

## Implementation of Islamic Religious Education (PAI) Learning in the Formation of Religious Character and Social Concern Attitudes

Miftahul Khoir<sup>1</sup>, Kasuwi Saiban,<sup>2</sup> Mustofa<sup>3</sup>

<sup>1</sup>SMK Manggal Sakti Solokuro Lamongan

<sup>2</sup>Universitas Merdeka Malang

<sup>3</sup>Universitas Islam Darul Ulum

Corresponding author: [miftahkhor228@gmail.com](mailto:miftahkhor228@gmail.com)

### ARTICLE INFO

#### Article history

Received: 20-02-2023

Revised: 25-03-2023

Accepted: 13-04-2023

#### Keywords

*Islamic Education,  
Character Education,  
Social Concern.*

### ABSTRACT

This study uses a qualitative approach with a descriptive analysis method. (1) in-depth interviews carried out with data collection techniques, (2) participatory observation, and (3) documentation. The data analysis process starts with data collection, editing (sorting), and checking the validity of the data. To check the validity of the data, the researchers used the data triangulation method. The results of this study indicate that: 1) The religious character of students at SMA Manggala Sakti Solokuro: The students have strong faith, devotion to Allah SWT, have strong faith, adhere to Islamic law, the students have a noble character, and have good character. As for Social Care: Devotion, help, kinship, caring, cooperation, and tolerance. 2) Implementation of PAI learning in the Formation of religious character and social care at SMA Manggala Sakti Solokuro, planning in the form of syllabus, socialization, lesson plans, implementation of Islamic Religious Education (PAI) learning in shaping religious character and social care at SMA Manggala Sakti Solokuro through 2 ways, namely intracurricular and extracurricular, evaluation with authentic assessment, assessment of reference criteria, reporting of learning outcomes. 3) Factors supporting the implementation of PAI learning in shaping religious character and social awareness include: prayer room, Islamic library, loudspeakers, culture of shaking hands with teachers before entering school, strong encouragement from the teacher council, availability of the Qur'an, teaching aids and LCD in the classroom. each class, there is an on-site evaluation. While the inhibiting factors include: student association outside school, different student backgrounds, environmental factors that are less supportive, the absence of a mosque, and friends' association

**Miftahul Khoir, Kasuwi Saiban, Mustofa**

*Implementation of Islamic Religious Education (PAI) Learning in the Formation of Religious Character and Social Concern Attitudes*

## Introduction

Humans live in a world given a mandate by Allah SWT to become the caliph fi al-ard (leader on earth). Humans entrusted with managing the earth try to find out how to carry out this function as well as possible to explore and develop their potential, including studying themselves with all their aspects.<sup>1</sup> In essence, humans have the potential for piety and piety.

The piety that humans have will give birth to good character.<sup>2</sup> Humans who have good character, if given the mandate to become the leader of a country, then the country will be managed to become a just and prosperous country. Conversely, if humans have bad character, then they wait for destruction.

Character education is increasingly being discussed as a solution to Indonesia's declining education quality because the existing education system is considered a failure. School graduates or graduates proficient in answering exam questions have intelligent brains but are mentally and morally weak. He has much knowledge but uses it to take advantage of himself without regard for other people around him. Meanwhile, many people around him were hurt by his actions.

Therefore, this study focuses on character building and social care resulting from Islamic religious learning. This social concern is formed through several methods contained in Islamic religious learning. This learning does not only occur in the classroom but also outside the classroom.

## Method

Researchers use a research approach in a discrete form, namely research that is directed at systematically and accurately providing symptoms, facts, or events, regarding the population's characteristics or in a particular area. In the implementation process, researchers use a qualitative research system. Following the qualitative system, researchers must strive for data analysis using symbols, attribute frequency measures, or references to contain more precise meanings and use words more or less, increase, decrease, and others.<sup>3</sup>

This research was deepened through several data collection methods: observation, interviews and documentation. The data that has been collected is analyzed in three stages, namely data condensation, data display, and conclusion.<sup>4</sup> The results of the analysis are also discussed with several theories that are used.

---

<sup>1</sup> Sarah Mennicken and Elaine M Huang, "Hacking the Natural Habitat: An in-the-Wild Study of Smart Homes, Their Development, and the People Who Live in Them," in *Pervasive Computing: 10th International Conference, Pervasive 2012, Newcastle, UK, June 18-22, 2012. Proceedings 10* (Springer, 2012), 143-60.

<sup>2</sup> Thomas B Pepinsky, R William Liddle, and Saiful Mujani, *Piety and Public Opinion: Understanding Indonesian Islam* (Oxford University Press, 2018).

<sup>3</sup> Drs. Amirul Hadi - Drs. H. Haryono, *Metodologi Penelitian Pendidikan*, (Bandung : CV. Pustaka Setia, 1998 ) , cet. Ke X hal. 14

<sup>4</sup> Matthew B Miles, A Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook* (Sage publications, 2018).

---

## Results and Discussion

### Implementation of PAI Learning and the Formation of Religious Character and Social Concern Attitudes

The implementation of PAI learning in forming students with a religious character and good social care at Manggala Sakti High School is an important goal to form a devout person in matters of worship, have good morals, have a spirit of helping one another, helping one another.

The Formation of religious character and social care at SMA Manggala Sakti did not happen suddenly and was carried out in moderation, but because of the necessities of life and encouragement from all teachers and all those who play a role in education. Furthermore, of course, the PAI teacher has a more significant responsibility, not just teaching and explaining PAI lessons in class, but what is more important is to instil these religious values and socially caring attitudes in every Manggala Sakti High School student so that it becomes a habit and practice in everyday life.

Implementation of PAI learning in forming religious character and social care attitudes at Manggala Sakti High School is not easy, and of course, it takes effort, the right strategy, and the need for cooperation from various parties in its implementation. This program is, of course, not only the obligation of PAI teachers but encouragement from the school principal, who is the leader in the school and determines policies for all teachers and staff so that they run optimally.

### Learning Planning

Planning for Character Education in PAI is carried out when preparing lesson plans. Preparation of learning plans includes making syllabi and learning implementation plans (RPP). Based on reviewing the syllabus and lesson plan documents, character education in PAI incorporates religious character values and social care attitudes by looking at SK.

The syllabus is a reference used to develop a learning process. With the syllabus, the goals and competency standards students must have will be known so the teacher can determine the next learning steps. The preparation of the syllabus is based on Permendikbud No. 64 of 2013, which is a reference in preparing a learning framework. The syllabus is developed based on graduate competency standards and content standards for primary and secondary education units following the subject matter in each academic year, and the syllabus is used as a reference in developing learning implementation plans (RPP).

The implementation of PAI learning can form religious character and socially caring attitudes at Solokuro High School, the principal works with all the existing teachers. This planning process begins with an annual working meeting with teachers. After that, the school holds a meeting, namely a meeting between the principal and the teacher in which each teacher expresses his opinion regarding the character-instilling program and the creation of religious character, which will be implemented in schools and will later be adjusted to the vision and mission set by Solokuro High School itself to form a nation's children who are intelligent, skilled and independent, have faith and piety to Allah SWT and have science and technology insight. Moreover, it strives to produce students with a solid religious foundation, sufficient knowledge and technology, who obey Allah and His Messenger, is devoted to their parents, is skilled and independent in life, and have noble character and maintain the school's good name.

### **Implementation of Learning**

Implementing Islamic Religious Education (PAI) Learning in shaping religious character and Social Care attitude at Manggala Sakti High School is carried out. Of course, it requires coordination and cooperation from various parties, both from the school principal and the school principal PAI teachers in particular and all teachers in general.

Implementing Islamic religious education activities at Manggala Sakti High School is a development of the religious characteristics inherent in this educational institution. The strategy for implementing PAI learning in shaping the religious character and social care attitude is integrated into the lines of the teaching program, which is a combination of the Ministry of National Education curriculum and Manggala Sakti High School Persyarikatan Curriculum, observations of researchers in the field and coupled with the results of interviews with PAI teachers

The description of the value of social care is an attitude and action that always wants to assist other people and communities in need.<sup>5</sup> The indicators for implementing the character of caring for the environment in class are empathy for classmates, carrying out social actions, building community harmony, and class. Meanwhile, the implementation of social care character education in Islamic Religious Education (PAI) at Solokuro High School is empathy for students who do not enter. For example, if a student is sick, the teacher or student leads a prayer for the student's recovery. If someone is having trouble (grief, accident), then the teacher leads the prayer while at the same time advising the class leader to care for friends who are having trouble with fundraising. Then the funds are collected into

---

<sup>5</sup> Judith V Torney-Purta, *The Development of Political Attitudes in Children* (Routledge, 2017).

one for all students and given to those entitled. The implementation of character education for social care is directly through Islamic Religious Education (PAI) material, namely understanding the verses of the Qur'an about the command to support people with low incomes and the nature of good deeds. Apart from that, it is customary when students or families experience a disaster by praying, visiting or ta'ziyah and providing social assistance to the family concerned.

As for the implementation of Islamic Religious Education (PAI) learning in forming religious character and social care in SMA Manggala Sakti through 2 ways, namely intracurricular and extracurricular, with various methods of approach as follows:

### **1) Intracurricular Learning**

The PAI learning material to form religious character and social care at Manggala Sakti High School is by implementing the teaching and learning process between teachers and students in the classroom, carried out every week for only 2 hours.

The delivery method is that the teacher explains the PAI learning material in class, then provides the appropriate arguments, and relates it to everyday life related to religious character and social concern. At the same time, the PAI learning material is as follows: Al-Qur'an Hadith, Aqidah, Morals, Fiqh, and Islamic History (SKI).

The curricular teaching methods are used alternately according to the material presented. Among them are lecture methods, examples, stories, discussions, questions and answers, Crill demonstrations (training) and assignments. However, according to various teachers, the most often used is the lecture method combined with question and answer.<sup>6</sup>

### **2) Extracurricular learning**

Implementation of PAI learning material to form religious character and social care that is implemented at Manggala Sakti High School in terms of religious character: smile greetings (3S), tolerance, making it a habit to pray, read and writing Al-Qur'an (BTA), Dakwh Agency Islam (BDI), Dhuha Prayer, Congregational Dzuhur Prayer, Istighosah, Commemoration of Islamic Holidays (PHBI), Ruqyah Syariyyah, Ramadhan Islamic Boarding School, while in terms of social care are: infaq and almsgiving, visiting friends/parents who are sick, child compensation

---

<sup>6</sup> Observation results on March 17 2021 and interview with PAI teacher Mrs. Nurul Hayati on Monday April 11 2021



orphans, donating clothes after school graduation, community service in the school environment, Dual System Education (PSG).<sup>7</sup> The explanation is as follows:

#### a) Smiles, greetings, hello (3S)

In this case, smiles, greetings and greetings are a form of religious character known as 3S. It is said to be a form of religious or religious character because smiling, greeting, or greeting is one of the teachings of the Islamic religion, which is recommended to be carried out by every Muslim to anyone. This shows that smiles, greetings, and greetings (3S) can provide positive things between teachers and students, which have become a habit at school. 3S is one of the worship services that is rarely paid attention to. As a PAI teacher at SMA Manggala Sakti, Mrs Nurul Hidayati Irfan said:

One of the efforts of the teachers in creating a religious character at Manggala Sakti High School is by smiling greetings (3S), the teachers who have been scheduled to stand in front of the gate welcome the students, after that the students with beaming faces Seri smiled and shook hands with the teachers while greeting each other. Then instead of that, the teacher's role here also sanctions students who come late to school and gives them educational sanctions, including reading short memorized prayers according to the policies of the teacher who looks after them.<sup>8</sup>

Apart from smiling and greeting, the Muslim custom when the meeting is to shake hands. Shaking hands is a sign of hospitality and signifies a heart full of affection, which a Muslim has for his fellow Muslims, and this will remove the disease of envy that exists in the hearts of Muslims for one another.<sup>9</sup>

So the implementation of PAI learning to form religious character in Manggala Sakti High School is by getting used to smiling greetings (3S) between students and teachers, namely by teaching students to always smile to everyone, especially teachers, communication between students and teachers goes well by encouraging greetings to each other when meeting face to face. Students at school are required to shake hands with teachers without distinguishing one from another because usually, students tend not to know or want to greet teachers who do not teach their class, so that is where a culture of smiles and greetings (3S) is formed.

#### b) Get used to Praying

<sup>7</sup> Observation at Manggala Sakti High School Monday 2 May 2021

<sup>8</sup> Interview with PAI teacher Mrs. Nurul Hidayati Irfan in the Manggala Sakti High School Teacher's room April 10, 2021 at 8:00

<sup>9</sup> Observasi di SMA Manggala Sakti Senin 10 Mei 2021

When starting and after finishing teaching and learning, the teachers teach and make it a habit always to pray. This is done to guide students always to be close to Allah SWT because they pray, hope and ask Allah to grant what they hope or desire and what they aspire to also teaches and makes it a habit to pray after hearing the sound of the noon call to prayer, this is following what was expressed by Mr Purwadi as the Head of Manggala Sakti High School:

At this school, we as teachers teach and set an example for students, including getting children to pray before studying, and when it comes to the noon prayer time, I go straight to the mosque to guide the children to pray and carry out the midday prayer in congregation, but the prayer room is small so prayers can be alternated.<sup>10</sup>

Before the students entered their respective classes, around 06:30 WIB, the teacher was already standing in the field to order the students to read the Qur'an and pray together before carrying out the teaching and learning process in class.<sup>11</sup> So implementing PAI learning in forming religious character at Manggala Sakti High School is inviting and teaching them to always pray before starting lessons, starting all activities with a minimum prayer reading basmallah.

**c) Reading and writing the Qur'an (BTA)**

One form of activity in implementing a religious character carried out at Manggala Sakti High School is reading or reciting the Koran and memorizing the Koran. This follows what the PAI teacher Mrs Nurul Hidayati Irfan, conveyed. She revealed:

Regarding religious character, this Manggala Sakti High School reads the Koran or *tadarus* together in each class every morning before starting the teaching and learning process. This reading also allows students to read and memorize more fluently.<sup>12</sup>

The atmosphere of Manggala Sakti High School in the morning, all the students who have come to school go straight to their respective classes. For those who are Muslim, the teacher requires them to read the Koran or *tadarus* while waiting for the teacher to arrive, and turns out to be chanting the holy verses of the Qur'an. The songs that the students sing have a positive impact on teaching the students always to be close to and love the Al-Qur'an.<sup>13</sup>

<sup>10</sup> Interview with the principal of Manggala Sakti High School, Mr. Purwadi, April 18, 2021

<sup>11</sup> Observation at Manggala Sakti High School Monday 2 May 2021

<sup>12</sup> Interview with PAI teacher Mrs. Nurul Hidayati Irfan in the Manggala Sakti High School Teacher's room April 10, 2021 at 8:00

<sup>13</sup> Observation at Manggala Sakti High School Monday 2 May 2021.

In addition to reading or reciting the Qur'an in the morning, PAI teachers hold extracurricular lessons in reading and writing the Qur'an (BTA) in order to eradicate blind students from reading and writing the Qur'an which are carried out 3 times a week, namely Monday, Thursday and Saturday according to the vocational class, the BTA learning process is carried out during the day at 13:00-14:00, based on the results of interviews with BTA teachers at Manggala Sakti High School, Ust Suhaimi Afan said:

So the Al-Qur'an is our life guideline for every Muslim, so learning the Qur'an is very important, so I was given a mandate by the PAI teacher and the school principal to instil a soul of love for the Qur'an, teach the Al-Qur'an and with the hope that these students are not blind to read and write the Qur'an.<sup>14</sup>

Reading the Qur'an is the best practice. As the hadith of Rasulullah SAW means: "The best of you are those who read the Qur'an and practice it". Likewise, in high school, all students are required to read the Koran every day before starting lessons guided directly by the first-hour teaching teacher, then added with BTA extracurricular lessons during the day.

So the implementation of PAI learning in forming religious character at Manggala Sakti High School is by inviting students always to love the Al-Qur'an, getting used to students before the learning process is required to read the Al-Qur'an in the morning, in addition to the efforts of the head schools and PAI teachers by holding BTA extracurricular learning during the day in order to eradicate illiterate students to read and write the Qur'an.

#### **d) Islamic Da'wah Agency (BDI)**

In its implementation, the Islamic Da'wah Agency (BDI) is carried out once a week and is a weekly activity. The implementation of the Islamic Da'wah Agency is every Friday, from 11:00-11:30. This activity is filled with reading the Qur'an or memorizing short letters in each class, guided and supervised by the second-hour teaching teacher.

Before reading the Qur'an, students usually listen to a religious cult delivered by a religious teacher or ustadz from outside who is assigned to fill in from the information center through loudspeakers. In contrast, students in their respective classes listen to what is conveyed from the guided by the teachers in their respective classes.<sup>15</sup>

<sup>14</sup> Interview with Teacher of Reading and Writing Qurab at SMA Manggala Sakti 9 Mei 2021 jam 12:30 WIB

<sup>15</sup> Research Observations on Friday and Saturday 26-27 Februari 2021 jam 07:00-11:20 WIB



Based on the results of an interview with PAI teacher Ibu Nurul Hidayati, Irfan said, "Especially on Fridays, students are also required to wear Muslim clothing and female students are required to wear Muslim clothing such as wearing a headscarf in skirts or trousers."<sup>16</sup>

The material delivered by teachers and ustadz is the values of a religious character, especially those related to worship matters. For example, regarding *birrul walidan*, the material presented is how a child's attitude and morals should be towards parents; also, PAI teachers require and train special students on Fridays to wear Muslim-Muslim clothing. These religious character values are formed by themselves through repeated habituation.<sup>17</sup>

#### e) Duha prayer

Duha prayer is one of the sunnah prayers recommended by the Prophet Muhammad. The number of duha prayer cycles students perform two to four cycles. The dhuha prayer is one of the services held at Manggala Sakti High School. This dhuha prayer is often held during the first hour or around 07.00. Implementing this Duha prayer is only a recommendation. It is not obligatory, and there is no element of coercion.

The results of the researcher's interview with Mr Dedy Dwi, a PAI teacher at Manggala Sakti High School, found that implementing the dhuha prayer received a positive response among students. Although not required, many students attend the prayer. This is based on activities carried out regularly, so students are familiar with these activities.

### Conclusion

Based on the results of the research from the formulation of the problem and the discussion and analysis that has been carried out regarding the Implementation of Islamic Religious Education (PAI) Teacher Learning in the Formation of religious character and social care in SMA Manggala Sakti Solokuro Lamongan, it can be concluded that the implementation of learning includes intracurricular and extracurricular activities. In intracurricular learning, PAI teacher learning material to form religious character and social care at Manggala Sakti High School by implementing the teaching and learning process between teachers and students in the class, which is carried out every week for only 2 hours, while the PAI learning

---

<sup>16</sup> Interview with PAI teacher, Ibu Nurul Hidayati Irfan, in teacher room SMA Manggala Sakti 10 April 2021 jam 8:00

<sup>17</sup> Sauqi Futaqi, "Memperkokoh Basis Teologis Pendidikan Islam," *TA'LIM: Jurnal Studi Pendidikan Islam* 3, no. 1 (2020): 114-27.

material is as follows: Al-Qur'an 'a Hadith, Aqidah, Morals, Fiqh, SKI. The curricular teaching methods are used alternately according to the material presented: lecture method, examples, stories, discussions, questions and answers, Crill demonstrations (training) and assignments.

Whereas in extracurricular activities, the implementation of PAI Teacher Learning materials to form religious character and social care is implemented at Manggala Sakti High School in terms of religious character: smile greetings (3S), tolerance, getting used to praying, reading and writing Al-Qur'an (BTA), Islamic Dakwh Agency (BDI), Dhuha Prayer, Congregational Dzuhur Prayer, Istighosah, Commemoration of Islamic Holidays (PHBI), Ruqyah Syariyyah, Ramadhan Islamic Boarding School, while in terms of social care are: infaq and almsgiving, visiting friends/ sick parents, compensation for orphans, donating clothes after school graduation, community service in the school environment, Dual System Education (PSG).

Implementing this learning makes students have faith and devotion to Allah SWT, have a strong creed, and hold fast to Islamic law. The students have noble morals and good character. As for the form of social care at Manggala Sakti High School, namely Manggala Sakti High School students are taught and educated in human-human relations, covering muamalah issues or social care, including devotion, helping, kinship, caring, empathy, cooperation, and tolerance.

## DAFTAR PUSTAKA

- Amirul Hadi, H. Haryono, *Metodologi Penelitian Pendidikan*. Bandung : CV. Pustaka Setia, 1998.
- Futaqi, Sauqi. "Memperkokoh Basis Teologis Pendidikan Islam." *TA'LIM: Jurnal Studi Pendidikan Islam* 3, no. 1 (2020): 114–27.
- Mennicken, Sarah, and Elaine M Huang. "Hacking the Natural Habitat: An in-the-Wild Study of Smart Homes, Their Development, and the People Who Live in Them." In *Pervasive Computing: 10th International Conference, Pervasive 2012, Newcastle, UK, June 18-22, 2012. Proceedings 10*, 143–60. Springer, 2012.
- Miles, Matthew B, A Michael Huberman, and Johnny Saldaña. *Qualitative Data Analysis: A Methods Sourcebook*. Sage publications, 2018.
- Pepinsky, Thomas B, R William Liddle, and Saiful Mujani. *Piety and Public Opinion: Understanding Indonesian Islam*. Oxford University Press, 2018.
- Torney-Purta, Judith V. *The Development of Political Attitudes in Children*. Routledge, 2017.