

# Implementation of Values Morality Through Learning Islamic Religious Education for Students at SDN 178 OKU

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## Abstract

*Purpose: Research This motivated by urgency formation character participant educate in the middle challenge moral degradation and dynamic changes of the times. Focus main studies This is Analysis How values Integrated Morals in a way System through eye Islamic Religious Education (PAI) lessons at SDN 178 OKU. Use company Qualitative [A] with method data collection through observation participatory, interview deep to informant key (PAI teachers and students), as well as documentation, research This dissect phenomenon formation character in a way holistic. Research results show that implementation mark Akhlakul Karimah at SDN 178 OKU was implemented through three main pillars: internalization mark towards the Creator (Hablu Minallah), interaction social and responsibility answer to environment (Hablu Minal Alam). Form concrete implementation includes a habituation program [Text unclear] like Dhuha prayer in congregation, tadarus Al-Qur'an with purification of tajweed, as well as integrate mark polite Al through 5S culture (Smile, Greet, Say Hello, Be Polite, Courteous). Findings field reveal that although school own visitbased faith and piety, still found challenge behavior student like violating regulations and conflict between participants students who need handling sustainable. Supporting factors main in the success of this program is exemplary behavior (Uswah Hasanah) from head schools and workforce educators, as well as synergy collaborative between party schools and parents. However, research this too • challenge significant, namely project allocation time eye PAI lessons are only two hours of lessons per week, which is considered No Valid For [Text unclear] aspect cognitive, affective, and psychomotor in a way in-depth. In addition, the inconsistency behavior from part individual power educator in give example concrete in the environment school become cone in the process of assimilation behavior students. This study in conclusion that coercion mark good morals require integrate curriculum that is not only based theory, but matter demonstration practical and environmental ecological supportive schools in a way consistent.*

**Keywords:** Islamic Religious Education, Morals, Implementation Learning, Education Character, Exemplary.

## Introduction Section

Education Is Everything adult business in socializing with children for lead development physical and spiritual toward maturity. Education is the leadership given with intentionally by adults to children in growth (physical and spiritual) to be useful for self themselves and society (Purwanto, 1998). Education is a designed and structured process for transfer knowledge, skills, and values from One generation to generation next. This process involving interaction between educators and participants educate in something Environment learning. Parents, society and government become process shaker for achievement implementation of Islamic religious education, which has objective if Cooperation from third party done with good and full not quite enough answer. The most perfect religion is Islam.

Aspect Life man Already Arrangement in the holy book of the Qur'an that man as a faithful servant of Allah so make it the rules of Allah SWT as Guidelines in Threaten Life so that own Budi character or morals Karimah. In the midst of challenges and rapid changes in the times, the implementation of values morals Karim through Islamic religious education Become very relevant (Azra, 2019). Islamic religious education Become very important vehicle in instill and practice values to the participants Educate. Implementation is the process of applying ideas, concepts, policies, and innovations. become an act of giving Impact positive in the form of change knowledge, skills, values, and attitudes. Implementation is a concrete process apply or threaten something plans, ideas, policies or Solution to in practice in life real. Implementation involves steps for become something the previous thing just an idea or draft become the real thing. In a way general, implementation involves steps practical for make an idea or Plan become something that can apply and wheeze in Life daily life. Islamic religious education can Interpreted as something learning carried out by someone or educational institutions that provide

material regarding Islam to people who want know more in about Islam Good from aspect material academy Good from aspect practices that can done daily (Zuhairini, 2015).

Religious education has objective for increase faith as an effort to form a man who believes, is pious and becomes a person with good morals Good to Allah SWT, fellow human beings man as well as nature and environment surrounding areas (Syafrin, 2023). In religious education it must be more Emphasize to participant educate to have Budi character or morals karimah (good morals). Aqidah and shari'ah is the process of implementing the resulting from values morals Karimah. Moral values Karimah is a quality something that makes it liked, desired, sought after, valuable, useful, and someone can something useful. Therefore that, value This interpreted as something things that are good, useful, and considered the most correct According to belief somebody or a group of people (Umam, 2022). Enforcement values morals Karimah is an absolute process, because values That become the main pillar in growth and development Life (Text illegible) to what extent participants educate uphold tall values morals Karimah (Umam, 2022). so from That values morals Karim must right since early through Islamic Religious Education Learning. In the context of this, implementation values morals Karim through Islamic religious education subjects at school become very relevant. Islamic religious education No only just I religious teachings, but also aims form good character and morals noble. SDN 178 OKU is schools that have visit based on faith and piety, in provide participant his students become generation that gave birth graduate of in have good morals Karimah.

This is reflected through habituation activities carried out such as reading prayers before studying, submitting and memorizing surahs of the Qur'an and hadith, providing lessons about Islamic history through the stories of the prophets. Teachers also provide examples by exemplifying good things such as coming to school on time, praying in congregation, implementing 5S, and speaking politely. Efforts to shape the morals of students at SDN 178 OKU are carried out through PAI learning in the classroom carried out by Islamic Religion teachers with appropriate learning methods and strategies. Through the results of interviews/interviews during the on-site survey, an overview of the moral conditions of students at SDN 178 OKU was obtained, it turns out that there are still many students who violate the school's rules and regulations so that they reflect poor morals such as impolite words, not paying attention during the learning process, and still often fights. Due to the factual problems that occur in the field, researchers are interested in researching the Implementation of Akhlakul Karimah Values Through Islamic Religious Education Learning for Students at SDN 178 OKU.

## Research methods

This research uses a descriptive qualitative approach through field studies to understand the phenomenon holistically, encompassing the subjects' behavior, perceptions, and motivations in a natural way (Moleong, 2018). The main focus of this research is to describe the implementation of Akhlakul Karimah values in Islamic Religious Education learning at SDN 178 OKU. Through this method, the researcher attempts to present data in the form of words and in-depth language to illustrate the reality of character education at the school (Rusli, 2021).

In the data collection process, researchers utilized observation, interview, and documentation techniques derived from primary and secondary data. Primary data was obtained directly from interactions with research subjects at the relevant locations, while secondary data was collected through literature reviews, including books, journals, and official documents, to strengthen the analysis. All collected data was then processed using data reduction techniques to ensure the information presented remains consistent and relevant to the research objectives (Moleong, 2018).

## Theoretical Framework

Framework theory in study Qualitative This Designed For picture concepts the key used for understand phenomenon formation characters on the field. Framework This functioning as knife analysis in interpret data, base School conclusion, and increase reliability results study through Dam theory recognized Islamic education. The following is theory in study This:

1. Islamic Character Education Theory (Akhlakul Karimah) Character education in The Islamic perspective focuses on planting values that originate from from the Qur'an and Sunnah to form morals Karimah. Concept This includes the internalization process values noble to become part not right from personality participant educate. In the context this, education No only A material (*knowledge*), but also includes aspect feelings and actions real (*action*) (Lickona, 2013). Implementation values This is designed in the madrasa for students to have strong moral integrity in connection vertical with the Creator and horizontal relationship with fellow humans and the environment.
2. Exemplary Theory (Uswah Hasanah) Exemplary theory pressure Importance picture educator as a behavioral model for participant educate. In Islamic education, the Uswah Hasanah method is key main

in expedite the transformation process value (Tafsir, 2017). The teacher does not only That as teacher material, but as source inspiration behavior that shows properties prophecy like honest (shiddiq), responsible responsible (trustworthy), communicative (tabligh), and intelligent (fathanah). One of them Superiority method exemplary behavior is ability in provide example behavior easy concrete imitated by students age school basic, so that abstract values can understand through action real everyday life in the environment school.

3. Educational Synergy Theory (Tri Center of Education) This theory pressure Importance collaboration between various ecosystem education to enrich and strengthen the training process morals. Education in madrasas must Supported by the environment family and society to achieve goals learning can This matter optimally Synergy (Ahmad Majid, 2012). This functioning as solution for overcome challenge project time at school and challenges negative from digital internet. Through Intensive coordination between Islamic Education teachers and parents, activities students outside school hours can still monitored, so that I character not quite enough answer and ed can ongoing in a way consistent and sustainable.

## Results and Discussion

SDN 178 OKU is fully committed to realizing its educational vision, which focuses on developing students who are intelligent, have character, are creative, and possess noble morals. This commitment is outlined through a strategic mission that includes developing academic and non-academic intelligence, fostering creative and innovative powers, and producing a young generation with noble character (Mulyasa, E. 2022). Demographically, this school fosters 320 students with a very balanced composition between male and female students. Although the majority of students are Muslim (315 students) and a small number are Hindu (5 students), these differences in beliefs do not become obstacles in the learning process. Instead, this diversity is used as an effective means to instill the values of tolerance and mutual respect in the school environment.

In implementing character values and noble morals, SDN 178 OKU applies a strong synergy between managerial and practical policies. The Islamic Religious Education teacher has a central role in guiding the programs that have been systematically designed based on the basic concepts of the principal. The teacher is tasked with developing these concepts into a series of applicable activities so that the internalization of character values can be optimally implemented. Although SDN 178 OKU is a general educational institution with a limited allocation of time for Islamic Religious Education, namely only two hours of lessons per week, the school still prioritizes the formation of morals as the main foundation in educating all its students. Noble morals are an important essence in Islamic teachings that are the main focus at SDN 178 OKU. The objectives of the moral habituation program are designed to:

1. Moral Internalization: Instilling strong moral values in every participant educate.
2. Strengthening: Cultivating This faith and piety to God Almighty.
3. Formation Personality: Forming positive character and personality as well as have integrity.
4. Development Potential: Stimulating day creative and enthusiastic Innovation student.
5. Literacy Religious: Prioritizing Ability participant educate in study and deepen Reading the Qur'an.
6. Ethical Realization: Cultivating the profile of students with noble character (akhlakul karimah).

Implementation education morals at SDN 178 OKU are carried out in a way integrative to in all subjects through a continuous learning process (Hidayatullah, F.2010). Habituation method become instrument main in form personality participant educate intensively, which is specific sharpened through education Islamic religion (PAI). morals is Wrong One pillar fundamental education at school this, practice real in the field realized through 5S culture (Smile, Greet, Say Hello, Be Polite, and Courteous) (Kesuma, D., Triatna, C., & Permana, J. 2011). This seen from tradition daily where students welcome and shake hands with the teacher at the gate school, and I about cleanliness Environment in a way consistent.

To evaluate the extent to which these educational values successfully shape students' character, this study focused on the results of a field survey and in-depth interviews (Nata, A. 2018). Data were obtained from competent informants through a purposive sampling technique, involving Islamic Religious Education teachers and student representatives to gain a comprehensive perspective on the implementation of character building at the school (Zubaedi 2011)..

In an attempt develop culture conducive school at a time internalize values *morals Karimah*, SDN 178 OKU has apply a series of systematic program habits for all of it inhabitant school. Its forms habituation That includes:

1. Culture of Ethics and Politeness: Making it a Habit student for shake hands (salim) and say thank you regards in a way consistent every time we interact with fellow friends, teachers, and staff education.
2. Daily Spiritual Literacy: Organizing activity recite the Qur'an regularly as Opener activity Study teaching to create Atmosphere calm mind.
3. Strengthening Sunnah Worship: Performing Dhuha prayer in congregation in a way scheduled every Friday as means coercion worship practices in the environment school.
4. Intensification Religious Periodic: Holding activity Islamic boarding school Flash in the month of Ramadan for deepen understanding and practice values Islam participant educate.
5. Commemoration of Islamic Holidays (PHBI): Organizing warning days history in Islam as an educational medium history at a time I religious propagation.

The successful implementation of character education values at SDN 178 OKU is inseparable from the principal's strategic role in ensuring the availability of resources. This effort is realized through the provision of facilities and financial support sourced from the School Operational Fund (BOS). Furthermore, the school actively collaborates with parents and various agencies through creative fundraising activities, such as those conducted during the Commemoration of Islamic Holidays (PHBI).

Such administrative support with Solid coordination across the lines instructional, where the head school in a way continously give directions through synergy between Islamic Religious Education (PAI) teachers, homeroom teachers, and parents. Work The same cross sector This become This main in ensure every formation program morals for participant students at SDN 178 OKU can realized in a way effective and sustainable. Some form morals the blessings that can internalized to participant educate includes:

- Habituation of worship through Duha prayer in congregation.
- Planting mark discipline, cleanliness and honesty in a way consistent.
- Strengthening theoretical understanding and motivation to implement commendable morals in daily life.
- Implementation activity city as well as given role model (*uswatun hasanah*) from Appointment.

Student learning success depends heavily on the strategic role of Islamic Religious Education (PAI) teachers. Through Islamic Religious Education (ISE), teachers are fully responsible for integrating these moral values to achieve optimal learning outcomes.

#### 1) *Implementation Morals to Allah SWT at SDN 178 OKU*

SDN 178 OKU internalizes mark morals to Allah SWT as form my confession of the oneness of the Creator through routine habits in Islamic Religious Education (PAI) Learning (Sari, 2023). Efforts pioneered by PAI teacher, Mrs. Rina Susanti, S.Pd.I, include three activity main:

- Congregational Dhuha Prayer: Performed every Friday at 6:30 am as means Build piety previously start activity class.
- Joint Prayer: Participants educate required read prayer before and after study (duration about 5 minutes). Activities This aims to make the thinking process during Study given ease and ease by Allah SWT.
- Tadarus Al-Qur'an: Done for 10 minutes before the lesson starts. Apart from improving reading fluency according to tajwid and makhraj, this activity aims to instill the values of faith and shape students' thinking patterns so that they are in harmony with the guidance of the Al-Qur'an.

#### 2) *Implementation Morals to Environment at SDN 178 OKU*

Morals to Environment is not quite enough human moral responsibility in Guard balance nature for the sake of future desires (Hasnawati, 2020). At SDN 178 OKU, Value This realized through the principle of "cleanliness" is Part of Faith" with habituation concrete for participant educate, including:

- Personal & Environmental Hygiene: Throwing Away in the trash where it belongs, wash hands, guard Cleanliness class, and facility school (crossed out table/ wall).
- Neatness & Discipline: Getting used to it Paid neat as well as do routine checks of nails, hair and attributes school.

### 3) *Supporting and Inhibiting Factors*

Success formation morals Karimah at school This influenced by several factor main:

#### a. Supporting Factors:

- Exemplary behavior Image: Head schools and teachers provide example direct through participation prayer dhuha congregation, culture shake hands hands , and polite speech.
- Synergy with Parents: There is work same and communication active between party school with parents student in support habituation programs morals (Marzuki, 2015).

#### b. Inhibiting Factors:

- inconsistency Example: Still there individual lack of educators give proposal (such as Eat while Stand or come late).
- Limited Time Allocation: PAI lesson hours are considered insufficient to cover practical (psychomotor) and character development (affective) material.
- Discipline Student: Still found violation of regulations, use Language not enough polite, and lacking focus moment learning (Muhaimin, 2014).

## Conclusion

Based on results data analysis and discussion about implementation values *Akhlakul Karimah* at SDN 178 OKU, can in conclusion that:

1. The process of internalizing character values is a systemic effort carried out continuously through the integration of the Islamic Religious Education curriculum and daily habituation programs. The school has succeeded in formulating a vision and mission oriented towards the formation of graduates who are academically intelligent and noble in character, which is realized through real activities such as Dhuha prayer, Al-Qur'an recitation, and the implementation of 5S ethics in the school environment. The main strategy used is the exemplary method from teachers and the principal as central figures who provide concrete behavioral examples for students.
2. Effectiveness implementation This Still oppose challenge real sourced from two factor main, namely project allocation time very Islamic Education learning minimum for cover all of it dimensions education character and existence inconsistency behavior of the parties schools that have not fully give ideal art.
3. Field data regarding student violations of rules indicate that the internalization of values has not yet reached the stage of behavioral automation for all students. Therefore, it is necessary to strengthen the synergy between schools, families, and communities through the "Tri Center of Education" strategy to ensure that the instillation of Akhlakul Karimah values does not stop in the classroom, but becomes part of students' personal identities in their daily lives.

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