IMPLEMENTATION OF ISLAMIC RELIGIOUS EDUCATION ON THE MORALS OF CLASS X STUDENTS AT JABAL NOOR INTEGRATED ISLAMIC HIGH SCHOOL IN MEDAN SUNGGAL

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Abstract: Islamic Religious Education has an important role in shaping the attitude and personality of students, both in the school environment and society.

The problem in this study is the Islamic Religious Education applied at Jabal Noor Integrated Islamic High School in Medan Sunggal and its influence on the formation of student morals and discipline, and how much influence Islamic Religious Education has on the formation of student morals and discipline.

The conclusion of the influence of Islamic religious education on students is very important to learn from an early age, because the influence of Islamic religious education can help and improve student morals, if student morals are good then good attitudes and personalities are formed.

Keywords: Islamic Religious Education, Moral Formation, Student Discipline

INTRUDUCTION

Education is an inseparable part of human life and existence. John Dewey believes that education is one of the necessities of life, a social function, serving as guidance and a means for growth that prepares, opens up, and shapes life discipline. Essentially, education is a stage of institutional activities used to perfect individual development in mastering knowledge, attitudes, and more.

Education can occur informally and non-formally in addition to formally in schools, madrasahs, and other educational institutions (Muhibbin Syah, 2010). Education is programmed learning experiences in the form of formal and non-formal education, and informal education in schools and outside schools, which occurs throughout life with the goal of optimizing the development of individual capabilities, so that later they can play their role in life appropriately.

Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System, Chapter 1, Article 1 states: National education functions to develop capabilities and form the character as well as the dignified transformation of the nation in order to enlighten the life of the nation. The purpose of education aims to develop the potential of

students to become individuals who believe in and fear God Almighty, possess noble character, are capable, creative, independent, and become democratic and responsible citizens. Meanwhile, the goal of education established by this law is "to develop the potential of students to become individuals who believe in and fear God Almighty, possess noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens."

Based on the educational goals outlined above, it is clear that in order to create students who are faithful and pious towards God Almighty, and possess noble character, the learning of Islamic Religious Education (PAI) is necessary, whether through informal, formal, or non-formal education. Through formal education in public schools, for example, the role and implementation of Islamic religious education is certainly crucial. As we know, intelligence without accompanying religious/spiritual moral capability could lead us towards undesirable actions. This emphasizes the importance of integrating moral and spiritual education to ensure that intellectual growth aligns with ethical and spiritual development.

The phenomenon of moral decline is particularly alarming, especially among teenagers. Discussing morals, it can be said that morals are an inseparable part of Islamic religious education. At Jabal Noor Integrated High School, based on the researcher's observations, there are several moral declines noted, such as students' laziness in performing congregational Dhuhr prayer at the school's prayer room, frequently neglecting prayers, excessively joking with teachers, treating teachers as equals, and behaving inappropriately. This highlights a crucial issue in moral education within the school setting, indicating the need for more effective strategies to integrate moral and religious teachings effectively.

From the explanation provided and the various student issues identified in the classroom, it underscores the crucial importance of Islamic religious education in shaping the morals of students at Jabal Noor Integrated High School, which should be implemented to its fullest potential. Moreover, besides the limited instructional time allocated to Islamic religious education at the school, there are also some students who show little concern for learning about this subject.

Based on the issues described, the researcher intends to undertake a study with the title "Implementation of Islamic Religious Education Learning on the Formation of Student Morals at Jabal Noor Integrated High School in Medan Sunggal." This research aims to examine the effectiveness of Islamic religious education in cultivating moral values among students, addressing the challenges of limited engagement and time allocation.

THEORITICAL REVIEW

Implementation is an action or execution of a plan that has been carefully and thoroughly prepared. Implementation involves activities to realize plans into concrete actions with the goal of achieving objectives effectively and efficiently, thereby adding

value (Zulhirah, 2006: 10). Implementation is also defined as a process of behavioral change, an effort to improve the attainment of expectations outlined in curriculum design, occurring gradually, continuously, and, if there are obstacles, it can be repeated (Syafruddin Nurdin, 2005: 70). This concept underscores the dynamic and adaptive nature of implementing educational strategies and plans to facilitate continuous improvement and address any challenges that arise during the process

According to S. Nasution in Basyaruddin Usman, the definition of learning includes: a) Imparting knowledge to students, b) Activities of organizing or arranging the environment optimally and connecting with the children so that the teaching-learning process occurs, c) Conveying culture to students. This definition emphasizes the multifaceted nature of learning, involving not only the transfer of knowledge but also the creation of an environment conducive to learning and the transmission of cultural values.

Effective learning is designed to drive change, development, and enhance the desire to learn. Learning is a process of guiding students so that learning occurs, resulting in behavioral changes. This definition underscores that teachers should focus more on the interests and development of students, and are required to act as facilitators. This means providing ease for students to learn, assisting in developing their motivation to learn, and encouraging them to acquire learning, social, and independent skills that can help them optimally develop their potential. As facilitators, teachers play a crucial role in creating a supportive environment that fosters both academic and personal growth.

"Manners originate from the Arabic language 'jama' from its singular form 'khuluqun' which means character, behavior, conduct, and nature. Meanwhile, according to terminology, it is the knowledge that explains the good and the bad (right and wrong), regulates human interaction, and determines the ultimate goal of one's efforts and work. Morals are basically inherent in someone, united with behavior or actions. If the inherent behavior is bad, then it is called bad morals or reprehensible."

"Manners cannot be separated from faith and Sharia. Therefore, manners are a pattern of behavior that accumulates aspects of belief and obedience, thus manifested in good behavior. Manners are behavior that is clearly visible, both in words and actions, motivated by the urge for the sake of Allah.

The implementation of students' moral education as the executor of moral education is carried out through the learning process and beyond learning. Morality is a fundamental religious orientation in Islamic education. The call to have noble morals, to uphold guidance, and to have noble character as stated in the Qur'an and the hadith of the Prophet Muhammad, along with primary sources of Islamic cultural heritage, is the foundation of the excellence of that orientation. Character education in Islamic education is also referred to as noble moral education. Normatively-theologically, it is a primary agenda and mission for every religion."

"Juridically, the teaching of noble morals is explicitly stated in Law Number 20 of 2003 concerning the national education system. If viewed historically, noble moral education is a response to the decline in morals within society. The emergence of Islam in

Mecca and its development in Medina is a representative sample of the necessity of this religion in shaping the morals of society. This occurred due to the success of the Prophet Muhammad in establishing policies, strategies, tactics, and other aspects (Abuddin Nata, 2012: 210)."

"Students are individuals who have the choice to pursue knowledge according to their aspirations and future hopes. From the understanding of several experts, it can be said that students are individuals who receive educational services according to their talents, interests, and abilities in order to grow and develop well and to have satisfaction in receiving the lessons provided by their educators.

Therefore, the implementation of Islamic Education is considered very important, considering that in Islamic education towards students, as well as students' morals, they will receive targeted learning and instill character values in students so that they feel responsible, disciplined, honest, and have good personalities."

METHOD

This study employs a qualitative descriptive research design, where the collected data are in the form of words or images, thus not emphasizing numerical values. Qualitative methods are used to obtain in-depth data that contain meaning (Sugiyono, 2013: 9). Qualitative research places more emphasis on meaning rather than generalization.

The qualitative approach used in this study is based on the suitability of the proposed title and the field conditions. The research was conducted in Class X of Jabal Noor Integrated Islamic High School in Medan Sunggal. The data sources in this study are obtained from the School Principal, Mentor Teacher Partner, and students of Class X at Jabal Noor Integrated Islamic High School from existing sources such as books, journals, archival data sources, and documentation.

The data collection techniques used in this study are observation, interviews, and documentation. The data analysis techniques in this study include data collection, data reduction, data display or presentation, and drawing conclusions and verification

THE RESULTS AND DISCUSSION

From the results of observations and interviews conducted in this study, the Author found several issues in class X, such as students' lack of manners in the classroom. The phenomenon of declining morality is very concerning, especially the decline of morality at the adolescent level. Speaking of morality, then morality can be said to be an inseparable part of Islamic religious education. At SMA IT JABAL NOOR, there has been a decline in morality, such as students' laziness in performing congregational Zuhr prayers in the school mosque, often neglecting prayers, excessively joking with teachers, considering teachers equal to them, and behaving as they please.

Furthermore, the researcher found several emerging issues highlighting the importance of Islamic religious education in shaping the morality of students in class X at SMA IT JABAL NOOR. These include not only the lack of time allocated for Islamic

religious education in school hours but also students' indifference towards learning about Islamic religious education. It is understood that intelligence without the accompanying ability to perform worship/morality, that intelligence will instead potentially lead astray.

Therefore, in an effort to improve the behavior of students in class X at SMA IT Jabal Noor Medan Sunggal, the author provides recommendations to the school. It is necessary to implement Islamic religious education in maximizing students' morality, particularly by allocating additional time for moral education for students in the school

CONCLUSION

Based on the results of this research, the implementation of Islamic religious education learning towards students at Jabal Noor Integrated Islamic High School is very important to be studied, because the influence of Islamic religious education can help and improve the character of students. If students' character is already good, then a better attitude and personality of students will be formed

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