Implementation of Islamic Religious Education Learning In Improving Students' Morals

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ABSTRACT. The qualitative research approach is research that is descriptive and tends to use analysis. The process and meaning are more highlighted in qualitative research, the theoretical foundation is used as a guide so that the focus of research is following research facts. The qualitative approach centers on the description of the subject's perspective, process, and conceptual details of the subject. When these two methods deal with the same research theme, the natural environment is a direct source of data, humans are the main tool/instrument of data collection, and data analysis is carried out inductively. Results: Results in general in scientific activities take a qualitative approach emphasizing the quality aspect of the quantity studied. Citing information on the Ministry of Education's website, the qualitative approach is an emic perspective. The purpose from an emic point of view is a form of qualitative research approach that uses data in the form of narratives, story details, expressions, and construction results from informants. Data can be obtained from data collection techniques in the form of in-depth interviews and observations.

Keywords: *Islamic Religious Education, Moral Value, Elementary School.*

INTRODUCTION

The implementation of Islamic religious education involves various aspects in providing religious understanding, values, and practices to individuals. Here are some steps that can be taken to implement Islamic religious education (Ramayulis, 2010). Curriculum Development: Develop a curriculum that includes basic knowledge of Islamic teachings, the history of Islamic development, ethics, morals, and religious values. Blending Islamic religious learning with other subjects enhances students' holistic understanding (Laili et al., 2022; Tajuddin & Syafi'i, 2021).

Formation of Teaching Team: Recruiting qualified teachers have a deep understanding of Islamic teachings and can deliver material effectively (Kartiko et al., 2023; Nurulloh et al., 2020). Learning Methods: Using diverse learning approaches, such as lectures, discussions, project-based learning, and information technology to make the material more interesting and relevant (Agustyarini, 2017; Arifin et al., 2022).

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Learning Material Development: Develop learning materials that are appropriate to student development and needs, including in the form of books, presentations, and other educational resources (Hasan, 2021).

Introduction to the Quran and Hadith: Introduces students to the holy texts of the Quran and Hadith to understand the teachings, laws, and guidelines of life in Islam. Islamic Ethics and Morals: Teaches Islamic ethical and moral values, including compassion, honesty, helpfulness, and social responsibility (Arif et al., 2023). Worship and Practice: Teaching the manner of worship, such as shalat, fasting, zakat, and hajj, as well as the importance of carrying out daily practices in accordance with the teachings of Islam (Sirojuddin et al., 2022).

Character Education: Developing positive character traits in students, such as sincerity, patience, humility, and empathy. Special Studies: Provide specific studies on specific topics in Islam, such as fiqh (Islamic law), Sufism (Islamic mysticism), Islamic history, and others (Komariah & Nihayah, 2023). Student Empowerment: Encourage students to take an active role in religious activities, such as organizing charities, studies, and social programs. Collaboration with Parents: Involving parents in Islamic religious education by holding regular meetings, discussions, or seminars on religious education to increase their support in shaping children's Islamic character (Hasanah, 2021).

Evaluation and Monitoring: Conduct periodic evaluations of Islamic religious education programs to ensure learning objectives are achieved and make improvements if needed. It is important to accommodate the diverse needs and backgrounds of students in the approach to Islamic religious education (Ilmi et al., 2021; Rahmat, 2016). In this way, the implementation of Islamic religious education can help form a generation that has a deep understanding of Islamic teachings and can apply Islamic values in daily life.

Based on the results of a small discussion, researchers with one of the employees of SD Plus Al-Qodiri Patrang Jember related to the implementation of PAI learning that the students who before entering school at SD Plus Al-Qodiri Patrang Jember behaved poorly, such as lack of discipline in doing prayers and even did not do prayers, did not carry out sunnah fasting, and did not pray tahajjud and spoke disrespectful words. But since entering SD Plus Al-Qodiri Patrang Jember, slowly these students have begun to be disciplined in terms of worship and polite in speech. Therefore, the researcher finally chose the title Implementation of Islamic Religious Education Learning in Improving Akhlakul Karimah at SD Plus Al-Qodiri Patrang Jember.

METHOD

This research uses a qualitative type of research. This type of qualitative research is a type of research that does not use statistical rules and quantification. (Shalim: 2012) The approach to be used in this research is the case study approach. (Nursapiah: 2020). This research was conducted at SD Plus Al-Qodiri Patrang Jember. Data collection techniques in this study are Observation, Documentation and Interview (triangulation). (Sugiono: 2013) To analyze data can be done through 4 stages based on Miles and Huberman's theory, namely: 1) Data collection 2) Data reduction, 3) Data Presentation (Data Display), and 4) Verification and Conclusion Attractation. Triangulation is a technique of checking the validity of data that makes use of something else. (Moleong: 2012) This technique is carried out by research by comparing and checking findings through primary informants with other informants.

RESULT AND DISCUSSION

Implementation of Islamic Religious Education Learning in Improving the Morals of Karimah Students

Islamic religious education at SD PLUS Al-Qodiri is one of the efforts in order to form good moral qualities for students based on security and devotion to Allah SWT based on the Qur'an and Hadith.

The purpose of teaching Islamic religious education at SD PLUS Al-Qodiri is none other than to form students to have moral charisma so as to be able to make a generation that is useful for religion, the archipelago and the nation. This is also based on an interview with Nurul Salamah as a PAI teacher at SD PLUS Al-Qodiri

"The purpose of teaching Islamic religious education at SD PLUS Al-Qodiri, the first is to practice the religious values that I got from my teachers both when I was in school and college. Second, to educate students to become children who will later be respected by others with the religious knowledge they have gained in school, and form ethics in themselves. Apart from me, SD PLUS Al-Qodiri also highly upholds Islamic religious values both in behavior and habits in the school environment, teacher-to-teacher, teacher-to-student, and student-to-student interaction."

In shaping the morals of students, there needs to be habits that are carried out, especially by a teacher who is a role model for his students. Habits that are carried out not only in the classroom, but also outside the classroom such as interactions that occur outside the school environment, such as always giving greetings "assalamu'aikum" every time you meet with all teachers and anywhere. This is also reinforced by the results of an interview with the deputy principal of elementary school plus al-qodiri school, namely arifulloh

"...... The materials that have been delivered related to akhlakul karimah, starting from grade 1 to grade 6 have been divided. Familiarize students to always be polite and obey the advice of the teacher and love each other with their friends. It creates fear if called by a teacher to be advised because he has wronged his peers."

Moreover, seeing the reality that exists in society as it is now which has begun a moral crisis in the environment of children to adolescence is increasingly worrying, this proves that Islamic religious education has a very important role to shape the moral spirit of karimah in students so that they can live their lives in accordance with religious rules and do not violate rules prohibited by religion.

The implementation of Islamic religious education carried out in schools in an effort to develop student morals is quite sufficient to be carried out according to educational procedures, using various methods and strategies that are expected to students easily accept the material presented and be able to implement it into their daily lives. The purpose of implementing Islamic religious education in forming akhlakul karimah is to improve the morals of students to be better, disciplined, tolerant, honest, moral and caring for friends and the environment in the community in accordance with the teachings of Islam.

Supporting and Inhibiting Factors in the Implementation of PAI Learning in Improving the Morals of Karimah Students at SD Plus Al-Qodiri Patrang Jember

Moral improvement (moral and ethical) in the context of Islamic Religious Education (PAI) learning can be influenced by several supporting and inhibiting factors. Here are some factors that can affect the implementation of PAI learning in improving morals:

Supporting Factors: (1) Morals-Focused Curriculum: A curriculum designed with a focus on developing good morals can provide a solid foundation for improving students' moral behavior. (2) Quality Educators: PAI teachers who are qualified and competent in understanding and

teaching Islamic moral values can be the main driver in improving student morals. (3) Values-Based Learning Methods: The use of learning methods that encourage discussion, reflection, and application of moral values in students' daily lives can help increase understanding and appreciation of morals. (4) Parent Participation: The active role of parents in supporting and observing children's moral development at home can strengthen the learning gained at school. (5) Islamic School Environment: A school environment that supports Islamic values and facilitates moral practice in various aspects of school life can have a positive influence.

Inhibiting Factors: (1) Lack of Resources: Limited textbooks, learning media, and facilities can hinder the implementation of moral-focused PAI learning. (2) Limited Learning Time: The limited amount of time for PAI learning can hinder deeper moral development. (3) Students' Lack of Understanding: Students' incomprehension of Islamic moral values or their lack of involvement in understanding these concepts can hinder moral development. (4) Student Awareness Level: Students who lack awareness of the importance of morals in daily life may be less motivated to apply these values. (4) Social Environmental Pressure: Pressure from a social environment that does not support moral values can make it difficult for students to be consistent in applying good morals. (5) Influence of Media and Technology: Exposure to media and technology that is not in harmony with Islamic moral values can undermine efforts to improve students' morals. (6) It is important to remember that these factors can interact and influence each other. Efforts to improve morals through PAI learning require cooperation between various parties, including schools, teachers, parents, and communities, to overcome these barriers and maximize existing support.

SD PLUS Al-Qodiri has a good school culture and supports the improvement of akhlakul karimah, including: Shaking hands, Courtesy towards teachers, Love your fellow friends, Charity Friday activities, Building a performance culture.

From the five top school cultures, it is expected to be able to cultivate/instill moral behavior to every student. Establishing cooperation between schools and parents and the community School and community relations are defined as a communication process with the aim of increasing community understanding of educational needs and practices and striving to improve schools. The purpose of the school-community relationship is to increase the popularity of the school in the eyes of the community, so that the school's self-esteem (prestige) can increase as well. There is a parent meeting, Itinerant tahlil activities, Environmental Education.

Discussion

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The objective condition of students' morals through learning Islamic religious education at SD PLUS Al-Qodiri, in this case can be known in intracurricular and extracurricular activities. The moral values contained in Islamic religious education materials, among others:

Religious Values: From the explanation above, it can be concluded that the implementation of religious values through religious education learning at SMA Negeri 2 Pangkajene is (1) Before entering the classroom, students perform dhuha prayers in congregation. (2) Before starting the learning process in class, students do prayers together, memorize the Qur'an related to the material; (3) Performing dhuhur prayers in congregation followed by KULTUM by students. (4) When closing the lesson, the teacher and students close with a hamdalah reading together.

Honest Value: The implementation of the value of honesty through PAI learning is that in the test, students are trained to be honest, do it themselves, there is no supervisor. Technically, before starting to do the test, students have been given direction as a form of PAI learning application that every human movement is always supervised by Allah SWT. Against this condition, researchers see directly students are working on tests without a supervisor supervising.

At that time, the teacher first gave the rules of the game, then after that there was agreement on the rules, then the test began. Researchers look from afar and occasionally come out, it turns out that indeed students can prohibit the rules that have been carried out.

Tolerance Value: The image of the value of tolerance at SD PLUS Al-Qodiri is an act that respects religious differences, opinions, attitudes, and actions of others who are different from themselves. While the class indicator is to provide equal services to all class citizens regardless of ethnicity, religion, race, class, social structure and economic status. Meanwhile, the implementation of tolerance values through PAI learning is to carry out joint activities in the form of joint activities or competitions. In addition, it does not distinguish for fellow students who have different views, or understandings. In addition, teachers in learning do not distinguish to all students taught without distinguishing ethnicity, race, class, social and economic status. Likewise with non-Muslim students, teachers respect by providing learning opportunities that are taught according to the teacher's religion (Khamim, 2021; Sabarudin et al., 2023; Zulaikhah et al., 2020).

The Value of Discipline: The description of the value of discipline at SD PLUS Al-Qodiri is an act that shows orderly behavior and complies with various rules and regulations. More details can be seen in the indicators in the classroom, namely getting used to obeying the rules, wearing school clothes in accordance with the rules. The relationship with the implementation of moral values in a disciplined attitude through PAI learning at SD PLUS Al-Qodiri is that students come on time to class. A person's success is inseparable from discipline in every thing, such as time discipline, discipline in dressing, discipline in obeying the teacher's orders and so on. This is what is instilled by every teacher at SD PLUS Al-Qodiri, especially PAI teachers to their students. In this case, coming to school on time is an implementation of moral values. With this activity, it is expected to be able to foster student discipline, so that they are accustomed to respecting the rules applied while applying them in everyday life (Habibi & Supriatno, 2020).

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CONCLUSION

The learning process at SD PLUS Al-Qodiri also shows that the school is truly committed to making students have moral character that can be observed by the wider community with various daily routines in this school. In the morning before the learning process takes place it begins with light warm-up activities, on Monday to Thursday Dhuha prayers are held in congregation, on Monday to Friday before starting learning activities in class with joint prayer, Asmaul Husna reading activities, and reading short letters that each class is different. During the day, regular congregational Dhuhur prayer activities are held every day for students in grades 4-6. Here students are taught to take ablution water, maintain cleanliness when they want to defecate, queue for ablution, schedule the adhan to students, read praises, pray and dhikr after prayer, and musafakah/shake hands (male teachers with male students and female teachers with female students). SD PLUS Al-Qodiri has a good school culture and supports the improvement of akhlakul karima such as shaking hands, courtesy towards teachers, loving fellow friends, charity Friday activities, fostering a culture of achievement, which is expected to grow/instill moral karimah behavior to every student.

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