

IMPLEMENTATION OF VALUE EDUCATION IN ISLAMIC RELIGIOUS EDUCATION

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Abstract

This study aims to analyze the implementation of value education in Islamic Religious Education (PAI) in schools. This research focuses on understanding how Islamic values are taught, internalized, and applied in students' daily lives. Additionally, the study explores the factors that support and hinder the implementation of value education in the school environment. The research method used is a literature review. The findings show that value education in PAI has been implemented through various methods, such as role modeling, lectures, and group discussions. However, its implementation has not been optimal due to time constraints, materials that lack focus on value aspects, and insufficient support from students' social environment. These findings reveal that the integration of Islamic values with formal learning still requires improvement in terms of teaching approaches that are more practical and relevant to students' life contexts. The conclusion of this study indicates that value education in PAI has great potential in shaping students' character, but it requires more directed strategies and support from various parties, including families and communities. The study recommends a renewal of value-teaching methods in PAI to be more contextual and applicable to students.

Keywords: Value Education, Islamic Religious Education, value implementation

Abstrak

Penelitian ini bertujuan untuk menganalisis implementasi pendidikan nilai dalam Pendidikan Agama Islam (PAI) di sekolah. Fokus penelitian ini adalah untuk memahami bagaimana nilai-nilai Islam diajarkan, diinternalisasi, dan diterapkan dalam kehidupan sehari-hari oleh siswa. Selain itu, penelitian ini juga mengeksplorasi faktor-faktor yang mendukung dan menghambat implementasi pendidikan nilai di lingkungan sekolah. Metode penelitian yang digunakan adalah studi pustaka. Hasil temuan menunjukkan bahwa pendidikan nilai dalam PAI telah diterapkan dengan beragam metode, seperti keteladanan, ceramah, dan diskusi kelompok. Namun, implementasinya belum maksimal karena keterbatasan waktu, materi yang kurang terfokus pada aspek nilai, serta kurangnya dukungan dari lingkungan sosial siswa. Temuan ini mengungkapkan bahwa integrasi antara nilai-nilai Islam dan pembelajaran formal masih memerlukan peningkatan dalam hal pendekatan pengajaran yang lebih praktis dan relevan dengan konteks kehidupan siswa. Kesimpulan dari penelitian ini menunjukkan bahwa pendidikan nilai dalam PAI memiliki potensi besar dalam membentuk karakter siswa, namun memerlukan strategi yang lebih terarah dan dukungan dari berbagai pihak, termasuk

keluarga dan komunitas. Penelitian ini merekomendasikan adanya pembaruan metode pengajaran nilai dalam PAI agar lebih kontekstual dan aplikatif bagi siswa.

Kata kunci: Pendidikan nilai, Pendidikan Agama Islam, implementasi nilai

INTRODUCTION

Value education in the context of Islamic Religious Education (PAI) has become one of the important aspects in efforts to build the character and morals of students. Value education aims to instill religious and moral values in daily life so that students are not only intellectually intelligent but also have a personality based on Islamic teachings. In the history of the development of Islamic education, religious values such as tawhid, morals, worship, and social relations have always been the core of the curriculum, but the implementation of this value education requires an approach that continues to be adjusted to the times (Suhardi, 2022).

Humans are “zone political”, which means creatures that cannot live alone, which means that in life humans need other people (Durachman et al., 2021). Islam regulates the relationship between humans to run harmoniously with moral education. The morals referred to here are of course the morals that have been exemplified by the Prophet Muhammad SAW. This is by His words:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ

It means “I was sent to perfect morals”. Hr. Ahmad

According to Al-Ghazali, one of the goals of Islamic education is human perfection in this world and in the hereafter. Man is said to be perfect in the world if he has good morals. The Prophet Muhammad SAW said, “More perfect faith is a person of faith who has good manners”(Hr. Abu Dawud).

Therefore, value / moral education has a big role in realizing the function of humans as caliphs on earth. In the millennial era, Islamic education has tremendous challenges in applying the values of Islamic education to students. Students and students are not only required to master knowledge, but students and students are required to have the quality of faith, and akhlakul karimah. But in reality, in schools, there are increasing problems, ranging from indiscipline, despicable language that causes disharmony, loss of honest and respectful character, and many more. This can be caused by students starting to leave the values of Islam in their lives and being proud to be called today's children who do not obey the rules. The problem of religion cannot be separated from the problem of community life, because religion functions as a role model in life that regulates human norms in life (Abdusshomad, 2020). Therefore, it is necessary to research the implementation of educational values in Islamic religious education. This research hopes that students can practice the values of Islamic religious education in their lives and make the values of education a strong fortress of faith.

Previous studies on value education in Islamic religious education have highlighted the importance of integration between science and religious values. For example, research by Anan, (2020) revealed that moral values taught in PAI are often not optimally internalized due to the lack of a systematic approach to the learning process. The study also showed

that many teachers only focus on the cognitive aspect and memorization of material, without giving enough attention to the practice of Islamic values. In addition, research by Mansyuriadi, (2022) mentioned that value education should be centered on a holistic approach that not only teaches theoretical religious concepts but should also be implemented in daily life through social practices and worship.

However, this research differs from previous studies in several ways. Previous studies tend to focus on the concept of value education in general, without investigating how these values are applied in PAI in various school contexts. This study aims to dig deeper into the implementation of value education in the PAI curriculum, particularly how teachers integrate Islamic values in teaching and learning activities, as well as how students respond and internalize these values in their daily lives. The approach taken in this research is more focused on real practices in the field, by examining teaching methods, teacher-student interactions, and socio-cultural conditions that influence the successful implementation of value education.

The urgency of this research lies in the increasing challenges faced by the world of Islamic education amid globalization and technological development. Currently, students are exposed to various values and cultures that sometimes contradict Islamic values. Therefore, Islamic schools and educators need to find an effective way to instill solid religious values in rapid social change. Value education in PAI must be able to become a moral fortress for students so that they can face modern challenges while adhering to religious principles.

This study aims to understand how value education is implemented in PAI, as well as what factors support or hinder the process. By understanding the practice of value teaching in schools, it is hoped that this study can provide practical recommendations for educators and policymakers to improve the quality of value education in PAI. This research also aims to identify strategies that can help students not only understand but also apply Islamic values in their daily lives. Through effective value education, it is expected that students can grow into individuals who are not only academically intelligent but also have strong moral integrity according to Islamic teachings.

METHOD

The research method used is the literature study research model, which is a research method that involves collecting, analyzing, and interpreting information from various existing sources, such as books, scientific journals, articles, research reports, and other sources relevant to the research topic (Jaya, 2020). The aim is to build a theoretical foundation, identify research gaps, and provide context for the research to be conducted.

RESULT AND DISCUSSION

Islamic religious education has an important role in shaping the character and spiritual values of students. According to Zhafiroh & Zaman, (2020), the objectives of Islamic religious education include at least three main dimensions: theological, aspirational, and directive. Theologically, religious education aims to direct individuals back to Allah SWT, instilling awareness that all knowledge and deeds must always be directed to God as the source of all knowledge and life. This reflects the concept of tawhid, where all

human activities are inseparable from the ultimate goal of getting closer to Allah SWT. In addition, the aspirational goal of Islamic education is to achieve happiness both in this world and in the hereafter, indicating that religious education is not only about spiritual aspects but also includes worldly success in everyday life. Meanwhile, the directive goal refers to how Islamic religious education shapes humans into servants who devote themselves entirely to Allah SWT through their knowledge and skills. Thus, the entire educational process must be directed at achieving these three goals so that students not only become intellectually intelligent individuals but also wise in carrying out their role as servants of God.

In terms of material, Islamic religious education must be structured in such a way that it contains comprehensive Islamic teaching values. The values of tawhid, fiqh, worship, and other aspects of Islamic teachings need to be integrated thoroughly into the curriculum (Heri & Ruswandi, 2022; Muhammad, 2020). Along with the development of science, it is hoped that students will not only become experts in their scientific fields but also have a deep understanding of religious values. According to Umar et al. (2021), this reminds us of the view of science integration which emphasizes that science should not be separated from moral and religious values. This holistic approach can encourage the birth of scientists with character, who are not only intellectually superior but also able to implement their knowledge by Islamic teachings. For example, a Muslim scientist is expected not only to focus on technical achievements in his scientific field but also to consider how this knowledge can provide benefits to the people and remain under Islamic values.

Adha & Darmiyanti, (2022) explained that methods in Islamic religious education are also very important in supporting the effectiveness of the learning process. The use of methods that are by the teachings of the Qur'an and As-Sunnah is essential. One of the most effective methods in Islamic religious education is the exemplary method, as exemplified by Rasulullah SAW. Exemplification is one of the main pedagogical methods in Islam, where a teacher not only conveys knowledge but also acts as a real example for his students. In this context, the expression “teachers pee standing, students pee running” shows the importance of an educator's influence in shaping learners' behavior. A study on teaching methods in Islamic schools shows that exemplary teaching plays a central role in shaping students' morals and character. Therefore, educators need to apply methods that prioritize exemplary values so that students can understand and internalize Islamic religious values more deeply.

Evaluation in Islamic religious education also has an important role. Unlike conventional evaluations that only measure cognitive aspects, evaluations in Islamic religious education must be comprehensive and include the spiritual and moral aspects of students (Hadisaputra, 2020; Syafei & Abdillah, 2020). Evaluation does not only aim to determine the development of students' knowledge but also to see the extent to which students develop in moral and spiritual aspects. In Islam, educational evaluation includes an assessment of morals and morality, because the ultimate goal of Islamic education is to produce individuals who are noble and responsible, both to fellow humans and to Allah SWT (Fahroji, 2020). This is following holistic education theory, which emphasizes the

evaluation of all aspects of individual development, including the spiritual and moral dimensions. In this case, the evaluation applied does not only focus on cognitive aspects but also on how students apply religious values in their daily lives.

Educators have a very significant role in Islamic religious education. Not only as a conveyer of knowledge but also as a spiritual guide. According to An-Nahwali, quoting from Ramayulis, educators have two main tasks: first, the task of purification, which is to develop and clean the souls of students to get closer to Allah SWT and keep them from things that are contrary to human nature or purity (Albana, 2023; Putra & Nursikin, 2023). This purification task is similar to the concept of *tarbiyah* in Islam, where educators play a role in maintaining the purity of the soul of students through intensive spiritual guidance. Second, the task of an educator is to convey knowledge and experience to learners to be translated into their daily behavior and life. This is in line with the Islamic view that knowledge is not only to be learned but also to be practiced. In this context, educators act as facilitators who help students understand and practice knowledge per Islamic values.

Educators in Islamic religious education are expected to be not only academically competent but also have strong faith and devotion. Teachers who have faith, devotion, and noble character are role models for their students (Hafidz et al., 2022). The role of teachers in Islam is not only limited to the delivery of teaching materials but also includes spiritual and moral guidance. An educator must be able to be a good example for students in all aspects of life, both in terms of morals, ethics, and daily behavior. In Islamic education literature, there are many mentions of the importance of teacher character in shaping the character of students. As the Prophet Muhammad is the best example for his people, similarly, an educator must be a role model in all aspects of life for his students.

CONCLUSION

Islamic religious education has an important role in shaping students' character and spiritual values. Based on the findings of this study, the objectives of Islamic religious education include three main aspects: theological, aspirational, and directive. Theologically, education aims to direct learners back to Allah SWT. Aspirational goals ensure learners achieve happiness in this world and the hereafter, while directive goals emphasize learners' devotion to Allah through their knowledge and skills. Islamic religious education materials should reflect the values of Islamic teachings such as *tawhid*, *fiqh*, and worship, which aim to form individuals who are not only intellectually intelligent but also have character according to Islamic teachings. This reinforces the idea that science and religion cannot be separated, and must go hand in hand in building a generation with integrity.

Teaching methods, especially the exemplary method exemplified by the Prophet Muhammad, play an important role in Islamic religious education. Teachers who become role models for learners can form strong morals and ethics, ensuring that learners not only understand the material but also apply it in their daily lives. Evaluation of Islamic religious education is also different from conventional evaluation. It should include spiritual and moral aspects, in addition to cognitive aspects, to ensure learners' holistic

development. Educators also play a vital role, not only as conveyors of knowledge but also as spiritual mentors who are responsible for maintaining and guiding learners towards purity of soul and good behavior. Overall, Islamic religious education does not only focus on the transfer of knowledge, but rather on the formation of noble individuals, who have a strong religious understanding and can practice knowledge for the good of the world and the hereafter.

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