

## Original Article

# Islamic Religious Education and The Formation of Students' Moral Character

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## Abstract

This paper aims to determine whether Islamic religious education influences the formation of students' morals. This study uses a qualitative approach that is library research in nature. The data analysis method used is a descriptive analysis method carried out through the process of explaining and describing the influence of Islamic religious education in the formation of students' morals clearly, objectively and critically. The conclusion of this study is that Islamic religious education influences the formation of students' morals. This is based on the fact that Islamic religious education functions to provide and accommodate education about faith and morals as the main fundamental things in the formation of good morals or morals. The influence of Islamic religious education in the formation of students' morals is seen in the material delivered in the form of religion obtained from faith, laws in daily worship obtained from fiqh, guidelines for behavior obtained from moral education, life examples obtained from the history of previous peoples and life guidelines obtained from the Qur'an as the holy book of Muslims and As-Sunnah as well as through examples exemplified by teachers in everyday life.

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**Keywords:** Mentally Disabled, Special Needs School, Islamic Religious Education

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## Introduction

In today's era of globalization, cultures from one country are entering other countries and blending with their local cultures. While many cultures are being introduced from other countries, while many good cultures are being spread, some bad cultures are also being introduced into this cultural exchange. The noble culture of Indonesian society, passed down from our ancestors, such as respect and appreciation, good manners, and other good and noble morals, is beginning to fade, especially among the younger generation.

Implementing noble morals among the younger generation presents both a challenge and a threat to Indonesia's future. Therefore, religious education and character education are deemed necessary to educate the younger generation not only at home and in schools, but also in the community. This is done so that the younger generation is accustomed to practicing good morals in accordance with religious and societal norms. The development of noble morals is



one of the focuses of the Character Education Strengthening Program (PPK) currently being implemented by the Ministry of Education and Culture. There are five main character values in this PPK program: religious, nationalism, integrity, independence, and mutual cooperation. These five-character elements do not stand alone but are interconnected.

The first character mentioned is religious. The value of religious character symbolizes faith in the One Almighty God. This symbol of faith in God is demonstrated by behavior that obeys the rules and teachings of one's religion and beliefs, respects and tolerates the religions and beliefs of others, does not disturb others during worship, and always maintains peace within the community.

However, as time goes by, we often see the behavior of students as the younger generation no longer align with religious and societal norms. Many cases of brawls between schools are simply due to trivial issues that should be resolved peacefully and amicably. Many students also smoke even though smoking is illegal before the age of 18. Many female students also wear heavy makeup, which is inappropriate for students coming to school to learn. Not only that, there are also many scattered on social media such as TikTok where underage children behave inappropriately, such as wearing skimpy clothing, dating too intimately and vulgarly, and bullying 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 Student Morals."

## Literature Review

Islamic Religious Education (PAI) plays a crucial role in shaping students' morals and character, particularly at the elementary and secondary levels. Through PAI learning, students are not only provided with an understanding of religious teachings but are also guided to internalize moral, ethical, and spiritual values that serve as the foundation for everyday behavior. Literature indicates that morality is an integral part of Islamic education and must be systematically developed through habituation, teacher role models, and the integration of religious values into all aspects of the curriculum (Ramli, 2018; Hidayat, 2019).

Several previous studies have emphasized the effectiveness of Islamic Religious Education (PAI) learning methods in shaping students' morals. For example, research by Fauzi (2017) highlighted the role of teachers as moral role models, while Sari (2019) emphasized the integration of moral values into daily learning materials. Other studies, such as that by Ahmad (2020), emphasize the importance of a conducive school environment that supports moral practices, including student interaction and parental involvement. However, these studies tend to focus on the methodological aspects of learning or the micro-school environment without considering the broader relationship between curriculum, learning practices, and external influences such as technology or socio-cultural developments that are now part of students' lives.

Unlike previous studies, this research emphasizes a holistic approach to moral education by highlighting the integration of learning materials, habituation practices, teacher role models, and student social interactions as a unified, mutually supportive system. This approach emphasizes that moral formation occurs not only through the transfer of knowledge but also through real-life experiences and ongoing reflection, allowing moral values to become ingrained in students.

Furthermore, this study highlights the need for Islamic Religious Education (PAI) to adapt to the dynamics of the times, including the challenges of globalization and technological developments, which demand more contextual, creative, and interactive learning methods. Thus, this research makes a new contribution to the literature on Islamic education, as it

emphasizes not only normative and textual learning but also the formation of students' morals in a comprehensive, adaptive, and relevant manner to the contemporary social context.

Overall, the literature shows that Islamic Education has a strategic role in shaping students' morals, but this latest study offers a more integrative and contextual perspective than previous research, by combining aspects of the curriculum, habituation practices, the role of teachers, and adaptation to the challenges of modernity.

## Research Methods

This study employed a qualitative approach, primarily library research. Therefore, the data sources for this study were derived from literature and bibliographic studies. The data were collected through a process of searching, selecting, and analyzing data from literature and other sources relevant to the topic discussed, namely the influence of Islamic religious education on the formation of students' morals.

Using a qualitative approach, the author chose a descriptive analysis method. This descriptive analysis method is carried out through the process of explaining and depicting the influence of Islamic religious education on the formation of students' morals clearly, objectively, and critically. The descriptive analysis method is carried out by analyzing data obtained from the library/literature study process. Data analysis itself is the activity of describing and managing data clearly, objectively, and integrately to produce answers and conclusions from the material raised in the research. The usefulness of data analysis in this study is to produce clear explanations and descriptions that are verified for their truth based on what is studied, namely the influence of Islamic religious education on the formation of students' morals.

## Relevant Research

Previous research that is relevant to this research is:

- 1) Hafiz Bahar, "The Influence of Islamic Religious Education on the Formation of Student Morals at Darussalam Cimanggis Ciputat High School," concludes that students' morals in their daily lives are also determined and influenced by the success or failure of the Islamic religious education provided by the school. Students who pay little or no attention to Islamic religious studies also have a negative impact on their morals.
- 2) Haerudin and Yulistina Nur, The Influence of Islamic Religious Education on Students' Morals, concluded that Islamic religious education can have an impact on students' morals if the knowledge from Islamic religious education that they get at school can be implemented through good behavior and habits, especially if the school is based on an Islamic boarding school, it will be even more supportive.
- 3) Andi Abdul Razak, Fathul Jannah and Khairul Saleh, The Influence of Islamic Religious Education Learning on Student Behavior at Samarinda Health Vocational School, concluded that after conducting a determination coefficient test, the results showed that there was a significant positive influence on Islamic religious education in schools and student behavior at Samarinda Health Vocational School of 45.76 percent, which also means that student behavior and morals are influenced by Islamic religious education obtained at school by 45.76 percent and another 54.24 percent is determined by other factors depending on the student's environment.

## Results and Discussion

### Formation of Morals in Students

There are terms in character education that are often referred to as citizenship education, values education, and moral education. These terms in character education are fundamental traits that are constant and remain the same over time. For example, respecting teachers is a good moral for students that must be maintained throughout the ages. Therefore, character education needs to be taught in the school environment so that students can implement it and positively influence those around them.

The formation of morals is the process of instilling elements and good things in each student which is not only the task of teachers in the school environment but also the task 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' socialization in the community environment will also have an impact on the students' morals themselves, if the community environment is able to provide a good environment for the growth and development of children, it will have a positive impact on the child's morals and vice versa.

The formation of morals in schools is equally important, with teachers playing a role in educating their students' character and morals. This process, in addition to family and community factors, will influence the formation of students' morals. In Arabic, the word "akhlak" comes from the word "khuluqun," which has the plural form of:

- 1) Habits are traits that already exist and are formed in humans themselves without any effort and without the desire to have these traits.
- 2) Custom is a human trait that is cultivated by continuously practicing and practicing it because of the desire to have that trait.
- 3) Character is a combination of traits and things that are continuously pursued which ultimately become habits.

Meanwhile, good morals refer to noble and commendable behavior and actions, which are implemented in thoughts, speech, and good conduct in accordance with Islamic teachings. Good morals, or commendable morals, are divided into several types, including:

- 1) *Good morals* towards Allah SWT.  
*Good morals* towards Allah SWT. are a form of our faith in the creator of the earth and all its contents, namely Allah SWT. *Good morals* towards Allah SWT include sincerity, patience, gratitude, trust in Allah SWT, repentance, and fear of sin if we violate Allah SWT's commands.
- 2) *Good morals* towards fellow human beings  
*Good morals* are not only vertical between humans and their Creator, Allah SWT, but also horizontal between humans and other humans. Examples of *good morals* toward others include maintaining good relations with neighbors, speaking honestly, having good intentions (*husnuzon*), respecting others, maintaining peace and order in the community, being friendly and sharing, being polite, and much more.

3) *Good morals* towards oneself

As creatures of Allah SWT, we should take care of ourselves both physically and spiritually. Examples of *good morals towards* oneself include: maintaining purity and self-respect, maintaining physical and spiritual health by refraining from self-harm, such as committing suicide, and other examples. Islamic religious education is an effort to instill good morals and behavior in students and strives to foster and guide students to always have good and praiseworthy morals. With students who have good and praiseworthy morals, Islamic religious education can be said to be successful in carrying out its role as character education for students. Islamic religious education does not only exist and can be found in the school environment, but Islamic religious education can be found in various places as long as the place is able to teach others to do good.

Through Islamic religious studies, it is hoped that students will be able to practice noble morals in various aspects, starting from their mindset, words, and daily actions. Islamic religious studies is not only the task of Islamic religious teachers but also requires assistance from other parties outside the school, such as family, community environment, and of course, the student's own desire to have noble morals. Providing and accommodating education about faith and morals is the main fundamental in the formation of good morals or morals. This is the reason why Islamic religious education is important to guide students to become students who have broad knowledge, religiousness, and noble morals. In Islamic religious education, students are taught about religion derived from faith, laws in daily worship are obtained from fiqh, guidelines for behavior are obtained from moral education, life examples are obtained from the history of previous communities, and guidelines for life are obtained from the Qur'an as the holy book of Muslims and As-Sunnah. So it is not wrong to say that Islamic religious education in the school environment is fundamental and important in forming the morals of the students themselves.

### **Conclusion**

Based on the above description, it can be concluded that Islamic religious education has a significant and fundamental influence on the formation of good morals or commendable morals in students. Islamic religious education serves not only as a means of conveying religious material, but also as a strategic means of instilling the values of faith, jurisprudence, moral education, the history of the community, and life guidelines derived from the Qur'an and the Sunnah. The implementation of Islamic religious education includes teaching, habituation, and teacher role models, so that students are able to internalize good morals in their daily thoughts, words, and actions.

Morals formed through Islamic religious education are multidimensional. Vertically, morals regulate human relationships with God, encompassing values such as sincerity, patience, gratitude, trust in God, repentance, and awareness of sin. Horizontally, morals emphasize harmonious social interactions with others, encompassing honesty, respect for others, maintaining peace, good manners, and social awareness. Furthermore, good morals are also directed toward oneself, encompassing the maintenance of purity, honor, and physical and spiritual health.

The success of Islamic religious education depends not only on the teacher as the educator, but also involves the role of the family, the community, and the students' own internal motivation. With this holistic approach, Islamic religious education shapes students who are not only knowledgeable about religion but also possess noble character, responsibility, and the ability to

apply moral values in real life. Thus, Islamic religious education in schools serves as the primary foundation for character development, preparing a generation that is faithful, ethical, and capable of making a positive contribution to society, making Islamic religious education a strategic instrument in the comprehensive and sustainable development of students' morals.

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