

IMPLEMENTATION OF ISLAMIC RELIGIOUS EDUCATION LEARNING IN SHAPING RELIGIOUS AND MORAL VALUES OF STUDENTS AT MAS PLUS AL ULMUM MEDAN

Siti Nurhaliza¹

Universitas Muhammadiyah Sumatera Utara¹

Corresponding author: sitinurhaliza2701@gmail.com

ABSTRACT

The implementation of Islamic Religious Education (PAI) learning at MAS Plus Al Ulum Medan plays an important role in shaping the religious and moral values of students. PAI learning is systematically designed with a holistic approach, covering cognitive, affective, and psychomotor aspects, thereby instilling spiritual awareness and noble character behavior in students' daily lives. Through interactive learning methods, the inculcation of Islamic values such as honesty, responsibility, discipline, and respect can be realized concretely. Evaluation results show a significant improvement in students' religious and moral attitudes, both within the school environment and in the wider community. Therefore, PAI learning at MAS Plus Al Ulum Medan has proven effective in shaping students' character based on Islamic value.

Keywords: Learning Implementation, Islamic Religious Education, Religious Values, Moral Values, MAS Plus Al Ulum Medan

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INTRODUCTION

Islamic Religious Education (PAI) holds a pivotal role in shaping the holistic character and ethical personality of students, serving as the foundational medium for instilling religious and moral values grounded in Islamic doctrine. In an increasingly complex globalized era characterized by rapid socio-cultural shifts and digital proliferation, the challenges associated with safeguarding students' moral integrity have intensified significantly, necessitating a comprehensive, structured, and effective implementation of Islamic instruction. MAS Plus Al Ulum Medan, as an Islamic educational institution, demonstrates a firm institutional commitment to integrating religious instruction across all pedagogical dimensions to cultivate learners who are not only academically proficient but also possess exemplary moral conduct.

The implementation of PAI learning at MAS Plus Al Ulum Medan is systematically conceptualized to internalize core religious tenets into students' daily routines. This encompasses the cultivation of fundamental virtues such as honesty, self-discipline, personal accountability, and mutual respect, which collectively reflect the desired religious and moral character profile. Crucially, the instructional process extends beyond abstract theoretical transmission, relying heavily on structured behavioral habits, ambient environmental conditioning, and direct teacher modeling (Zubaedi, 2011). Furthermore, character building in Islamic education is an ongoing process that requires active collaboration between schools and social ecosystems to ensure moral stability (Arbi & Amrullah, 2024).

Effective Islamic Religious Education requires the deployment of adaptive instructional strategies and varied pedagogical methods to ensure that religious values are deeply comprehended and internalized by learners. At MAS Plus Al Ulum Medan, PAI instruction is operationalized through a holistic pedagogical framework integrating cognitive understanding, affective disposition, and psychomotor action. Grounded in classical learning taxonomy and character education theory, this tripartite approach ensures that students do not merely memorize theological doctrines intellectually, but internalize spiritual sensitivities and acquire practical behavioral competencies in alignment with Islamic teachings. Beyond method selection, the educator's role as a moral exemplar serves as a cornerstone of value internalisation. Teachers at MAS Plus Al Ulum Medan operate not merely as information providers, but as spiritual mentors who continuously guide, motivate, and direct students toward applying Islamic values consistently within their daily lives. In this context, the integration of technology-assisted religious learning media further helps bridge traditional doctrines with modern student learning styles (Suharyanto et al., 2021).

The reinforcement of religious and moral values through PAI learning is further fortified by co-curricular initiatives and spiritual development programs conducted beyond formal classroom hours. Institutional routines such as scheduled Quranic recitations, mandatory congregational prayers, and structured moral coaching sessions form an integral component of the school's overall character development ecosystem. This demonstrates that character construction is not confined to formal classroom instruction, but thrives within a broader, supportive institutional environment. The socio-cultural context of the school profoundly influences the success of PAI implementation; a school climate infused with spiritual awareness and ethical standards facilitates the natural absorption of religious principles. Consequently, MAS Plus Al Ulum Medan continually seeks to maintain an optimal educational climate that nurtures both the spiritual and moral maturation of its students.

Nevertheless, the practical execution of PAI learning in shaping student moral values encounters several systemic hurdles, including varying levels of student motivation, diverse baseline religious knowledge, and resource constraints. Addressing these operational challenges requires continuous instructional evaluation, curricular refinement, and pedagogical innovation to maximize the positive impact of religious education (Hamalik, 2012). Establishing a reflective evaluation culture ensures that pedagogical shortcomings are identified and rectified promptly to sustain learning quality (Rasyidin, 2024). Recognizing the imperative of moral and religious character as the bedrock of student development, this study aims to conduct an in-depth investigation into the implementation of PAI learning at MAS Plus Al Ulum Medan. The findings are intended to offer a comprehensive empirical account of the instructional processes, pedagogical strategies, and character outcomes achieved, while offering strategic recommendations for elevating Islamic educational quality in contemporary schooling.

METHOD

This study adopts a qualitative approach utilizing a case study design to examine the implementation of Islamic Religious Education (PAI) learning in shaping the religious and moral values of students at MAS Plus Al Ulum Medan. Data were gathered through participatory observation, in-depth interviews with teachers and students, and documentary analysis of PAI instructional activities. Data analysis was conducted descriptively following data reduction, data display, and conclusion verification techniques to provide a comprehensive depiction of the instructional process and its impact on student character formation. This qualitative framework enabled the researcher to gain nuanced insights into how PAI instruction is operationalized, as well as the contextual factors that support or hinder its effectiveness within the school environment.

RESULTS AND DISCUSSION

1. The Role of the School Environment in Supporting the Implementation of PAI Learning to Shape Students' Religious and Moral Values at MAS Plus Al Ulum Medan

The educational environment constitutes a critical determinant influencing the efficacy of instructional processes, particularly within Islamic Religious Education (PAI). A conducive and value-rich atmosphere significantly reinforces the internalisation of religious principles and moral standards among students. At MAS Plus Al Ulum Medan, the institutional environment serves as a foundational pillar supporting the comprehensive implementation of PAI learning. Religious education does not occur in isolation within classroom

walls; rather, it unfolds continuously through daily social interactions across the campus. Consequently, a pervasive Islamic school climate enables students to absorb religious values naturally, facilitating long-term character synthesis.

MAS Plus Al Ulum Medan maintains a strong institutional commitment to fostering an Islamic atmosphere through structured routines and character-building initiatives. Programmatic activities—such as regular religious lectures, congregational prayers, and habituated expressions of mutual respect—build students' spiritual consciousness and moral accountability (Nasution, 2010). In this context, the physical and social school space functions as an active medium for character education. Educators and instructional staff play a crucial role in maintaining this supportive climate. Beyond delivering academic content, teachers act as spiritual guides and living models of religious conduct, providing students with concrete behavioral benchmarks to emulate.

Furthermore, administrative personnel and the broader academic community contribute significantly to sustaining a positive character-building environment. Daily interactions characterized by mutual courtesy, tolerance, and respect generate a harmonious institutional culture that reinforces formal PAI instruction. Moreover, structured character education programs that intentionally target tolerance and mutual appreciation are essential for cultivating an inclusive educational climate where moral and social values can thrive (Hermawan & Azizah, 2023). This cultural framework is supported by physical infrastructure, including a functional mosque, a religious library collection, and dedicated spaces for spiritual and social activities. These facilities provide essential material support for deepening students' understanding and practice of Islamic teachings.

Beyond internal school factors, active collaboration with parents and the surrounding community further impacts the educational environment at MAS Plus Al Ulum Medan. Synergy between the school, the family, and the broader social ecosystem forms a unified network that reinforces students' moral consistency across different life domains. Transparent, ongoing communication between educators and guardians remains a key element of this collaborative success (Mulyasa, 2013). Continuous parental involvement acts as a vital bridge between formal religious schooling and home life socialization (Huda & Sos, 2023). However, maintaining an ideal religious environment presents ongoing challenges, such as managing heterogeneous student backgrounds and external socio-technological influences. Addressing these complexities requires adaptive strategies and proactive policies to ensure the consistent preservation of Islamic values throughout the school environment.

2. PAI Learning Strategies and Methods in Building Students' Religious and Moral Values at MAS Plus Al Ulum Medan

Islamic Religious Education serves a central function in constructing student character grounded in divine guidance. In an evolving contemporary landscape, PAI instruction must be structured using effective pedagogical strategies that foster holistic religious and moral growth. MAS Plus Al Ulum Medan aligns its instructional strategies toward comprehensive student character development. Fostering religious and moral values requires not only robust theological content, but also appropriate pedagogical delivery (Suryani, 2018). Instructional strategies at the school are engineered to help students comprehend, reflect upon, and apply Islamic principles in their daily routines, transforming theoretical knowledge into habituated action.

The overarching instructional design employs a holistic framework integrating cognitive comprehension, affective development, and psychomotor execution. From a pedagogical standpoint, this tripartite integration ensures that intellectual mastery of Islamic principles is accompanied by emotional reflection and practical ritual execution. By engaging all three domain levels, PAI instruction establishes a solid foundation for sustainable moral growth. Teachers utilize a diverse array of instructional methods, including interactive lectures, collaborative group discussions, moral case studies, practical worship demonstrations, and routine spiritual habits. Methodological variety accommodates diverse student learning styles, creating an engaging learning atmosphere that makes religious values meaningful and accessible.

In addition to formal classroom methods, MAS Plus Al Ulum Medan emphasizes non-formal and informal learning mechanisms embedded within the school culture. Co-curricular religious activities—such as Quranic recitation competitions, Islamic study circles, and daily congregational prayers—provide practical venues for solidifying moral habits (Anwar, 2015). These experiential activities strengthen the internalisation process by bridging classroom concepts with real-world application. Throughout these activities, the teacher's role as a facilitator and behavioral exemplar remains essential. Instructors guide students in applying religious tenets to interpersonal situations, using their own daily conduct to inspire positive behavioral emulation.

Adequate institutional infrastructure further supports the execution of these PAI strategies at MAS Plus Al Ulum Medan. Comfortable classrooms, specialized learning materials, and dedicated worship spaces provide the physical foundation required for optimal learning and spiritual practice (Muhaimin, 2009). To maintain instructional quality, the school engages in regular evaluation and pedagogical review, seeking innovative approaches that

remain relevant to contemporary youth. By combining effective instructional methods with strong institutional support, MAS Plus Al Ulum Medan prepares students to navigate modern societal challenges while maintaining firm religious convictions and exemplary moral character.

3. Implementation of PAI Learning in Shaping Students' Religious and Moral Values at MAS Plus Al Ulum Medan

Islamic Religious Education represents an essential pillar of the national educational framework in Indonesia, explicitly tasked with nurturing student character based on Islamic values. PAI learning transcends cognitive knowledge transmission, focusing on the cultivation of spiritual awareness and noble character. Facing the ethical complexities of modern society, the implementation of religious instruction must be both effective and pedagogically innovative. MAS Plus Al Ulum Medan fulfills its educational mandate by integrating religious instruction across all aspects of the academic experience, ensuring students develop balanced intellectual, spiritual, and moral capabilities in alignment with the school's institutional vision (Arifin, 2017).

The practical implementation of PAI at MAS Plus Al Ulum Medan follows a holistic model encompassing cognitive, affective, and psychomotor dimensions. This approach ensures that theological concepts are not merely learned as academic facts, but are deeply integrated into students' attitudes and daily behaviors. Educators employ varied instructional formats—such as interactive discussions, ethics-focused case analyses, worship practice, and structured spiritual routines. Teachers serve as primary catalysts in this process, operating as authentic role models whose daily conduct illustrates the practical application of Islamic ethics (Hasan, 2016). Direct observation of positive teacher behaviors provides students with clear guidance on living out religious values.

Furthermore, character formation is sustained by a supportive, religiously oriented school culture. Co-curricular initiatives like spiritual retreats, congregational worship, and community service projects offer structured opportunities for moral practice. A supportive school culture allows religious values to develop naturally within the student body. Parental engagement and community alignment further reinforce this learning process; active communication between the school and home helps maintain consistent moral expectations across settings.

Despite these structured efforts, PAI implementation faces ongoing operational challenges, including varying student motivation, diverse prior religious exposure, and facility constraints (Fathurrohman, 2014). MAS Plus Al

Ulum Medan addresses these factors through continuous curricular review, instructional adaptation, and faculty development. Investigating the implementation of PAI at the institution offers valuable insights into effective character education strategies, demonstrating how integrated religious instruction can successfully foster academically capable, spiritually grounded, and ethically responsible youth.

CONCLUSION

The implementation of Islamic Religious Education (PAI) learning at MAS Plus Al Ulum Medan has proven effective in shaping the religious and moral values of students. Through a holistic and interactive pedagogical approach, core Islamic virtues including honesty, discipline, responsibility, and mutual respect are consistently reinforced in students' daily lives. The instructional process enhances cognitive comprehension of religious principles while cultivating attitudes and behaviors indicative of noble character. Consequently, PAI learning at MAS Plus Al Ulum Medan fulfills a strategic role in student character development, contributing meaningfully to the formation of a religiously grounded and morally responsible generation.

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