



Significance of Islamic Religious Education Learning in Fostering Student Character

Nur Laili

Universitas Sunan Giri, Indonesia

Corresponding Author: ✉ nurlaili10396@gmail.com

ABSTRACT

Islamic Religious Education (PAI) learning has a very important role in fostering student character at school. This article examines how PAI learning can contribute to students' character building through curriculum approaches, teaching methods, and social interactions in the school environment. Using qualitative methods and literature analysis, this study found that effective PAI learning can shape students' moral, ethical, and spiritual character, as well as increase their awareness of positive religious values. Islamic Religious Education learning has great significance in fostering student character. Through a structured curriculum, appropriate teaching methods, and positive social interactions, Islamic Education can shape students with good character in accordance with Islamic teachings. Cooperation between teachers, parents, and schools is needed to optimize Islamic Education learning and support students' character development.

Significance, Islamic Religious Education, Student Character

ARTICLE INFO

Article history:

Received
01 April 2024
Revised
20 May 2024
Accepted
01 Juni 2024

Key Word

How to cite

Doi

<https://pusdikra-publishing.com/index.php/jsr/index>

[10.51178/jsr.v5i2.1933](https://doi.org/10.51178/jsr.v5i2.1933)



This work is licensed under a
[Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/)

INTRODUCTION

Education is one of the fundamental pillars in the development of individuals and societies. Among the various goals of education, the formation of students' character stands out as one of the most essential. Strong and good character encompasses not only intellectual skills but also high moral, ethical, and spiritual integrity. This is where the role of Islamic Religious Education (PAI) becomes crucial. PAI not only imparts religious knowledge but also instills noble values that serve as a foundation for individual behavior in daily life (Lubis & Ritonga, 2023).

Islamic Religious Education, as an integral part of the educational curriculum in Indonesia, plays a vital role in shaping students' character. This education aims to cultivate a generation that is not only academically smart but also possesses commendable morals and can apply Islamic values in their lives. In the context of character education, PAI aims to instill moral values such as honesty, justice,

responsibility, tolerance, and cooperation, all of which are integral to Islamic teachings (Ritonga et al., 2022)

The formation of strong character based on Islamic values through PAI also has far-reaching implications. Good character impacts not only individuals but also society as a whole. Students equipped with good character are expected to contribute positively to their communities, both in smaller settings like families and schools, and in broader contexts such as society and the nation. Therefore, character education through PAI is not only an ideal goal but also an urgent need in the effort to build a morally upright and highly civilized nation.

To achieve this goal, PAI instruction must be designed and implemented effectively. However, the effectiveness of PAI in shaping students' character cannot be separated from various influencing factors. These factors include the curriculum, teaching methods, teacher quality, learning environment, and support from parents and the community. A comprehensive and relevant curriculum is crucial to ensure that the material taught meets the students' needs and keeps up with the times. Interactive and contextual teaching methods are also necessary for students to understand and internalize the values taught. Furthermore, competent and high-integrity teachers are key in inspiring and guiding students to develop good character. A conducive learning environment and support from parents and the community also play roles in strengthening character education through PAI.

This article will further explore the significance of PAI in nurturing students' character and the factors that influence its effectiveness. By understanding these aspects, it is hoped that more effective strategies and approaches can be found for implementing PAI in schools. The goal is to ensure that every student can grow into an individual who is not only knowledgeable and intelligent but also of good character, morally upright, and able to apply Islamic values in their lives.

RESEARCH METHOD

This research employs a qualitative approach, utilizing in-depth literature analysis as its methodological framework. Qualitative research is chosen to delve deeply into the multifaceted dimensions of the topic, specifically focusing on the integration of Islamic Education Curriculum (PAI) and its impact on student character development (Lubis & Ritonga, 2023).

Data collection involves gathering information from diverse scholarly sources including academic journals, books, and pertinent articles that address PAI and related educational practices. These sources provide a rich pool of qualitative data that allows for a comprehensive exploration of the subject matter.

The analysis process begins with meticulous review and categorization of the collected literature. The primary objective is to identify recurring themes and significant

insights regarding PAI learning and its influence on shaping students' character. This thematic analysis approach enables the researcher to uncover underlying patterns, viewpoints, and theoretical perspectives that contribute to understanding the educational effectiveness of PAI in nurturing positive moral and ethical attributes among students (Lubis, 2024).

By synthesizing findings from the literature, this study aims to offer valuable insights into how PAI can be optimally structured and implemented to foster holistic character development in students. The qualitative approach not only facilitates a nuanced exploration of the subject but also enriches the discourse on educational strategies that promote ethical values rooted in Islamic teachings.

RESULT AND DISCUSSION

The Islamic Education Curriculum (PAI) is carefully designed to integrate religious values into every aspect of learning. This integration aims not only to impart religious knowledge but also to internalize and apply these values in everyday life. The PAI curriculum encompasses various fields of study such as creed (akidah), worship (ibadah), ethics (akhlak), and Islamic history. Each component plays a crucial role in helping students comprehend and apply Islamic values comprehensively.

Creed involves teachings on the oneness of Allah (Tawhid), the attributes of Allah, belief in angels, prophets, sacred scriptures, the Day of Judgment, and predestination. Understanding these core beliefs helps students develop a strong spiritual foundation that guides their behavior and decision-making processes. The principles of creed assist students in cultivating deep faith and reliance on Allah, strengthening their character and providing a moral compass for their actions.

Worship includes the practical aspects of rituals such as prayer (salah), fasting (sawm), almsgiving (zakat), and pilgrimage (hajj). Through regular practice and understanding of these rituals, students learn discipline, patience, and empathy. For instance, regular prayer instills discipline and spiritual awareness, fasting teaches self-control and empathy towards others, zakat emphasizes the importance of sharing and assisting those in need, while hajj underscores brotherhood and equality among Muslims.

Ethics focuses on the development of good behavior and high moral standards. In PAI, students are taught various aspects of noble ethics such as honesty, justice, responsibility, tolerance, and cooperation. Ethical education aims to shape students into individuals of good character, integrity, and the ability to behave according to Islamic values in daily life. For example, honesty teaches students to always speak and act truthfully in all situations, while justice encourages fairness and non-discrimination towards others.

The importance of a comprehensive curriculum aligned with students' psychological development cannot be overstated. The PAI curriculum should be designed to not only impart religious knowledge but also instill strong moral and ethical values (Nurmadiyah, 2016). A comprehensive curriculum covers various aspects of students' lives and helps them integrate Islamic values in various situations.

Furthermore, the relevance of the curriculum to students' psychological development is crucial. A curriculum tailored to the developmental stage of students will be more effective in fostering strong character (Hatim, 2018). For instance, at the elementary level, the focus may be on instilling basic values and introducing regular worship practices. Meanwhile, at the secondary level, the curriculum can emphasize deepening understanding of creed and ethics and practical application in daily life.

Research has shown that a well-designed PAI curriculum can have a significant positive impact on students' character formation. Studies by Azizah et al. (2023) and Mahmudah & Hidayat (2022) indicate that students who receive holistic Islamic education show significant improvements in moral and ethical aspects.

In conclusion, a comprehensive and relevant PAI curriculum, supported by effective teaching methods and a conducive learning environment, plays a crucial role in shaping students' character. By integrating religious values into every aspect of learning, students can understand and apply Islamic values in their daily lives, becoming individuals of good character and noble conduct.

In addition to the curriculum, effective teaching methods in Islamic Education (PAI) encompass lectures, discussions, and direct practice, playing a crucial role in shaping students' character. Lectures allow teachers to systematically and comprehensively convey fundamental concepts and Islamic values, providing a strong knowledge foundation. On the other hand, discussions encourage active student participation, enabling them to share thoughts and experiences, and develop critical and reflective thinking skills (Arif & Nurhasanah, 2024). Direct practice provides students with opportunities to apply learned values in real-life situations, reinforcing their understanding and appreciation of Islamic teachings. PAI teachers serve as role models by demonstrating behaviors aligned with Islamic values and fostering positive interactions with students, thus creating a conducive learning environment. This approach not only enhances academic understanding but also helps students internalize and apply moral and ethical values in daily life. Therefore, effective teaching methods in PAI aim not only to transfer knowledge but also to cultivate strong character and noble conduct in students.

Previous studies have shown that teaching methods in Islamic Education have significant impacts on student character formation. Research by Ainurahma & Setiawan (2022) highlights that lecture methods in PAI help students gain a systematic understanding of Islamic values. Additionally, another study by Ihsanti (2024)

demonstrates that discussion and direct practice methods are effective in enhancing students' understanding of the practical application of these values in daily life. Positive interactions between teachers and students have also been proven to create a conducive learning environment where students can internalize moral and ethical values taught in PAI. Thus, diverse teaching methods and positive teacher-student interactions in the context of PAI play a crucial role in shaping students into quality individuals with noble character.

The social environment within schools plays a significant role in shaping student character. Interactions among students based on religious values such as respect, honesty, and tolerance can strengthen positive character traits. As these values are internalized in daily interactions, students learn to appreciate differences, act honestly, and show tolerance towards others.

Religiously-based extracurricular programs also have a significant impact on student character formation. Activities such as religious gatherings, social service activities, and community outreach provide students with opportunities to apply learned values in real-world contexts. Through active participation in these programs, students not only develop social skills and leadership but also deepen their understanding of religious values and the importance of making positive contributions to society.

Previous studies have highlighted the importance of the school social environment and religious-based extracurricular programs in shaping student character. Research by Novemi (2023) found that interactions among students based on religious values such as respect, honesty, and tolerance can enhance mutual respect and build social cohesion among students. They concluded that this positive social environment plays a crucial role in shaping student behavior and attitudes beyond the classroom.

Furthermore, research by Nurfirdaus & Sutisna (2021) examined the effectiveness of religious-based extracurricular programs in enhancing student character. They found that students involved in activities such as religious gatherings, social service, and other religious activities showed an improvement in their understanding of moral and ethical values taught in their religion. Such programs also help build social responsibility and student engagement in positive community activities.

Overall, these studies affirm that a supportive social environment grounded in religious values and relevant extracurricular programs can significantly influence student character formation, strengthen moral values, and enhance students' positive contributions to society.

Thus, a supportive social environment and religious-based extracurricular programs are not only important additions to the educational curriculum but also effective means of supporting the holistic process of student character formation.

CONCLUSION

Islamic Religious Education learning has great significance in fostering student character. Through a structured curriculum, appropriate teaching methods, and positive social interactions, Islamic Education can shape students with good character in accordance with Islamic teachings. Cooperation between teachers, parents, and schools is needed to optimize Islamic Education learning and support students' character development.

REFERENCES

- Ainurahma, F., & Setiawan, H. R. (2022). Pembentukan Karakter Peserta Didik Melalui Pendidikan Agama Islam Di SMK Dharma Utama Pegajahan. *Edumaniora : Jurnal Pendidikan Dan Humaniora*, 1(02), 288-291. Retrieved from <https://journal.cdfpublisher.org/index.php/edumaniora/article/view/65>
- Arif, M., & Nurhasanah, A. . (2024). INOVASI PEMBELAJARAN PAI DALAM MEMBENTUK KARAKTER CINTA TANAH AIR SISWA SMPi CIKAL HARAPAN I BSD. *Jurnal Mitra*, 3(01). Diambil dari <https://jurnal.mitrasmart.co.id/index.php/jm/article/view/88>
- Azizah, M., Jariah, S., & Aprilianto, A. (2023). Pembentukan Karakter Religius Siswa Melalui Pembelajaran Pendidikan Agama Islam di Sekolah Menengah Kejuruan. *Ngaos: Jurnal Pendidikan Dan Pembelajaran*, 1(1), 29-45. <https://doi.org/10.59373/ngaos.v1i1.2>
- Hatim, M. (2018). Kurikulum Pendidikan Agama Islam di Sekolah Umum. *EL-HIKMAH: Jurnal Kajian Dan Penelitian Pendidikan Islam*, 12(2), 140-163. <https://doi.org/10.20414/elhikmah.v12i2.265>
- Ihsanti, F. N. (2024). Perkembangan Metode Pembelajaran Dalam PAI Berbasis Inquiry. *Risalah, Jurnal Pendidikan Dan Studi Islam*, 10(1), 287-297. https://doi.org/10.31943/jurnal_risalah.v10i1.582
- Lubis, W. L. (2023). Pembentukan Karakter Unggul: Analisis Optimalisasi Pendidikan Melalui Organisasi Siswa Intra Madrasah (OSIM) Di MAN 2 Deli Serdang. *Bersatu: Jurnal Pendidikan Bhinneka Tunggal Ika*, 2(1), 274-282. <https://doi.org/10.51903/bersatu.v2i1.554>
- Lubis, Y., & Ritonga, A. (2023). Mobilization School Program: Implementation of Islamic Religious Education Teacher Preparation in Elementary Schools. *Jurnal At-Tarbiyat :Jurnal Pendidikan Islam*, 6(1). <https://doi.org/10.37758/jat.v6i1.632>
- Mahmudah, I., & Hidayat, N. (2022). Pengaruh Pendidikan Agama Islam Terhadap Karakter Siswa pada Pembelajaran Daring di Sekolah Dasar. *Jurnal Basicedu*, 6(1), 859-868. <https://doi.org/10.31004/basicedu.v6i1.2014>
- Novemi, N., Fatimah, W., A. Alfiani Damayanti, R. Supardi, & Abustang, P. B. (2023). PENGARUH LINGKUNGAN SEKOLAH TERHADAP PEMBENTUKAN

- KARAKTER SISWA DI SD NEGERI BAWAKARAENG 1 KOTA MAKASSAR. Pendas Mahakam : Jurnal Pendidikan Dan Pembelajaran Sekolah Dasar, 8(2), 107-111. Retrieved from <https://jurnal.fkip-uwgm.ac.id/index.php/pendasmahakam/article/view/1428>
- Nurfirdaus, N., & Sutisna, A. . (2021). Lingkungan Sekolah dalam Membentuk Perilaku Sosial Siswa. *Naturalistic: Jurnal Kajian Dan Penelitian Pendidikan Dan Pembelajaran*, 5(2b), 895-902. <https://doi.org/10.35568/naturalistic.v5i2b.1219>
- Nurmadiyah, N. (2016). Kurikulum Pendidikan Agama Islam. *Al-Afkar : Manajemen Pendidikan Islam*, 2(2). <https://doi.org/10.28944/afkar.v2i2.93>
- Ritonga, A. A., Lubis, Y. W., Masitha, S., & Harahap, C. P. (2022). Program Sekolah Penggerak Sebagai Inovasi Meningkatkan Kualitas Pendidikan di SD Negeri 104267 Pegajahan. *Jurnal Pendidikan*, 31(2), 195-206. <https://doi.org/10.32585/jp.v31i2.2637>
- Syarif, M. (2014). PENDIDIKAN AGAMA ISLAM DALAM PEMBENTUKAN KARAKTER BANGSA (Studi Analissis Perilaku Siswa Madrasah Aliyah Negeri 1 Palembang). *Conciencia*, 14(2), 71-93. <https://doi.org/10.19109/conciencia.v14i2.96>