

# Implementation of Islamic Religious Education in Developing Students' Religious Character

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# Implementation of Islamic Religious Education in Developing Students' Religious Character

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## Abstract

Education must be oriented to cultivate religious individuals who possess religious ideals. Before learning many other topics, an educational institution should present and instill monotheism or faith in its students as the fundamental foundation. This study aimed to determine the process of implementing Islamic religious education in SD IT Miftahul Iman Pekanbaru to instill religious values in students. This is a field study employing a qualitative descriptive methodology. The findings of this study indicate that the implementation of Islamic religious education in building religious values at IT Miftahul Iman Elementary School Pekanbaru is carried out well and effectively by implementing it in daily activities such as getting used to saying greetings, shaking hands, being polite in speaking, being polite in attitude, and having mutual respect for both teachers and peers. In addition, student-centered extracurricular learning activities are conducted with an emphasis on conceptual and illustrative content and contextual examples.

**Keywords:** Education, Islamic Religion, Religious Values, Student.



## A. INTRODUCTION

Humans need education, especially at school age, with education as a provision for life in the future (Uni, 2020). Education is needed to produce a sound, quality generation, and generation that can compete with the outside world (Suhardi, 2012). Regarding psychology, school-age children in religion are relatively unstable, indecision arises, and inner conflicts arise. School-age children are vulnerable and affected by negative things (Wiradarma, 2021). A lack of understanding of religion influences the demoralization of students during puberty due to non-optimal religious and moral subjects (Bali & Fadli, 2019). Religion is essential in creating a meaningful, quality life and bringing a sense of peace to one's soul. Seeing the importance of religious knowledge in life, religious education can be done anywhere, whether in the family, school, or community (Hidayat & Wijaya, 2016).

In essence, education is an effort and process of "humanizing humans" this statement implies that without education, humans do not become humans in the true sense, namely, humans who are intact with all their functions, both physically and psychologically (Turmuzi, 2021). In this context, education is a human effort to realize humanity's characteristics. Education is indeed the key to progress; the better the quality of education a society or nation holds, the better the quality of the community or nation will be. Education is a means of developing human resources that leads to civilized and civilized society (Kusnandi, 2017).

In essence, the educational process is not just a transfer of knowledge but a transfer of value which is then followed by the formation of a complete and

knowledgeable human personality (Iswati, 2017). Education's priorities are moral, ethical, and scientific values (Ikhwan, 2014). Therefore, teachers are required to play an active role in educating, carrying out teaching and learning activities following educational goals and presenting or delivering based on teaching methods, and assessing progress to determine to what extent education goals are achieved (Darmadi, 2015).

Islamic Religious Education in formal schools, namely Islamic Religious Education and character that provides knowledge and shapes students' attitudes, personalities, and skills in practicing Islamic teachings as explained by the government through the 2013 Curriculum emphasizes the concept of education that leads to the formation of students' personality or character (Sanusi, 2011). 2013). Forming personality and moral behavior is one of the goals of educational institutions (Sahlan, 2012).

Religious values are one of the character values used as respectful attitudes and behavior in carrying out religious teachings, being tolerant of the implementation of worship of other religions, and living in harmony with followers of other religions (Umro et al., 2018). Students need this religious character in dealing with changing times and moral degradation as it is today. In this case, students are expected to be able to have and behave with good and bad measures based on religious provisions and provisions. Cultivation of religious characters can be developed through three models of character education: integration in subjects, school culture, and extracurricular (Winarsih et al., 2017).

Education is one of the influential forums in forming religious values (Rifa'I, 2016). Parents have trusted educational institutions to nurture and educate their children. Therefore, as an educational institution that has received and is deemed capable of carrying out its obligations as entrusted by parents, the school must be able to create a pleasant learning atmosphere or learning environment so that it can develop and shape students and the quality of education produced, following social expectations and demands (Rafsanjani & Razaq, 2019). In other words, when the environment around us has been created well, it will produce good humans too, and vice versa (Izha et al., 2020).

The inculcation of religious character through integration in subjects. In this context, the subjects that focus on instilling religious character are the subjects of Islamic Religious Education. However, in every subject, the teacher has the right to insert character education into students (Solihin, 2020). So that all aspects support each other and have the same goal. This is following the law on **the National Education System No. 20 of 2003 Article 13 Point a, which states that** "every student has the right to receive religious education following the religion he adheres to and teaches by educators of the same religion".<sup>4</sup> Regarding religious education and religious education too. It is stated in Government Regulation of the Republic of Indonesia No. 55 of 2007 Article 3, namely that every education unit at all lines, levels, and types of education is obliged to provide religious education. The minister of religion carries out the management of religious education.

In learning, Islamic Religious Education (PAI) is considered a strategic concept to create students with humanist and religious character values. Especially PAI, whose learning orientation is an effort to build character and morals and the intelligence of faithful and pious students (Tambak, 2014). Because of the importance of education, especially Islamic education, it is natural that the nature of education is a process of humanization, which has implications for the educational process with orientation.

Based on the above background, the researcher will dig deeper into the formation of religious values in these educational institutions, which are implemented in daily attitudes and behavior both in the school environment and in the learning process of Islamic religious education. Therefore, researchers are interested in conducting research with the title Implementation of Islamic Religious Education in Building Religious Values for students at SD IT Miftahul Iman Pekanbaru.

## **B. METHOD**

Descriptive qualitative research is the method of choice for the author. According to Moleong, qualitative research is grounded in a scientific framework, uses humans as research tools, employs qualitative methods of inductive analysis, guides research targets to discover theories that are more concerned with process than results, and chooses a set of criteria to write data validity, research designs are temporary, and the research results are agreed upon by the research subjects (Moloeng, 2007). As defined by Sugiyono (2011), qualitative research techniques are employed to assess the state of natural objects (Natural Setting). The role of the researcher as an instrumental tool (Key Instrument).

## **C. RESULT AND DISCUSSION**

According to Islam, religion carried out everything commanded and instructed in Islamic law regarding action, speech, and attitude. Moreover, he did so purely to glorify Allah the Highest. The commandment requires every Muslim to embrace Islam regardless of location or circumstance. Implementation of religious values by Islamic religious education teachers at SD IT Miftahul Iman Pekanbaru, specifically by providing guidance and advice to students by teaching them always to speak politely, behave well, and provide good examples so that students can imitate him in various ways, including respecting others, both with older and younger students.

The design of SD IT Miftahul Iman Pekanbaru's vision and goal has firmly established Islamic values as the foundation for achieving a leading school in accomplishment and environmental stewardship. In addition to various other cultural values and personalities, the development of religious character is a top concern. The Head of SD IT, Miftahul Iman Pekanbaru, made the intriguing claim that SD IT Miftahul Iman Pekanbaru is a laboratory of life in the religious area. All school activities and atmosphere are always founded on religious principles. For school activities to be founded on religious values, the principal stated that there was an

internalization program for Islamic ideals implemented through a series of ordinary classroom and school environment activities.

When children are at school, one way to instill good character in them is to make them accustomed to participating in everyday activities and to see the example set by their teachers, principals, and other academic community members. Imitation is the stage children and young adults in elementary school are at. For example, to be a successful and efficient step in inculcating character into students. According to Surya (2019), human learning is not molded by the results of its actions; instead, it is learned more effectively when done straight from a model (imitation). This imitation is broken down into four stages, which are referred to as the attention, recall, reproduction, and motivation stages, respectively. When it comes to performing the dhuha prayer, reading the Koran, and acting in a way that is based on morality, the students will pay heed to the example set by the teacher by practicing it and reproducing it. According to Hendayani (2019), the internal variables that affect students' character are customs or habits. This imitation approach follows this statement, as it is based on the idea that habits and customs are what shape character (habit).

It is necessary for there to be a process of civilizing religious ideals in order for those values to endure for a long time. Education professionals have many options to help shape a religious culture, including 1. Providing illustrations (illustrative) 2 and acclimating oneself to positive experiences 3 and being strict and imposing order 4. To encourage and inspire others by providing motivation 5. The practice of giving gifts, mainly psychological 6. The use of corporal punishment in the context of disciplinary measures 7: fostering a religious environment that harms the development of children

Efforts made by the school, particularly those carried out by Islamic religious education teachers at SD IT Miftahul Iman Pekanbaru in maintaining this religious culture, namely applying it in the form of daily activities in the form of habits that must be carried out by students such as: getting used to the culture of greetings and accompanied by shaking hands with students. Examples include getting used to the culture of greetings and accompanied by shaking hands with students. When the teacher and his friends get together, they give infaq on Fridays. They also make it a point to read from the Qur'an for at least an hour before beginning their studies, get used to praying dhuha and dhuhur in the congregation, and follow any studies or lectures given every week. Saturday, just after the prayer known as dhuhur, in addition to traditions carried out consistently throughout the year, such as performing a group prayer at the same time as the national test.

Then, SD IT Miftahul Iman Pekanbaru implemented discipline for all school members, beginning with neatness in clothes, use of school qualities, timeliness, and punishments for all school residents who violate school regulations at SD IT Miftahul Iman Pekanbaru. The school serves primarily as an educational institution that supports the family environment. Furthermore, to reach this objective, all school members, including principals, teachers, and even employees, must collaborate and

make every effort to build a religious, conducive, peaceful school atmosphere while serving as role models for children.

Multiple parties have supported adopting religious principles at SD IT Miftahul Iman Pekanbaru since it has become a joint commitment and obligation. Therefore, residents of IT Miftahul Iman Elementary School Pekanbaru (principals, school committees, instructors, students, and staff) collaborate as much as possible to foster religious values. This is evident when studies or talks conducted as resource persons or speakers are charged by teachers of Islamic religious education and other teachers. Then, all male instructors of SD IT Miftahul Iman Pekanbaru took turns serving as priests for the dhuha and midday prayers. Similarly, spiritual talent development is not simply fostered by Islamic religious education teachers. The purpose of the collaboration is to produce students who are committed to religious comprehension and graduates with superior and improved religious attributes.

These habits that have been implemented in schools are part of a program that is intended to provide students with a foundation for moving on to the next level by having a sufficient understanding of religion and also having good behavior that enables them to live appropriately and practice their religion properly and correctly following the proper rules and also following ethics so that they grow up to be moral human beings.

It is envisaged that students will have awareness, care, and be accustomed to applying good things in everyday life due to constant habituation. Thus, students' daily conduct cannot be divorced from their religious values. Following the opinion given by Bahri (2015), a character can be defined as a collection of admirable traits that manifest as daily conduct. This daily activity can take the shape of awareness of fulfilling roles, functions, and responsibilities following the mandate and duty.

SD IT Miftahul Iman Pekanbaru inculcates the virtues of discipline, honesty, responsibility, sincerity, tolerance, mutual respect, and environmental stewardship. These values are instilled through the combination of subjects, school culture, and extracurricular activities.

There are no secular teachers at SD IT Miftahul Iman Pekanbaru. Consequently, all educators must be able to incorporate religious principles into every subject they teach. The inculcation of religious ideals at SD IT Miftahul Iman Pekanbaru is not limited to a single subject but also occurs in other classes. Thus, the teacher incorporates Islamic ideals into the learning process following their inventiveness.

Character education planning is carried out when drafting the lesson plan—preparing learning plans as syllabi and lesson plans. Based on the search for papers within each lesson plan, RPP provides character education values. The character-building materials that the instructor will present have been arranged neatly and clearly in the RPP (learning implementation plan). So that during the teaching and learning process, teachers would find it simpler to impart subjects with personality.

School culture encompasses all of the social, emotional, and intellectual psychological practices that kids imbibe while in school. Following the Ministry of National Education's (2010) Master Design for Character Education, the strategy for

improving character education can be implemented by transforming school culture and habituation through extracurricular self-development activities. The Ministry of National Education offers four methods for the self-development-related establishment of school culture: 1) through routine activities, 2) through spontaneous activities, 3) through exemplary behavior, and 4) through conditioning. In compliance with the Ministry of National Education's directives, SD IT Miftahul Iman Pekanbaru cultivates a school culture centered on religious principles. All school components contribute to inculcating religious values through habituation and example.

The purpose of extracurricular activities is to develop the skills and abilities of students. Thus, the growth of religious values through extracurricular activities at SD IT Miftahul Iman Pekanbaru is mainly accomplished through the MTQ Al-Quran reading and writing extracurricular (Musabaqah Tilawatil Quran). Another extracurricular growth is similarly inextricable from religious principles. At SD IT Miftahul Iman Pekanbaru, internal factors of students, infrastructure factors, and community factors impede the formation of religious beliefs. In general, SD IT Miftahul Iman Pekanbaru's efforts to promote religious character characteristics are educational institutions' efforts to improve students' prophetic spirit. So that SD IT Miftahul Iman Pekanbaru graduates are not only knowledgeable and intellectually competent but also have good character (akhlakul karimah) as represented by the Prophet Muhammad.

#### **D. CONCLUSION**

The establishment of Islamic religious education as a means of fostering religious values inside the Information Technology Miftahul Iman Elementary School Pekanbaru is carried out in a manner that is both successful and efficient by implementing it in day-to-day activities such as getting used to saying greetings, shaking hands, being polite in speaking, being polite in attitude, and having mutual respect both with teachers and students fellow friends. Learning that occurs within the curriculum can also be carried out with an emphasis on the student as the focus of attention, maximization of student participation in conceptual and illustrative material, and provision of examples from the curriculum's context. After then, the practice is carried out by evaluating attitudes and exercising control over the growth of religious activities and attitudes. It is done in the hope of producing pupils who believe, follow Allah SWT, have good morals, and have a decent social spirit by conditioning schools in such a way that they are formed in order to achieve these goals.

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