

Implementing Islamic Religious Education and Its Impact on Students' Morality at MAS Al-Washliyah 22, Tembung

Abdillah Dhuha*

Universitas Islam Sumatera Utara

Email: abdiladuha4@gmail.com

Abstract

This study aims to explore how Islamic Religious Education (PAI) Learning as the main subject in madrasas, which is not fully owned by public schools, can be applied in real life in the formation of students' morals. The method used is qualitative with data collection techniques through in-depth interviews with key informants, namely PAI teachers, principals, and students, and analyzed through the data triangulation stage. The results of the study show that PAI learning is not only theoretical, but also applied in the form of worship and socio-religious practices. The habit of reading and memorizing the Qur'an is the main means. Thus, the implementation of PAI learning in madrasas is able to have a real influence on the formation of students' morals holistically, making madrasas a space for character education based on strong Islamic values.

Keywords: *Implementation; Islamic Religious Education; Akhlak, MAS AL-Washliyah*

Abstrak: Penelitian ini bertujuan untuk mengeksplorasi bagaimana Pembelajaran Pendidikan Agama Islam (PAI) sebagai mata pelajaran utama di madrasah, yang tidak sepenuhnya dimiliki oleh sekolah umum, dapat diterapkan secara nyata dalam pembentukan akhlak siswa. Metode yang digunakan adalah kualitatif dengan teknik pengumpulan data melalui wawancara mendalam kepada informan kunci, yaitu guru PAI, kepala sekolah, dan siswa, serta dianalisis melalui tahapan triangulasi data. Hasil penelitian menunjukkan bahwa pembelajaran PAI tidak hanya bersifat teoritis, tetapi juga diterapkan dalam bentuk praktik ibadah dan sosial keagamaan. Pembiasaan membaca dan menghafal Al-Qur'an, menjadi sarana utama. Dengan demikian, implementasi pembelajaran PAI di madrasah ini mampu memberikan pengaruh nyata terhadap pembentukan akhlak siswa secara holistik, menjadikan madrasah sebagai ruang pendidikan karakter berbasis nilai-nilai keislaman yang kuat.

Kata Kunci: *Implementasi; Pendidikan Agama Islam; Akhlak, MAS AL-Washliyah*

Introduction

Religious Education (PAI) learning continues to be a topic that is widely discussed in the academic space, especially related to its role in shaping the character and morals of students. A number of studies view PAI as a strategic instrument in building students' moral, spiritual, and social values. However, there is also a critical view that considers that PAI teaching is still cognitive and has not been fully able to realize real behavioral changes in students. This debate indicates that the effectiveness of PAI learning on students' morals still requires in-depth and contextual study (Arikarani et al., 2023).

In the context of formal education, PAI is not only presented as a subject, but also interpreted as a medium for personality formation rooted in religious values. Therefore, many parties have high hopes that PAI learning can be a solution to the moral challenges and moral crises of the current young generation. However, the effectiveness of the implementation of PAI values in students' daily lives still depends on teaching methods, teacher examples, and a supportive school environment (Pangestu & Rozaq, 2023).

Madrasah as an Islamic educational institution has a very central role in shaping the morals of students. Compared to public schools, madrasahs emphasize more value and moral education through a more intensive religious approach. In madrasahs, PAI is not only part of the formal curriculum, but also the spirit of all educational activities. Therefore, madrasah students are generally more exposed to Islamic moral values that are taught directly or through the example of teachers and religious practices that become the school culture (Komariah & Nihayah, 2023).

Several previous studies have highlighted the relationship between PAI learning and student morals, both in public schools and in madrasahs. For example, research conducted by Nurhidayah (2020) shows that the intensity and interactive PAI learning methods are able to increase students' awareness of behaving politely and responsibly. Meanwhile, a study conducted by Hidayatullah (2021) on several madrasahs shows that the integration of religious-based intracurricular and extracurricular activities plays an important role in shaping the character of students who are religious and have noble character. This finding is strengthened by research from Latifah (2019) who emphasizes that the example of PAI teachers is the main factor in the success of moral education in Islamic-based schools.

However, there are still research gaps that need to be elaborated further, especially regarding how the application of PAI learning in madrasahs compared to public schools in shaping students' morals. Therefore, this paper is intended to provide an affirmation of the significant role of PAI in shaping students' morals, especially in the context of madrasah education. This research also aims to answer the main question: how the role of Islamic Religious Education learning in shaping and strengthening students' morals in madrasahs, and the extent to which the

learning results have an impact on students' attitudes and behaviors in daily life.

Method

This research is a qualitative research conducted through direct observation at MAS Al-Washliyah 22 Tembung. The researcher seeks to explore in depth how Islamic Religious Education (PAI) lessons have implications for the formation of students' morals. Primary data in this study was obtained from the results of interviews with key informants, namely PAI teachers and several students who were purposively selected based on their involvement in the learning process and daily behavior that reflects moral aspects. Meanwhile, secondary data comes from literature studies, in the form of scientific references such as books, journal articles, and other online sources that are relevant to the focus of the research.

The collected data is analyzed through the stages of data reduction, data presentation, and conclusion drawn. This stage is carried out to systematically organize field information and find patterns that answer the focus of the research, namely the extent to which PAI learning has an influence on students' moral behavior. Through this approach, it is hoped that a comprehensive understanding of the relationship between PAI learning materials, methods, and approaches will be obtained with the formation of students' character and morals in the madrasah environment.

Results and Discussion

PAI Learning and Student Morals

Islamic religious education on students' morals is very important to be applied in schools so that students acquire good and commendable traits and characters. The importance of Islamic religious education for students, especially those related to morals, can produce an Islamic generation, because good morals are formed from worship and education taught by parents and teachers at school, students who have good morals, God willing, will become a golden generation and become a generation that always defends religion and nation (Bucky Wibawa Karya Guna et al., 2024).

According to the head of Madrasah Aliyah Al-Washliyah 22 Tembung: *"Moral education is included in the lessons in this madrasah, namely the lesson of moral beliefs. Moral education is a reflection of learning outcomes so it is very important, of course, for students, because moral education is a tangible form of learning results itself."*

The results of the interview by the head of the madrasah above show that indeed Madrasah Aliyah Private Al-Washliyah 22 tembung is very concerned and attaches importance to the morals of each of its students, because moral education is included in the Madrasah lessons.

Indeed, Islamic religious education has a very important role in shaping students' morals. because we can also see that Islam does not only teach ritual rules, but also includes deep moral and ethical values,

such as for example in Islam taught how to have good morals and ethics, even in Islam there is also about how to have a fair attitude that must be possessed by every Muslim.

Overall, Islamic religious education has a very important role in shaping students' morals because it not only provides guidance on religious rituals, but also guides them in developing good character, morality, and spirituality (Sa'adah et al., 2023).

Implementation of Islamic Religious Education on Student Morals

As for the implementation of Islamic religious education, of course, it requires a way so that the implementation of Islamic religious education runs according to what is expected, as for the methods carried out by the teachers at MAS Al-Washliyah 22 Tembung which was conveyed by the teacher of moral aqidah Mr. Ari Setiawan S.Pd.I he said that the method used to implement Islamic religious education at MAS Al-Washliyah 22 Tembung is actually quite a lot of ways, can be applied as a case study to find out the development of sepiritual or related to religion for students, but the most often applied in MAS Al-Washliyah 22 The word is through the system of the shahahi exam, the shahah exam is empowered as a benchmark between the cooperation of the madrasah and parents or guardians of students where the application of the theory provided by the madrasah can be applied in practice through family life.

Mr. Ari Setiawan says:

"One of the things that we apply is indeed not to be missed is the activities of the worship practitioner from the beginning of the thoharoh, the prayer, the fardhu kifayah, the tahtim tahlil and also the Friday sermon or the speech of misfortune, that is the academic calendar for the syafahi system, especially in the worship workshop".

Based on the results of the interview above, we can see that one of the ways applied by the teachers of MAS Al-Washliyah 22 tembung in implementing Islamic religious education is that they create a program called syafahi which is made as a worship practice so that students are able to carry out religious activities in the community.

In MAS Al-Washliyah 22 Temban, teachers are very concerned about how to implement Islamic religious education on students' morals. Teachers in this madrasah not only convey Islamic religious material in theory, but also try to make these values relevant in students' daily lives. One way is to reinforce learning through real or ordinary examples that we call hands-on practice. Teachers in this madrasah also play a role not only as teachers, but also as role models in applying Islamic values in their daily actions. In addition, teachers here also use a variety of learning methods, including group discussions, which allow students to understand and apply the principles of Islam in real-world situations. In this way, the teachers at MAS Al-Washliyah 22 Tembung strive to create a learning environment that supports the formation of good morals in the whole in students.

Furthermore, Mr. Ari Setiawan also said that the reference for the application of religious values was carried out through the shahafi section of tahfidz Quran, Mr. Ari said:

"The activity is still cultivated when they want to start learning in the morning, they are given a special time which is indeed for self-habitation before starting the fifteen-minute learning to enter to read the Quran without being guided by teachers or homeroom teachers, it is like their independence." That is why

Based on the interview above, we can understand that to familiarize students with tahfidz Quran, they are given time to read the Quran before entering teaching and learning activities, they do the activity independently before the teacher enters the classroom.

This activity can train the discipline of students in managing their time, because with them being able to manage time, it reflects that they are educated students and students who have good character.

Then after that, during breaks or after the congregational zuhur prayer, students are used to cultivate the culture of depositing Quran memorization that has been determined by the Madrasah.

Pak Ari said:

"Each class has indeed determined the memorization of the Quran, for class X the target is to complete juz 'Amma or juz 30, for class XI juz 1 surah Al-Baqarah verses 1 to 141, then class XII is juz 2 surah Al-Baqarah verses 142 to 252".

From the interview above, we can also see that MAS Al-Washliyah 22 Tembung wants its students to be able to memorize the Quran well, we can see from the memorization system that has been determined by the Madrasah.

With the above Quran memorization activities, students will grow to memorize the Qur'an where if the Qur'an is attached to someone's heart, God willing, that person will reflect good morals due to the influence of the Qur'an. MAS Al-Washliyah 22 Tembung also has a target that must be achieved by students in memorizing the Qur'an, this can be seen from the speech conveyed by Mr. Ari Setiawan:

"So the target that students who will become alumni here want to achieve is sure to have mastered the 3 juz, that's the minimum, but if the hope can be more than that, it's extraordinary and becomes a handle for our children who will later continue their education to universities, whether it's public or Islamic state universities or Islamic campuses, That is their fighting power as an application also through memorization it can be a center for them to get scholarships.

Berdasarkan dari wawancara di atas dapat kita lihat juga bahwa MAS-Al-Washliyah 22 Tembung really hopes that students who graduate from MAS Al-Washliyah 22 Tembung become alumni who have memorized the Quran as many as 3 juz. The researcher also asked if many alumni of MAS Al-Washliyah 22 Tembung can memorize 3 juz after graduating from this madrasah, then Mr. Ari Setiawan replied:

"Alhamdulillah, if we have not reached one stambuk as a whole, we all memorize 3 juz, most often we always meet ten percent of whom are already proud of us, so if it is a hundred, a dozen people just memorize 3 juz or are we already proud. This means that our target does not have to be one hundred percent full, which clearly represents the stambuk or alumni can be up to ten percent of it has been met, when they will be widely spread, whether it is in the company, the place of work, the pesantren campus, the institution and so on, it has a handle, what are the values for? So that the reference from what they apply, because these students do not all understand general knowledge, there are those who do rely on their own characteristics of the shahahi, from that syafahi he can be known as a person who is indeed qualified in his spiritual or religious religion, so that's where it is applied that we target not one hundred percent, at least ten percent of one stambuk or one alumnus can master the 3 juz of hope."

As for the cohesiveness between students at MAS Al-Washliyah 22 Tembung to read the Quran before starting lessons, there are still some of them who do not apply it but are usually still guided by each class apparatus such as class leaders, secretaries and treasurers who are indeed their responsibility. Pak Ari Setiawan conveyed that:

"If there are obstacles, there must be such as the inconsistency earlier and there are also those who are late, if for the full whole, we have not met when at 07.00 WIB when it is complete, all students read the Quran have not existed, until today there are still 3, 2 or 5 people late, there must be We do not cover up such disgraces."

From Mr. Ari's explanation above, he did not lie to convey the truth, that there is still a lack of cohesiveness between students, but it will continue to be monitored through classroom devices. From the interview above, we can see that the teachers in this madrasah already have good morals by reflecting the honesty, and honest behavior of teachers like this, which God willing, will be an example to students so that they always act honestly in their daily lives.

The students of MAS Al-Washliyah 22 Tembung are also accustomed to reading the Quran before starting to read the Quran they first read surah As-Shaff verses 10 and 11 Pak Ari Setiawan said:

"Surah As-Shaf has indeed become the sibghah culture of Al-Washliyah earlier. So the cultivation of Al-Washliyah values is not lost, the planting of Quranic tahfidz values is also not lost, so that is the hope that can be given."

Based on the interviews conducted by the researcher, we can see that Madrasah Aliyah Al-Washliyah always emphasizes to its students to always remember the values of Al-Washliyah so that they remain attached to its students, that in Al-Washliyah they have studied to become successful people and become Islamic individuals in the future.

By always remembering Al-Washliyah, it can also make students to make the Al-Washliyah fighters as examples, both in terms of the morals of the Al-Washliyah fighters where they are scholars who of course have

good morals and character, and also the students can emulate the passion of the Al-Washliyah fighters in defending Islam, because in MAS Al-Washliyah 22 Tembung also has a subject named Shawn.

Scholars are a very suitable benchmark to emulate their morals and behavior, because Scholars are people who are knowledgeable and fear Allah, so Scholars who are truly upright will be very careful in their attitudes, behavior, and speech. Their moral example is what must be emulated by the students, because the Ulema are the pearls of the Prophets, and the morals of the Prophets are as good as morals compared to other human beings.

Main Focus of Applied Islamic Religious Education

MAS Al-Washliyah 22 Tembung certainly has the main focus on Islamic religious education that they apply to their students. The main focus of Madrasah Aliyah Al-Washliyah 22 Tembung is one of them is the ability of students to read the Quran.

Mr. Faisal Hamzah said *"The ability to read the Quran must be one of our standards, considering that as Muslims, the Quran is mandatory for us to read every day"*

From the interview that the researcher conducted with the head of the MAS Al-Washliyah 22 madrasah Tembung Mr. Faisal Hamzah M.Pd, we can see that one of the main focuses of the implementation of Islamic religious education in this Madrasah is the ability of its students to read the Quran because according to Mr. Faisal Hamzah as a Muslim we are obliged to read the Quran, and thus the emphasis on the ability of students to read the Quran is very important to be implemented.

With the emphasis on reading the Qur'an, it can also make students always close to the Qur'an, and make them often interact with the Qur'an, so that the positive aura of the Qur'an can also be radiated to the students, and God willing, this can affect the morals and character of students for the better.

Furthermore, the main focus in the implementation of Islamic religious education at MAS Al-Washliyah 22 Tembung is how the students apply the fiqh lessons that have been taught at Madrasah Al-Washliyah 22 Tembung . As stated by Mr. Faisal Hamzah:

"The second is the application of their fiqhs, be it their prayers, their fardhu kifayah, or other worships, they are our main focus and all of them will go hand in hand with their good morals, so they are all our main focus."

From the results of the interview above, we can see that in addition to the ability to read the Quran for its students, Madrasah Aliyah Al-Washliyah 22 Tembung also applies fiqh lessons to its students, namely those related to worship issues, because with the ability to read the Quran and perform worship correctly in accordance with the Quran and the Hadith of the Prophet Sallallahu 'Alaihi Wa Sallam, it will go hand in hand with the morals they have.

The spirit in worship can also be aroused when we study fiqh, because we know the laws and other virtues of worship, which make us compete in carrying out the virtues in worship.

Methods Used in Teaching Islamic Religious Values

Every school certainly has a method in teaching given to its students so that they can easily understand the lessons given by their teachers. Madrasah Aliyah Al-Washliyah 22 Tembung uses methods such as lectures and also this madrasah occasionally makes public lectures and makes groups, and also students directly jump into the community. Mr. Faisal Hamzah said

"For now, our methods are still not much different, some still use the lecture method, the most common method in class we use some supporting media, but at certain moments we also make such as public lectures, then there are also groups especially for fardhu kifayahkan, making groups, we also make some that we ask children directly to enter the community, Like in Ramadan yesterday we asked the children to go around to several mosques to become bilal tarawih"

From the interview above, we can see that the methods used by Madrasah Aliyah Al-Washliyah 22 Tembung are quite diverse and of course the methods used are not only theoretical but directly peraktek and its students have dared to enter the community to carry out religious activities.

From these diverse methods, it can make it easier for students to understand learning, because students do not feel bored with the learning methods applied in this madrasah.

The public lecture referred to above is an activity carried out by the madrasah to students to better understand religious practices, as conveyed by Mr. Faisal Hamzah

"Our public lectures are related to for example deepening the material for fardhu kifayah, sometimes we invite Bilal Mayyit from outside to better understand the children about the importance and very valuable knowledge about fardhu kifayah."

Based on the results of the interview above, Madrasah Aliyah Al-Washliyah 22 Tembung is very concerned about its students to get Islamic education properly and clearly, we can see from the way the madrasah invites bilal mayyit to provide education to students at Madrasah Aliyah Al-Washliyah 22 Tembung.

Public lectures conducted by such madrasahs can have a big impact on students' knowledge, because by directly inviting people who are competent in their fields in providing understanding to students, it will be very easy for students to understand, moreover the material delivered is accompanied by direct technical presentations which will further deepen the subject matter conveyed.

The Role of Religious Teachers in Shaping Students' Morals

The role of teachers in schools is very important to shape the morals of their students, therefore teachers must start good morals from themselves first and teachers must also be good examples in the school environment and society so that the good behavior of teachers can be exemplified by students at school.

Mr. Ari Setiawan explained

"In the formation of the first morals, it must have been a reflection of oneself, how the teacher started and pursued his career from himself first to be the first role model."

From the results of the interview above, according to Mr. Ari Setiawan, before teachers want to shape students' morals, teachers must first have good morals so that good teacher morals can be role models for their students. Teachers are not only educators, but must be able to make themselves an example that will be used as an example by their students, especially in behavior, because it is the teacher's morals that will be imitated by students.

Furthermore, Mr. Ari also said that teachers must apply the teacher's code of ethics not only at school but also in the family and community environment.

Mr. Ari Setiawan says:

"Implementing the code of ethics as a teacher is not only in the madrasah, but also in the family environment and also in the community. There are many things that need to be considered in this kind of thing, especially small problems such as self-habitation in eating or breakfast consumption activities, it is not boring to always be reminded not to let those of us who go to school in the madrasah or pesantren environment when bringing food to eat while walking, eating in a state of storytelling, let alone eating until it is brought into the bathroom. Through those are the little things that we can see that often. Well, we convey these examples, and then the examples are to maintain personal security, especially for the princess, yes in maintaining their awrah if in the past to be accustomed to wearing hijab children, this year it was added to wear lejing and use handshok. Get used to it if the girls get their sleeves down, especially if for example it's not tight like that, now they are the obligation of this Makai, handshok, hijab children so that they don't have small hairs, continue to wear lejing when going up the stairs so that they don't see their calves directly, right, so those are the efforts we make, so to save themselves, yes. And we are not tired of advising each other in truth and patience, yes, as the pioneer of surah Al-Asr earlier, it is still applied."

From the interview above, the explanation conveyed by Mr. Ari Setiawan we can see that to shape the morals of students at MAS Al-Washliyah 22 Tembung must start from the teacher himself, every teacher must be able to implement the teacher's code of ethics in every place, be it in the school, family or community environment.

There are also many things that need to be considered in the matter of forming students' morals, from eating to covering the aurat. At MAS Al-Washliyah 22 Tembung one of the ways to shape students' morals is for

teachers to always remind their students to eat in accordance with Islamic teachings, starting from eating not to eat while standing, walking, telling stories or even bringing food to the bathroom. Then also the teachers at MAS Al-Washliyah are very attentive and emphasize to their students, especially to the students to cover their awrah, starting from the requirement to wear a hijab, lejing, or handshok, if students violate these regulations, then they will be subject to sanctions.

Mr. Ari: *"The sanction is that now we have used points, there are about five points late, ten points are not present, violating the aurah of about fifteen or twenty points, which when they accumulate for one year the number of points is worth 250, so it can be certain that the student stays in class or moves up. That's it, so the sanction must exist, not only related to the sanction when not doing homework, not being ready for group assignments and so on, but sanctions related to taking the awrah for granted, considering triviality of procrastination is also part of the sanction, yes indeed it is applied through the collection of violation points."*

With the sanctions given, this can have a deterrent effect on students who violate the rules, especially the sanctions imposed in this madrasah from the results of the interview above in the form of points where if the points reach the specified limit, then the students will receive the consequences, even the consequences can be in the form of class cancellations and even being moved from the madrasah, This is quite effective in making students maintain discipline and follow the rules in this madrasah well.

Conclusions

The implementation of Islamic Religious Education on student morals at MAS Al-Washliyah 22 Tembung focuses on the ability of students to read the Qur'an. This can make students close to the Qur'an, and what is also a reference for them is the practice of shahafahi in the field of tahfidz Quran so that students can memorize the Quran at least 3 Juz after becoming an alumnus of MAS Al-Washliyah 22 Tembung From the results of the intercession can shape the morals of students, starting from morals in worship, morals towards the Quran and morals towards the surrounding community. In the application of Islamic Religious Education in Madrasah it is also supported by the existence of religious practices that usually occur in the community starting from Friday sermons, fardhu kifayah, to leading tahlil tahlil and speeches or tausiyah of misfortune.

References

- Arikarani, Y., Yanti, H. J., Ngimadudin, N., & Mukmin, T. (2023). Kontrol Guru Pendidikan Agama Islam Mengatasi Perilaku Penyimpangan Akhlak Siswa Di SMP Negeri Muara Beliti. *Ej*, 5(2), 183–198. <https://doi.org/10.37092/ej.v5i2.420>
- Bucky Wibawa Karya Guna, Sri Endah Yuwantiningrum, Firmansyah, Muh. Dzihab Aminudin S, & Aslan, A. (2024). BUILDING MORALITY AND ETHICS THROUGH ISLAMIC RELIGIOUS EDUCATION IN SCHOOLS. *IJGIE*

- (*International Journal of Graduate of Islamic Education*), 5(1), 14–24.
<https://doi.org/10.37567/ijgie.v5i1.2685>
- Komariah, N., & Nihayah, I. (2023). Improving The Personality Character of Students Through Learning Islamic Religious Education. *At-Tadzkir: Islamic Education Journal*, 2(1), 65–77.
<https://doi.org/10.59373/attadzkir.v2i1.15>
- Pangestu, A., & Rozaq, A. (2023). Kreativitas Guru Pendidikan Agama Islam Dalam Pembinaan Akhlak Siswa Di SMK Negeri 2 Jombang. *Irsyaduna: Jurnal Studi Kemahasiswaan*, 3(1), 22–36.
<https://doi.org/10.54437/irsyaduna.v3i1.902>
- Sa'adah, S., Syafi'i, I., Khamim, N., & Muid, A. (2023). Implementation of Islamic Religious Education Learning In Improving Students' Morals. *Chalim Journal of Teaching and Learning*, 3(2), 111–117.
<https://doi.org/10.31538/cjotl.v3i2.924>

Interviewed

Ari Setiawan, Teacher Aqidah Akhlak MAS Al-Washliyah 22 Tembung
Faisal Hamzah, Head of MAS Al-Washliyah 22 Tembung