way, students still have an obligation to be devoted to parents even though both of them do injustice to them.

d. Filial piety to parents even if they are polytheists

Students have an obligation as a commitment to continuously focus on and pay attention to their devotion to both parents, especially if both are Muslim. Even if both are polytheists, students still have an obligation to be devoted to both, especially if both are dhimmi non-Muslims. (who have the right to live in harmony).

e. Offering Islam to parents who are Christian

Students must pay great attention to the relationship between being filial to parents. If both parents are Christians. So the adab is devoted to both of them by negotiating the Islamic religion. Because Islam is a religion that is acceptable and brings salvation in this world or in the afterlife.

f. Saying greetings when entering and leaving the house.

Students are required to have etiquette when entering and leaving the house. One of the etiquettes when entering or leaving the house is to greet the inhabitants. This is a prayer that essentially involves mutual prayers between the one who initiates and the one who responds to



the greeting.

- g. Asking for permission from parents before leaving the house.

Students should have manners towards their parents, especially when it comes to leaving the house. One example is that when students want to leave the house, they should always pay attention to the manners of asking for permission from both parents. Because this is a sign of respect and makes the parents not worry about him.

- h. Kissing the hands of both parents

Parents or teachers are obliged to teach the etiquette of seeking permission to students from an early age with the aim of safeguarding their perspective. As for the permission time that they must know, it is before performing the obligatory prayers; Fajr prayer, Dhuhr prayer, and after Isha prayer.

- i. Speak gently to the elders.

Students are expected to have good manners or habits when speaking gently to their parents because it is a command of obedience to both. Every gentle word or diction that always considers the feelings of both parents will become sincere words that lead to warmth and affection between the students and their parents.

- j. Obedience to parents in matters of goodness

Students are required to obey every command and prohibition of their parents in all matters that do not contain elements that violate Allah's provisions or disregard His commands. Thus, there is no commitment to obey parents in matters that do not heed His provisions.

- k. Caring for and supporting elderly parents.

Students must possess Adab, particularly a commitment to truly care for and accommodate the needs of both parents when they are old or unable to earn a living due to legitimate reasons.

- l. Praying for parents while they are alive.

Students are required to always pray for their parents during their lifetime, both after performing obligatory prayers, sunnah prayers before and after, and during times of accepted prayers.

- m. Maintaining the good name of one's parents.

Maintaining the position or reputation of parents rests on the shoulders of the students themselves. Therefore, it is the duty of students to always maintain the good name of both parents from various kinds of insults and slander. Insults and slander towards parents can be caused by students who do not uphold manners and morals towards others.



n. Calling the parents with their chewing.

Students always adorn themselves with manners, and one way to practice manners towards parents is not to call their names directly but to call them by their kunyah.

o. Asking about the parents' well-being.

The etiquette that students must possess is to always maintain good communication, which includes asking about their parents' well-being. If the condition between the child and the parents is distant (outside the island), then they can use a phone or video call. But if they are close, they can ask how they are doing directly by sitting next to them to show respect, love, and attention from the child to both of them.

p. Honoring parents

Every student has an obligation to their parents in the form of respecting them. Because honoring parents is part of Islamic teachings, and when students honor them, it is the same as honoring Allah.

q. Praying for parents after they have passed away.

The manner of devotion of students towards their deceased parents is by always paying attention to their prayers for forgiveness. Whether after every obligatory prayer, voluntary prayer, or during times when prayers are answered. because the child's prayer causes God to grant mercy, forgive his sins, and elevate his parents' status.

r. Fulfilling the promises and wills of both parents.

Students are required to fulfill the promises or wills of both parents if those promises and wills do not contradict the laws of God. Whether it is a promise to others or a will to their extended family.

s. Giving charity on behalf of both parents.

The etiquette of students towards both parents after they have passed away or while they are still alive is to give charity on their behalf. Because charity on their behalf will be rewarded for both those who have passed away and those who are still alive.

t. Thankful to parents

Students should always have manners, which means not forgetting to always say thank you or something similar to both of their parents. For example, saying thank you to their mother who has prepared lunch for them to take to school and saying thank you to their father who has driven and picked them up from school, etc.

u. Do good to both sets of parents' families



The etiquette of students that should be maintained or observed is to always keep good relations with the families of both their father and mother. These relations should be nurtured from the time both parents are still alive until they pass away.

v. Be good to your parents' friends.

Students in general should always maintain the etiquette of being devoted to their parents after they pass away, by honoring their parents' friends through maintaining the bonds of brotherhood among them.

3. Aspek spiritual

The implementation of the adab education program in the spiritual aspect is as follows:

a. Performing the five daily prayers

As a requirement to fulfill the obligation of students to always perform congregational prayers in the mosque, prayer room, or school, all activities must be stopped five minutes before the call to prayer is announced. because in this way, students can prepare themselves to fulfill the call of Allah, which is to perform congregational prayers in the mosque, prayer room, or at school. And prayer is the pillar of religion that must always be maintained and preserved by students until death takes them. And worship is also the servitude of a servant to their Lord.

b. Reviving the nafilah prayer

By performing nafilah prayers (tahajjud), students can calm their minds in facing the attitudes of their elderly parents. (pikun). Sunnah prayers have a significant impact on strengthening the soul to remain strong and patient in facing trials, especially the trial of strength in serving elderly parents or those suffering from dementia. In a situation like this, a child's or student's obedience to their parents is truly tested.

c. Pray to God.

One of the etiquettes that students must pay attention to when praying to Allah is to always base it on sincerity and following the Prophet, which means avoiding things related to blameworthy traits (showing off, seeking fame, and negligence) or anything that causes prayers to be rejected by Allah.

d. Sending blessings upon the Prophet

The etiquette that students must practice is to instill a profound longing for the Prophet by frequently reciting blessings upon him. Because with one instance of sending blessings upon the Prophet, Allah multiplies the reward for those who send blessings upon Prophet Muhammad tenfold and forgives ten sins for the one who recites it.



e. Repent to Allah.

Students should always repent (return to Allah, avoid sins and transgressions, and seek forgiveness for all of them) to Allah. Because a person becomes noble or cleansed from both minor and major sins because they always accompany their daily activities with repentance to Allah.

Implementation of the Method of Children's Etiquette Towards Parents at the Junior High School Level

The implementation of the approach of the method of children's etiquette towards parents found in the book al-Adab al-Mufrod, which can be applied in Islamic religious education material at the junior high school level, is in the form of the following assignment:

Table 1. Daily Activity Schedule of Students

No	Activity	(v)	(X)	Parent's Initials	Teacher's Initials
1	I greet when leaving and entering the house.				
2	I kiss both parents' hands when leaving and returning home.				
3	I ask for permission from my parents before leaving the house.				
4	I always say goodbye to my parents before going to school and ask for their blessings.				
5	I slightly bowed my body when meeting both parents to show respect.				
6	I ask for permission before entering my parents' room.				
7	When asking for permission to enter my parents' room, I stand beside or to the right of their door.				
8	I thank my parents every time they remind me to do good.				
9	I thank both my parents when they give me pocket money, no matter how much it is.				



10	I do not waste money when given by both my parents.				
11	I listen to my parents' advice and put it into practice.				
12	I honor my parents by diligently studying and regularly praying.				
13	I do not directly stare into my parents' faces when talking to them.				
14	I obey my parents' commands as long as they do not contradict God's law.				
15	I honor my parents by respecting their feelings.				
16	I help my parents with their work both at home and outside.				
17	I pray for my parents, both the living and the deceased, after every prayer.				
18	I give alms or charity on behalf of my parents.				
19	I speak gently to my parents.				
20	I speak politely and respectfully to my parents.				
21	I always speak honestly to both parents.				
22	I maintain the good name of both parents by adorning myself with good manners.				
23	I do not interrupt my parents when they are speaking.				
24	I do not raise my voice when speaking to both parents.				
25	When sitting, I do not stretch my legs in front of both parents.				
26	I do not sit before they sit.				
27	I promptly respond to my parents' calls.				
28	I love my parents.				



29	I do not call my father and mother directly by their names.				
30	When I am angry, I do not shout at my parents.				
31	When I am angry, I do not curse my parents.				
32	I do not say "ah" or similar expressions to my parents.				
33	I do not make my parents cry and feel disappointed.				
34	I take care of my parents when they are sick.				
35	I ask my parents how they are doing.				
36	I do not walk ahead of my parents.				
37	I remind my parents with good manners when they neglect obedience to Allah.				
38	I fulfill the promises and wills of my parents.				
39	I do not speak ill of my parents whether they are still alive or have passed away.				
40	I continue to do good to my parents even if they commit injustices.				
41	I remain dutiful to my parents even if one of them has a different religion.				
42	I offer Islam to one of my parents who have different religions.				
43	I maintain family ties with both my father's and mother's sides.				
44	I do not pray for either of my parents who passed away in a state other than Islam.				
45	I do good to my father's and mother's family.				
46	I maintain brotherhood ties with friends from both my father's and mother's sides.				
47	I do good to friends from both my father's and mother's sides.				
48	I maintain the five daily prayers.				



49	I maintain the nafilah (sunnah) prayers.				
50	I always increase my recitation of blessings upon the Prophet.				
51	I frequently seek forgiveness and repentance from Allah.				

Explanation:

- If completed, mark with a check (✓)
- If not completed, mark with a cross (X)

Implementation of Children's Etiquette Evaluation Towards Parents at the Junior High School Level

In the book al-adab al-mufrad, the evaluation of children's etiquette education towards parents can be implemented into the Islamic education curriculum as follows;

1. of the ban on saying "Ah" and scolding the teacher

Educational institutions always monitor the interactions between teachers (parents) and students in order to evaluate the actions of teachers towards students or students towards teachers that involve indecent behavior, whether verbal or nonverbal.

2. Evaluation of the prohibition on calling the teacher's name, not sitting before they sit, and not walking in front of them.

Educators always supervise students to ensure they have manners towards teachers, such as not directly calling the teacher by name and not sitting down before they do, as well as not walking in front of them. If there are students who directly call the teacher by name, sit down before they do, and walk in front of them without proper manners. Then immediately call the student in question and provide guidance and instructions on how he should address the teacher and how to walk respectfully in front of the teacher.

3. Evaluation of the prohibition on standing directly in front of the teacher's office door when asking for permission to enter.

Students have etiquette, which means when asking for permission to enter the teacher's office, they should not stand directly in front of the office door. Instead, they should wait by standing to the right or left of the office door so that their eyes do not directly see into the room.

4. Evaluation of the ban on making teachers cry



Students do not engage in behaviors that can make teachers angry, disappointed, sad, or cry. Because their attitudes and actions always cause problems at school and at home.

5. Evaluation of the prohibition on taking someone else's property.

Students feel that they are always being watched by God and that taking someone else's property without the owner's permission is a sinful act.

6. Evaluation of the prohibition against gossiping about the faults of parents after their death.

The etiquette that students should have is not to speak ill of their parents or reveal their shameful acts after they have passed away to their peers or teachers at school. But, telling the story of the parents' struggle who have cared for and educated him so that he can study well in school.

7. Evaluation of the prohibition on seeking forgiveness for polytheistic parents.

Every student, after completing their obligatory or voluntary prayers, does not seek forgiveness for their deceased parents, teachers, siblings, or relatives who died in disbelief.

CONCLUSION

Based on the above analysis, it can be concluded that the Islamic Religious Education learning at State Junior High School 18 Bogor refers to the lesson plan and its habituation through motivation about children's manners towards parents, teachers, and friends, reading the Quran, performing the Dhuha prayer before the teaching and learning activities begin, and at the end of each year, students are asked to write and reflect on the goodness of their respective parents. In terms of the material, the etiquette of children towards their parents needs improvement. The ideal concept of children's manners towards parents in junior high school is to have the goal of graduating with Islamic cultural, moral, and spiritual values. The program content is more practical. The method emphasizes more practice, and in terms of evaluation, it makes etiquette a requirement for graduation at the junior high school level.

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