

Formation of Students' Morals through Islamic Education

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Abstract

This paper aims to determine whether Islamic religious education influences the formation of student morals. This research uses a qualitative approach which is library research. The data analysis method used is descriptive analysis method which is carried out through the process of explaining and describing the influence of Islamic religious education in the formation of student morals in a clear, objective and critical manner. The conclusion of this study is that Islamic religious education has an effect on the moral formation of students. This is based on the fact that Islamic religious education functions to provide and accommodate education about faith and morality which is the main fundamental thing in the formation of akhlakul karimah or good morals. The influence of Islamic religious education in the formation of student morals can be seen from the material presented in the form of religion obtained from the creed, the law in daily worship is obtained from fiqh, guidelines for behavior are obtained from moral education, exemplary life is obtained from the history of the former people and life guidelines are obtained from the Al-Qur'an as the holy book of Muslims and As-Sunnah and through the example exemplified by teachers in everyday life.

Keywords: Education, Islamic Religion, Morality.

INTRODUCTION

In the era of globalization like now, cultures from one country enter another country and mix with the local culture. Among the many cultures that come from other countries, although many good cultures are spread, there are also bad cultures that participate in this process of cultural exchange. The noble culture of Indonesian society that is inherited from the ancestors such as respect and mutual respect, good manners, and other good and noble morals began to dim its implementation, especially in the younger generation.

The social and cultural situation of our society has recently become increasingly concerning. In the world of education, there are various types of events that further degrade

human dignity and dignity. The destruction of moral values, the spread of injustice, and the weak sense of togetherness are manifested in educational institutions. This is where the importance of moral formation in educational institutions, especially Islamic religious education as a means of forming good morals. (Maulana, R., 2021)

Morality in Islam has a very important position. Morals are an inseparable part of human life, because without morals, humans will lose their human status as noble beings. Given the importance of morals in life, it is necessary to implement morals in various aspects of life, especially education. (Erfina, Jannatul Ma'wa, & Rahmawati. 2024)

Morality plays an important role in human life, without human morality in his life can lead to low dignity, either before Allah SWT or humans because he does not know the difference between good deeds and bad deeds. In line with the goal of Islamic education, which is to realize a whole human being, religious education for students is felt to be very important in shaping human personalities who tend to lose control in carrying out actions. (Fahmi, A., Yenti, A., Rahmania, F., & Hendrizal, 2024)

The implementation of the noble morals of the young generation is a challenge as well as a threat to Indonesia in the future. Therefore, religious education and character education are felt to be applied to educate the younger generation not only at home, in the school environment but also in the community. This is done so that the younger generation is accustomed to practicing good morals in accordance with religious norms and norms in society.

The formation of noble morals is one of the focuses of the character education strengthening program (PPK) that is being driven by the Ministry of Education and Culture. There are 5 main character values of this PPK program, namely religious, nationalism, integrity, independence and mutual cooperation. The 5 characters do not stand alone but are also interrelated between one element and another.

The first character is called religious, the value of religious character symbolizes faith in God Almighty. The symbol of faith in God is

shown by obedience to the rules and teachings of the religion and beliefs it adheres to, respecting and being tolerant of the religion and beliefs of others, not disturbing other religions when worried, and always maintaining peace in the midst of society.

However, as time goes by, we often see that the behavior of students as the younger generation is no longer in accordance with religious and societal norms. Many cases of brawls between schools are just because of trivial problems that should be resolved peacefully and in a familial way. There are also many students who smoke even though smoking is illegal to do before the age of 18. Many female students also wear thick makeup which is not appropriate for a student who comes to school to study. Not only that, many are also scattered on social media such as tik tok where minors act unnaturally such as wearing minimal clothes, dating too intimate and vulgar to bullying that is deliberately done just to go viral. Therefore, the author is interested in raising the title "The Influence of Islamic Religious Education on the Formation of Students' Morals".

METHOD

This research is a type of library research, where the primary source of data is obtained from literature, relevant secondary sources such as books, scientific journals, and articles.

RESULTS AND DISCUSSION

The Role of Islamic Education in Shaping Students' Morals

Islamic education has a very important role in shaping the personality and morals of students. In the midst of the progress of the times and increasingly complex moral challenges, Islamic education is present as a solution to instill spiritual, moral, and social values that can shape the character of students into good individuals and noble character. Islamic education not only functions as a process of religious knowledge transfer, but also as a means of forming a complete personality. Basic values such as faith, piety, honesty, trust, patience, and tawakal are taught through subjects such as Aqidah, Akhlak, and Fiqh. These values are not only introduced theoretically, but also sought to become part of students' daily habits and attitudes. Research by Suhada, H., et al (2018) shows that Islamic religious education contributes 60.8% to the formation of students' morals, which includes behaviors such as honesty, responsibility, and respect for others.

Islamic Religious Education (PAI) teachers have a strategic position in shaping students' morals, not only as educators, but also as role models. Students will find it easier to imitate the behavior of teachers who show noble morals in daily life, such as friendliness, discipline, fairness, and patience. Indah (2023) in her research shows that teachers who consistently show positive behavior inside and outside the classroom are more successful in influencing students' character than just teaching

moral theory. Therefore, the personality of the teacher is an important factor in moral education.

Islamic education is also implemented thoroughly in the school curriculum. Islamic moral and ethical values are not only taught in PAI subjects, but are also integrated in every aspect of learning. For example, in mathematics lessons the value of honesty in doing assignments can be taught, or in social studies lessons the importance of social justice can be instilled. According to Faizah, Nadjematul (2022) an Islamic education curriculum designed with an integrative approach allows students not only to get to know Islamic values, but also to get used to practicing them in various life contexts.

Islamic education has a real positive impact on student behavior. In a study by Hafiz Bahar (2013) at SMA Darussalam Cimanggis Ciputat, it was found that students who received Islamic religious education intensely showed more polite, disciplined, and responsible behavior. They also have better ability to control their emotions and avoid negative behaviors such as bullying, cheating, or abusive language.

Strong character and noble personality are the main goals of Islamic education. Through an approach that is not only cognitive, but also affective and psychomotor, students are fostered to become a balanced person: intellectually intelligent, emotionally mature, and spiritually strong. Islamic education seeks to form a whole human being (*insan kamil*) who are not only academically successful, but also morally noble.

Aumi, Nabila (2023) concluded that the formation of students' morals through Islamic religious education helps students develop personal and social piety, such as a sense of responsibility, tolerance, cooperation, and concern for others.

There are terms in character education that are often referred to as civic education, value education, and moral education. The terms in character education become basic properties that are constant and remain the same from time to time. For example, respecting teachers is a good morality of students that must be maintained from time to time. Therefore, character education needs to be taught in the school environment so that students are able to implement it and have a positive effect on the people around them.

The formation of morals is the process of instilling good elements and things in each student which is not only the duty of the teacher in the school environment, but also the duty of the family as the main madrasah for their children and the community environment as a place for a student to grow, develop, and socialize. The formation of morals in the first madrasah of students, namely the family, plays a very important role in the formation of a student's morals. The formation of morals during students socializing in the community will also have an impact on the morals of the students themselves. If the community environment is able to provide a good environment for children's growth and development, it will also have a

positive impact on the child's morals and vice versa (Sukatin et al., 2022).

The formation of morals in schools is no less important where teachers as teachers play a role in educating the character and morals of their students, which later the process will affect the formation of students' morals apart from family factors and the community environment. In Arabic, the word "morality" comes from *khuluqun* which has the plural meaning of: *habits*, which are traits that already exist and are formed in humans themselves without being striven for; *Custom*, which is a trait that is pursued by continuously being trained and carried out because of desire; and *disposition*, which is a combination of *character* and what is sought that eventually becomes a habit. Meanwhile, *akhlakul karimah* has the meaning of noble and commendable behavior and deeds that are implemented into good thoughts, speeches and behaviors in accordance with Islamic teachings.

Morality is divided into several types, including: morality to Allah SWT, which includes sincerity, patience, gratitude, tawakal, repentance and fear of sin if you violate His commands; morals towards fellow human beings, such as maintaining friendship, speaking honestly, being prejudiced, respecting others, maintaining peace and order, friendliness, and politeness; and morals towards oneself, such as maintaining purity and self-respect, maintaining physical and spiritual health.

Islamic religious education always emphasizes moral education for students, because at this time free association is a bad influence for children who have not been able to control themselves well. Today, profanity has become common for children, so Islamic religious education is needed as the main shield. Islamic religious education is an effort to instill good morals and behavior in students and nurture them to always have good and commendable morals. When students have good morals, then Islamic religious education can be said to have succeeded in carrying out its role as character education. Islamic religious education does not only exist in schools, but can be found anywhere as long as the place is able to teach goodness (Sukatin et al., 2022).

Islamic education plays an important role in shaping students' morals through the process of internalizing religious values, teacher examples, integration in the curriculum, and habituation activities in schools. The impact of this process is not only seen in the daily behavior of students, but also in the formation of Islamic character and personality. Therefore, it is important for educational institutions to continue to strengthen and develop a comprehensive Islamic education system in order to produce a generation with noble character.

The Purpose of Student Moral Formation

The formation of morals basically aims to achieve good and stay away from evil in the lives of individuals, society, as well as in the nation and state. According to Islamic education

figures, the purpose of moral formation includes: instilling love for Allah SWT in the hearts of students, instilling the right intentions and beliefs in them, getting used to carrying out Allah's commands and staying away from His prohibitions, forming noble habits and carrying out religious obligations, teaching religious laws and practicing them, giving guidance in life in this world and the hereafter, and setting an example of good behavior. Based on this explanation, it can be concluded that the purpose of moral education is to form human beings with moral character. The formation of morals itself is a means to achieve these goals in order to create a noble person. (Lutfiana Fitria & Siti Kurniasih, 2024)

Methods of Forming Student Morals

Some of the methods that are commonly used in the formation of students' morals include: the example method, the practice and habituation method, the story method, and the mauidzah (advice) method. The exemplary method is very important because students tend to imitate their educators. Children are psychologically accomplished imitators who will follow the example of the adults around them. A teacher must guide himself first before guiding his students, as Amr bin Utbah said. The Prophet Muhammad (PBUH) was also sent by Allah as an example for mankind in terms of morals and education, as in the hadith, "Pray as I pray." (HR. Bukhari).

The practice and habituation methods are very effective in instilling moral values into the

student's psyche. Habituation must be done continuously, regularly, and closely supervised in order to become a complete and consistent habit. The habit may initially be mechanistic, but gradually it will become a habit that is carried out with awareness and sincerity from the student's own heart (Daradjat, 2005).

The story method is very interesting for students because the story has an emotional appeal and is easy to remember. Stories are able to instill moral values in a touching way and remain imprinted in students' memories for a longer time (Muhaimin, 2011). Meanwhile, the mauidzah method or advice is also an effective way to convey moral messages and truths directly and to the heart. With an appropriate approach, advice is able to arouse students' awareness to do good and stay away from bad.

CONCLUSION

Islamic education plays an important role in shaping students' morals through the process of internalizing religious values, teacher examples, integration in the curriculum, and habituation activities in the school environment. The impact of this process is not only seen in the students' daily behavior, but also in the formation of strong character and Islamic personalities. Therefore, it is important for educational institutions to continue to strengthen and develop a comprehensive Islamic education system in order to produce a generation with noble character. The purpose of moral education is to form moral morals. Meanwhile, the

formation of morals itself is a means of achieving the goal of moral education in order to create human beings with moral character.

Islamic education has distinctive and effective methods in shaping students' morals. Among these methods are example, habituation, advice, stories (exemplary stories), warnings and rewards (targhib wa tarhib), discussions, and hands-on practice and practice. Each method has its own advantages in instilling Islamic moral and ethical values into the personality of the student.

The effectiveness of Islamic education in shaping students' morals is influenced by a combination of internal and external factors. Students' personal motivation, habits, and self-awareness must be supported by a conducive family, school, and community environment. Collaboration between all parties is important to create a generation with noble character in accordance with Islamic teachings.

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