

## The Influence of Islamic Religious Education in Shaping the Al-Karimah Morals of Students in Mulia Tanjung Sari Medan

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### ABSTRACT

*This study raises the issue of the role of learning Islamic Religious Education in forming the Morals of Santri Al-Karimah. The subjects in this study were class VIII students of TANJUNG SARI MUIA in March 2022. This type of research is field research, namely research where data collection is obtained by writing. This research was conducted in Kaksi Village, Tapung Hulu District, Kampar Regency. But more specifically, it was carried out at the MULIA TANJUNG SARI school. The research subjects were school principals, deputy principals, curriculum department, PAI teachers and students. While the method of data collection that is done by writing is observation, interviews and documentation. the data that has been collected by observation, questionnaire, and assignment methods. The results of this study indicate that the learning process at MULIA TANJUNG SARI runs quite well and effectively according to the basic concept of the learning process carried out by educators in general, namely students following the learning process of Islamic Religious Education with enthusiasm for the subject . The learning methods used by teachers of Islamic education at MULIA TANJUNG SARI include: lecture methods, discussion methods, question and answer methods, assignments. However, the results of observations and observations made in this study were not as expected. Even though the implementation of PAI in schools has been going according to plan, this student's al-karimah character is still in the less category.*



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### 1. INTRODUCTION

Etymologically, education comes from the Greek word pedagogiek. Paes means child, gogos means guide/guidance; and iek means knowledge. So etymologically, pedagogy is the science that discusses how to provide guidance to children. In English, education is translated as education. Education comes from the Greek word educare, which means bringing out what is stored in a child's soul, to guide it so that it grows and develops.

In Islam there are 3 terms commonly used for Islamic education, namely: al-tarbiyah (التربية), al-ta'lim (التعليم), (and al-ta'dib (تأديب) - يربو - ربا which means "increase" and "grow", al-ta'lim (التعليم) (comes from the words علم - ميع ل - تعلما which means to teach), and al-ta'dib (التأديب) (comes from the word تأديب - بياد - أدب which means "to educate". (Madayo Ekosusilo, R.

B. Kasihadi, Basics of education, (Semarang: Effhar Publishing, 1987), Cet. 2nd) In the Big Indonesian Dictionary, education comes from the word "didik" which has the prefix "pe" and

the suffix 'an', which means the process of growing attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training efforts, processes, actions, ways of educating. (DepDikBud, Big Indonesian Dictionary, (Jakarta: Balai Pustaka, 1999), 10th Cet).

Meanwhile, the terminology of education is "human activities and efforts to improve their personality by developing their personal potentials, namely: spiritual (thinking, intention, feeling, creativity and conscience) and physical (five senses and skills). According to Amier Daen Indarkusuma, "Education is assistance provided deliberately to Islamic Religious Education (PAI), which is a conscious and planned effort that prepares students to be able to know, understand, believe, be devout, have noble character, and practice Islamic teachings from the main source, namely the book. holy Al-Qur'an and Al-Hadith, through advice, teaching, training and use of experience.

According to the Ministry of Law in 2015, religious education is education provided through subjects or lectures at all levels of education with the aim of providing knowledge, forming attitudes and personalities of people who believe and are devoted to God Almighty, as well as the skills and abilities of students to fulfill their needs. religious values. And also to prepare students to become human beings who are able to apply and practice the teachings of the religion they adhere to.

The position of al-karimah morals in life is very important in terms of a Muslim's life. Al-karimah morals are the axis or core for humans in continuing their life goals. According to language, the word Aqidah comes from Arabic, namely 'aqada-ya'qidu-'aqdan-'aqidatan. 'Aqdan means conclusion, a bond of agreement and is firm, after it is formed it becomes aqidah which means belief. The word Akhlak comes from Arabic, is the plural form of "khuluq" which means character, temperament, behavior or character. Aqidah and morals are very closely related, and the two cannot be separated. Aqidah is the foundation for all actions. Morals are good human actions, both in relation to Almighty Allah, fellow humans, and the environment in which they live.

To achieve the functions and goals of education, the role of religious education is absolutely necessary and the role of other educational institutions cannot be denied. One area of religious education is moral education. Moral education in schools is a sub-section or subject of Islamic religious education subjects. Learning al-karimah morals at school teaches students to study and implement the material obtained in the form of habituating commendable (good) moral characters and avoiding reprehensible (bad) morals. (Introduction to the Basics of Education, (Surabaya: National Enterprise, 1988), 3rd Cet., p. 7)

Educate the instincts, motivations and desires of the younger generation and fortify them with beliefs and values and get them used to restraining their motivations, managing their emotions and guiding them well.

Islamic Religious Education also has the following objectives:

1. The aims of Islamic religious education in public schools. The formulation is general in nature and is an elaboration of national education goals which will then be further elaborated at each level of education.
2. The Goals of Islamic Religious Education in Primary Schools. This formulation of objectives is an elaboration of the objectives of Islamic Religious Education in Elementary School Education and is a reference for formulating class objectives.
3. Introducing the next generation to the Islamic faith, the basics of Islamic teachings, the origins of worship and ways to carry it out properly.
4. To develop students' true awareness of religion, including the principles and basics of noble morals.
5. Instilling faith in Allah SWT based on the understanding of awareness and the necessity of feeling.
6. Cultivate the interest of the younger generation to increase their knowledge of adab and religious knowledge and to follow religious laws with love and willingness.
7. Develop a sense of willingness to be optimistic, self-confident, responsible, appreciate obligations, help out of kindness and piety, and compassion.

## **2. METHODS**

This type of research is field research, namely research in which data collection is obtained by

writing. This research was conducted in the village of Sukasari, Pegajahan District, Serdang Bedagai Regency. But more specifically, this research was conducted at a school in the village, namely the Dharma Utama Sukasari Education Foundation school. As for the research subjects, namely the Principal, Deputy Head of School for Curriculum, Aqidah Akhlak teachers and students. While the data collection method used by the author is observation and interviews.

### **3. RESULTS AND DISCUSSION**

#### **General Overview and Condition of the School**

MULIA TANJUNG SARI Junior High School (SMP) is an educational institution within the scope of the foundation. The MULIA TANJUNG SARI Education Foundation, especially in Middle School, High School and Vocational School, is also available which operates in the Office Administration (ADP) profession, but in 2021 it will add a career namely Motorcycle Engineering (TSM). The MULIA TANJUNG SARI Education Foundation aims to assist the government in a national education system program that upholds Islamic moral values, order and discipline.

#### **Research Description**

This research is basically to find out the role of Islamic Religious Education in forming morals in students at the MULIA TANJUNG SARI SMP Education Foundation, especially in class VIII SMP. In order to achieve the objectives of teaching Islamic Religious Education in class VIII MULIA TANJUNG SARI SMP, religion teachers use methods adapted to the subject matter and existing facilities. The method is lecture and question and answer.

Based on the author's observations and interviews with religious teachers at class VIII MULIA TANJUNG SARI SMP, the method used in teaching religious education at the school is the lecture and question and answer method. With the question and answer method, students are encouraged to be more prepared to learn because those who usually pay less attention to the lessons taught through the question and answer method will at times be asked questions about what they have learned.

#### **Obstacles in the Formation of Karimah Morals and Ways to Overcome Obstacles**

Based on the information that the author obtained from the religion teacher which was reinforced by the principal's statement, the obstacles that were felt to be quite large in the formation of good morals were as follows:

The influence of the school environment is indeed less supportive because there is a lack of harmony between the school environment.

Parents do not pay enough attention to their children's mental development, including their morals, because they are busy with work so that children are not properly supervised.

The underutilization of existing facilities and infrastructure indirectly affects the formation of morals for students.

#### **Discussion**

##### **Path of Solution**

Efforts to overcome problems and obstacles to the formation of akhlakul karimah include the following:

1. Increasing students' knowledge about the need for religious education in navigating life, because with a strong religious foundation, students will have good morals which will lead to calm and fortitude in facing life, this will be achieved when Religion teachers add religious lessons outside of class hours such as , regular recitation every Friday, holding a private recitation of the Koran which is useful for learning more deeply about the Koran.
2. Establishing relationships with students' parents and giving them direction about the importance of supervising children, including paying attention to them so that they do not fall into bad behavior, as stated by Imam AlGazali in the book entitled Halal-Haram according to Islamic law, as quoted Hadith of the Prophet, friendship can bring a lot of good fortune, lengthen your life and life will be a blessing.
3. Try to provide advice and infrastructure that is still lacking or repair what has been damaged by applying for assistance to the Ministry of Religion and National Education. Religious education for students in class VIII junior high school at MULIA TANJUNG SARI is very much influenced by the example of a teacher so that the teacher's influence

on their students can be felt. Because according to them, what is in their teacher is what they receive from that teacher.

#### **4. CONCLUSION**

Based on the discussion described in the previous chapters, the author tries to draw the following conclusions:

The morals of students at SMP MULIA TANJUNG SARI based on the results of observations and questionnaires show that students have sufficient Al-karimah Morals in everyday life, such as rarely saying hello when they meet teachers, parents and friends, but caring 275 for people who are needs help, rarely says basmalah when doing work but likes to visit friends who are sick.

The role of Islamic Religious Education at MULIA TANJUNG SARI SMP can be said to be quite optimal. This can be seen from the good morals of students in their behavior, relationships with parents, teachers and friends as well as carrying out religious orders.

This fact can be caused by several factors including unrestricted use of media, good cooperation between teachers and parents, as well as the example set by teachers at the school, especially religious teachers as figures for students and a lack of guidance. maximum from the family, especially the parents, in providing examples and behavior that is in accordance with religious rules.

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