

The Role Of Islamic Religious Education In The Formation Of Adolescent Character

Siti Nurhaliza^{1*}, Chairani², Fiqri Aditya³

Universitas Muhammadiyah Sumatera Utara^{*1, 2, 3}

^{*1}email: sitinurhaliza2701@gmail.com

²email: chairanihasibuan955@gmail.com

³email: adityafiqri024@gmail.com

<p>Abstract: This article will discuss the role of Islamic religious education in schools in forming the character of teenagers. Islamic Religious Education (PAI) is one of the most important pillars of character education. Character education will grow well if it starts from instilling a religious spirit in children, therefore PAI material in schools is one of the supports for character education. Through PAI learning, students are taught aqidah as the basis of their religion, taught the Koran and hadith as a guide to life, taught fiqh as legal guidelines in worship, taught Islamic history as a living example, and taught morals as a guide to human behavior whether in the category of good or bad. Therefore, the main goal of PAI learning is the formation of personality in students which is reflected in their behavior and thought patterns in everyday life. Apart from that, the success of PAI learning at school is also determined by the application of appropriate learning methods.</p>	<p>Keywords: Character building; Islamic education; Teenager.</p>
<p>Abstrak: Tulisan ini akan membahas tentang peran pendidikan agama Islam di sekolah dalam pembentukan karakter remaja. Pendidikan Agama Islam (PAI) merupakan salah satu pilar pendidikan karakter yang paling utama. Pendidikan karakter akan tumbuh dengan baik jika dimulai dari tertanamnya jiwa keberagamaan pada anak, oleh karena itu materi PAI disekolah menjadi salah satu penunjang pendidikan karakter. Melalui pembelajaran PAI siswa diajarkan aqidah sebagai dasar keagamaannya, diajarkan al-Quran dan hadis sebagai pedoman hidupnya, diajarkan fiqh sebagai rambu-rambu hukum dalam beribadah, mengajarkan sejarah Islam sebagai sebuah keteladanan hidup, dan mengajarkan akhlak sebagai pedoman perilaku manusia apakah dalam kategori baik ataupun buruk. Oleh sebab itu, tujuan utama dari Pembelajaran PAI adalah pembentukan kepribadian pada diri siswa yang tercermin dalam tingkah laku dan pola pikirnya dalam kehidupan sehari-hari. Disamping itu, keberhasilan pembelajaran PAI disekolah salah satunya juga ditentukan oleh penerapan metode pembelajaran yang tepat.</p>	<p>Kata Kunci: Pendidikan Karakter; Pendidikan Agama Islam; Remaja.</p>

A. Introduction

Character education has become an important issue in the world of education recently, this is related to the increasing and diverse phenomenon of

moral decadence that occurs in society and in government environments. Crime, injustice, corruption, violence against children, violations of human rights, are proof that there has been a crisis of identity and characteristics in the Indonesian nation (Oproiu, 2015). The noble character, politeness and religiosity that are upheld and become the culture of the Indonesian nation have seemed to feel strange and rarely found in society. This condition will become even worse if the government does not immediately implement improvement programs, both long and short term. Character education is the right answer to the problems mentioned above and schools as education providers are expected to become places that are able to realize the mission of character education (Salsabila et al., 2020). One alternative that can be done in implementing character education at school is optimizing the learning of Islamic religious education (PAI) material.

The role of religious education, especially Islamic religious education, is very strategic in realizing the formation of student character. Religious education is a means of transforming knowledge in the religious aspect (cognitive aspect), as a means of transforming norms and moral values to form attitudes (affective aspect), which plays a role in controlling behavior (psychomotor aspect) so as to create a complete human personality. Islamic religious education is expected to be able to produce people who always strive to perfect their faith, piety and noble character (Samrin, 2016). Noble character includes ethics, manners or morals as a manifestation of education (Yunus, 2017). Such people are expected to be resilient in facing challenges, obstacles and changes that arise in social interactions both locally, nationally, regionally and globally.

The rate of growth of Indonesia's population is increasing and this problem can also cause emotional disturbances in teenagers because they feel they lack the freedom of comfortable areas due to the dense population in the surrounding environment, they have emotions that are not channeled properly,

and this also happens in educational problems that have a negative impact on student learning outcomes and creativity.

B. Method

In this research, the method used by researchers is a qualitative method with a qualitative-descriptive approach, where qualitative research with a descriptive approach will explain the data obtained and then describe it in written and narrative form in a naturalistic or natural way so that it is easier for readers to understand. The subject of this research was a teacher from a secondary education institution as well as several millennial students who had entered the world of education and had become teachers. This research was conducted using an online system (Sugiyono, 2016). The object of this research is teenagers who have poor character in behavior and often commit deviations in life and the role of Islamic religious education in reshaping the character of teenagers. The data collection technique used in this research is interviews with sources concerned in shaping student character in accordance with the goals and ideals of the Islamic religion (Straus & Corbin, 2019). Data analysis uses an interactive analysis model, which consists of four stages; data collection, data reduction, data presentation and drawing conclusions.

C. Results and Discussion

The Role of Islamic Religious Education in Shaping Adolescent Character

Islamic religious education is a strategy to increase students' potential towards creating human beings with Islamic character who are in accordance with Islamic values. Rohmadi, Syamsul Huda in Salsabila, et al. Therefore, religious education is a mandatory subject in primary, secondary and tertiary schools as well as at university level. Regarding this, schools must be able to provide religious education, especially Islamic religious education effectively, through the consistent application of religious values in the classroom by all teachers and students. Islamic religious education is education created in

accordance with the content contained in the Koran, and plays an important role in national education standards. Character formation cannot be done in a short period of time, but character education is an action carried out through training, coaching and educational facilities that are planned, structured and with serious effort.

Islam views that the most successful strategy for preparing and building strong morals in students so as to produce students with noble character and morals is Islamic religious education. Three important subjects that must be taught seriously and consistently to students are moral education, worship, and faith education (Djaelani in Maghfira, et al. The aim of religious education is to further instill faith, devotion, noble morals and good character in the millennial generation so that avoid the dangers of today including extreme Islamic movements, deviation, drug use, brawls, and promiscuity. Islamic religious education for students is very influential in life, especially in forming superior character forms a person's personality from childhood to adulthood and old age, so that the character formed through Islamic religious education ultimately creates a complete person.

Islamic education is a process of learning about the teachings of the Islamic religion and its practices as a whole. Islamic education is very important in shaping the character of the younger generation, because the Islamic religion emphasizes moral and spiritual values which are very important for human life. Islamic education can help the younger generation to understand these moral and spiritual values and develop good character. One of the most important moral values in Islam is morals or morality. Islamic education can help the younger generation to understand the importance of morals and how to develop good morals. Apart from that, Islamic education also teaches values such as patience, honesty and sincerity, which can help the younger generation to develop strong and resilient characters. Apart from that, Islamic education can also help the younger generation to understand the importance of

responsibility and obligation. In the Islamic religion, everyone has the responsibility to do good and help fellow humans.

Islamic education can help the younger generation to understand the importance of this responsibility and develop responsible character. In the context of education, Islamic education also helps in improving the quality of education. Islamic education provides a strong foundation for students to understand moral and ethical values. In Islamic education, students not only learn about religion, but also learn about moral and ethical values that are important in everyday life. The importance of Islamic education in helping the younger generation overcome social problems such as juvenile delinquency, violence and drug abuse. Islamic education can help the younger generation to understand the importance of patience, steadfastness, and devotion to Allah, which can help them overcome social pressure and avoid negative behavior.

Character Formation of Adolescents as a Goal of Education in Islam

The concept of character education has actually existed since the time of the Prophet Muhammad. This is evident from Allah's command that the first and main task of the Messenger of Allah was to perfect the morals of his people. The discussion of the substance of the meaning of character is the same as the concept of morals in Islam, both of which discuss human behavior. Al-Ghazali explained that morals are an attitude that is rooted in the soul from which various actions can be born easily and effortlessly without the need for thought and consideration. Suwito said that morals are often called the science of behavior or temperament, because with this knowledge knowledge will be gained about the virtues of the soul; how to obtain it and how to cleanse a soul that has been dirty. Meanwhile, the meaning of character is typical good values (knowing the value of goodness, wanting to do good, actually living a good life, and having a good impact on the environment) which are embedded in oneself and manifested in behavior.

Character coherently radiates from the results of thought, heart, exercise, as well as the feelings and intentions of a person or group of people. The

discussion regarding the basic meaning between morals and character above suggests the substance of the same meaning, namely human moral issues; about knowledge of good values, which a person should have and be reflected in every behavior and action. This behavior is the result of his own self-awareness. A person who has good values in his soul and can apply them in everyday life is called a person with morals or character. Morals or character in Islam is the main target in education. This can be seen from several hadiths of the Prophet which explain the virtues of moral education, one of which is the following hadith: "teach your children goodness, and educate them". The concept of education in Islam views that humans are born with external potential, namely:

- 1) the potential to do good to nature,
- 2) the potential to cause damage to nature,
- 3) divine potential which has non-physical functions. These three potentials are then handed back to humans for their development.

This then gave rise to the concept of a comprehensive approach in Islamic education, namely including elements of knowledge, morals and faith. More broadly, Ibnu Faris explains that the concept of education in Islam is to guide a person by paying attention to all the pedagogical potential he has, through appropriate stages, to educate his soul, morals, intellect, physique, religion, socio-political sense, economy, beauty and spirit. his jihad. This gives rise to the concept of comprehensive moral education, where the true demands of human life are the balance of the relationship between humans and God, the relationship between humans and each other and the relationship between humans and the environment around them.

Morals have always been the main target of the educational process in Islam, because morals are considered the basis for the balance of human life which determines the success of other pedagogical potentials. The moral principles above emphasize that the nature of the human soul consists of the potential for good desires and the potential for bad desires, but through education it is hoped that humans can train to be able to control the tendencies

of their actions towards good desires. Therefore, Islam prioritizes the educational process as an agent for forming morals in children. Islam always positions the formation of children's morals or character as the main pillar of educational goals. To realize the formation of morals in children, Al Ghazali offers an educational concept that aims to get closer to Allah. According to him, getting closer to Allah is a measure of human perfection, and to get there there is a bridge called science. Ibn Miskawaih added that there is no specific material for teaching morals, but the material in moral education can be implemented into many sciences as long as the main goal is devotion to God.

The opinion above illustrates that morals are the main pillar of the goals of education in Islam, this is in line with the background of the need to implement character education in schools; To create a nation that is great, dignified and respected by the world, a good society is needed which starts from character building. Character or moral development can be done one way through the education process at school by implementing the instillation of moral values in every subject matter. It is time to change the learning pattern for PAI material above. Teachers who are the spearhead of the success of learning must realize that their responsibility for the success of PAI learning is not only at the cognitive level. But no less important is how to provide awareness to students that religious education is a necessity so that students have a high awareness of implementing the religious knowledge they obtain in their daily lives.

This is where teacher creativity is needed in delivering learning, where PAI learning should not only be taught in the classroom, but how teachers can motivate and facilitate religious learning outside the classroom through religious activities and creating a religious school environment that is not limited to class hours alone. . The main aim of PAI learning is the formation of personality in students which is reflected in their behavior and thought patterns in everyday life, so PAI learning is not only the responsibility of the PAI teacher alone, but requires support from the entire school community, society, and beyond. What's more important are parents. Schools must be able to coordinate

and communicate PAI learning patterns to several parties who have been mentioned as a series of communities that support and look after each other for the sake of forming students with morals and noble character.

D. Conclusion

Cultivating character in teenagers means participating in preparing a generation of the nation with character, they are the future generation of the nation who are expected to be able to lead the nation and create a civilized country, upholding the nation's noble values with good morals and manners and becoming a generation with high knowledge and adorn himself with faith and piety. Therefore, learning Islamic religious education (PAI) in schools as an effort to shape student character is very important. Children's character formation will be better if it arises from religious awareness, not just based on behavior that is entrenched in society. Basically modern and Islamic educational psychology can be combined, the two are not much different, so there is the possibility of combining the two. A number of events in the life of the state and society often show the actions of teenagers who are far from the good morals and morals of a Muslim.

Where morality and spirituality, which should be an inseparable part of human psychological life, seem to be a foreign discourse in the development of psychology. This phenomenon requires new alternatives to develop and instill true Islamic values. One solution that is considered good is to present psychology learning with a religious nuance. The aim is to instill Islamic values in the nation's future generations in order to create a peaceful, safe and comfortable society and country. Therefore, Islamic character is something very basic and complementary. People who do not have noble character or morals are called uncivilized humans and have no self-respect or value at all. Noble character or morals must be built, while building noble morals requires tools, one of which is education. Education can be done anywhere, not only at school

or madrasah, but also at home (family) and in the community. To refresh the concept of education that will be able to shape character and build noble morals in students.

E. Bibliography

- Limjong, I. E., & Setiawan, H. R. (2022). Utilization of Audio Visual Media in Arabic Learning at SMP Rahmat Islamiyah Medan. *Maslahah: Jurnal Pengabdian Masyarakat*, 3(2), 76.
- Oproiu, G. C. (2015). A Study about Using E-learning Platform (Moodle) in University Teaching Process. *Procedia - Social and Behavioral Sciences*, 180(November 2014), 426–432.
<https://doi.org/10.1016/j.sbspro.2015.02.140>
- Saifuddin, Ahmad. (2005). *Toleransi dan Kerukunan Umat Beragama di Indonesia*. Jakarta: Penerbit Pustaka Mandiri.
- Salsabila, U. H., Zuhri, M. S., & ... (2020). Pendidikan Karakter Anak Usia Dini Berbasis Aqidah Akhlak. In ... Pendidikan Anak
journal.uinmataram.ac.id.
- Samrin, S. (2016). Pendidikan karakter (Sebuah pendekatan nilai). *Al-TA'DIB: Jurnal Kajian Ilmu Kependidikan*.
- Setiawan, H. R. (2021a). Management Of New Student Admissions In Improving The Quality Of Graduates At SMP Islam Al-Ulum Terpadu Medan. 2, 843–850.
- Setiawan, H. R. (2021b). Manajemen Kegiatan Evaluasi Pembelajaran. *Seminar Nasional Teknologi Edukasi Sosial Dan Humaniora*, 505.
- Setiawan, H. R. (2022). Implementasi Pembelajaran Fiqih Dengan Menggunakan Metode Demonstrasi Di Betong Junior Khalifah School. *ANSIRU PAI: Pengembangan Profesi Guru Pendidikan Agama Islam*, 6(2), 151–159.
- Straus, A., & Corbin, J. (2019). *Dasar-dasar Penelitian Kualitatif*. Pustaka Belajar.
- Sugiyono. (2016). *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. Alfabeta.
- Yunus, A. (2017). *Pembelajaran Membaca Berbasis Pendidikan Karakter*. Refika Aditama.