



The Implementation of Islamic Religious Education Values in PAI Subjects to Develop a Superior Generation at SMPN 2 Raman Utara, Lampung

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ABSTRACT

This This study aims to analyze the implementation of Islamic educational values to shape a superior generation in the learning process at SMPN 2 Raman Utara. The approach used is descriptive qualitative with data collection techniques through observation, interviews, and documentation. The results show that Islamic Religious Education (PAI) teachers play a central role in instilling Islamic values such as monotheism, morals, honesty, discipline, and responsibility through learning activities and religious habits in schools. The implementation of these values is reinforced by tadarus activities, congregational prayers, and teacher role models in behavior. Obstacles faced include the lack of religious facilities and the limited understanding of Islamic values among non-PAI teachers. This study recommends strengthening collaboration between teachers, principals, and parents in building a religious culture in schools.

Keywords: *Islamic Education, Implementation, Generation, Excellence*

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INTRODUCTION

. INTRODUCTION

Education is an important process in shaping a young generation that is not only intellectually intelligent, but also morally and ethically superior. In the educational process, instilling positive moral values is the main foundation in creating good student character. Schools, as formal institutions, have a great responsibility to instill a moral culture that can guide students' behavior in everyday life. A positive moral culture includes values such as honesty, responsibility, respect, hard work, and caring for others. A strong moral culture will shape the attitudes and behavior of students at SMP Negeri 2 Labuapi to be more focused and responsible, especially in the context of discipline. Journal of Independent Education 2(Warni et al., 2025).

Thus, character building here refers to how education can shape students' personalities with good character, in accordance with the lessons taught at school. The author's point here is that students can develop good character, be able to make decisions and be accountable for those decisions. Meanwhile, character education prioritizes moral education, encompassing knowledge, feelings, and actions. Informal education truly plays a significant role and contributes significantly to the success of students' education. However, informal education, especially within the family environment, has not been effective.(Abdul & Lampung, 2022).

Islamic religious education teachers not only teach but also develop moral values and character in their students. Shaping religious character means creating an atmosphere of religious life. In this case, an atmosphere or climate of Islamic religious life, the impact of which is the development of a view of life inspired or imbued with Islamic teachings and values, which is manifested in the attitudes and life skills of school members. Teachers are used as role models and

sources of knowledge by students. Thus, a teacher's role is crucial to student success, ensuring that students' desires, hopes, and aspirations can be achieved. (Rohmah & Hayati, 2025).

Relevant research results in previous studies are needed as a reference and comparison for the research to be conducted. In addition, to avoid the assumption of similarity with this research, researchers need to include previous research. Previous research that is considered relevant to the research conducted is as follows: First, research conducted by Rozita Warni in 2025 with the theme "The Importance of Positive Moral Culture in Improving Student Discipline and Achievement at SMP Negeri 2 Labuapi" Second, research conducted by Abdul Sakur in 2022 with the theme "Implementation of Islamic Religious Education on Student Character at SMA Al Hidayah Way Seputih Central Lampung" Third, research conducted by Khoiru Rohmah in 2025 with the theme "The Role of Islamic Religious Education Teachers in Instilling Students' Religious Character at SMP Darul Ulum Sekampung"

Overall, these three relevant studies are not entirely the same as my in-depth research, but rather a continuation of my own, which shows that the process of character formation in students requires a collaborative effort between moral culture in schools, the role of the family, and the role models of teachers. Effective education not only emphasizes academic achievement but also fosters morality, personality, and religious character so that students grow into a generation with good morals, responsibility, and integrity in their daily lives.

METHOD

The type of research used is field research because the data is obtained directly from the research location through observation, interviews, and documentation. The research location is SMP Negeri 2 Raman Utara, East Lampung Regency, Lampung Province. This school was chosen because of its status as a public school, this institution shows a strong commitment to forming a superior generation through religious activities and religious habits. The research subjects include Islamic Religious Education teachers, the principal, and students of SMPN grades VII.1, VIII.2, and IX.3 who are taking Islamic Religious Education subjects at the school. (Reza & Kurniawan, 2025). The research sample was taken from 15 students, taken from three grade levels, namely VII.1, VIII.2, and IX.3, with each grade contributing 5 students. The sample selection was carried out using the technique *stratified random sampling*, a method that divides the population into several strata based on grade level, then randomly selects students from each stratum. Using this technique ensures that each grade level has a balanced proportion, so the collected data is more representative and reflects the overall condition of the population. The selection of samples using strata is done by selecting members randomly, such as groups in the population that are represented proportionally or comparable.



Documentation: Interviews with students in grades VII.1, VIII.2, and IX.3. 5 students were taken individually.

Stratified Random Sampling at SMPN 2 Raman Utara Lampung (graduate 2025).

Data collection techniques include participant observation, in-depth interviews, and documentation studies. (Nurdiani, nd). Semi-structured interviews were conducted with Islamic Religious Education teachers, principals, and students to explore perceptions, experiences, and obstacles encountered in implementing Islamic values (Sugiyono, 2022).



Interview Documentation with Islamic Religious Education Teachers and Principals at SMPN 2 Raman Utara Lampung (Luluk 2025).

RESULTS AND DISCUSSION

Result Planning

Planning the results of the implementation of Islamic Religious Education (PAI) values at SMPN 2 Raman Utara Lampung, the planning of results is carried out in a structured manner to realize students who excel comprehensively, including spiritual, moral, intellectual, and social aspects. This planning aims to ensure that PAI values do not stop at the level of knowledge, but are truly embedded and reflected in the attitudes and behavior of students in everyday life. In the spiritual aspect, the expected achievement is the formation of students who have strong faith and piety to Allah SWT. This is reflected in the increasing awareness of students in carrying out obligatory and sunnah worship, such as performing prayers on time, getting used to reading the Qur'an, praying before and after learning activities, and displaying an attitude of tawakal and gratitude in every daily activity.

Implementation of Values

The formation of the implementation of Islamic values that shape the superior generation of students at SMPN 2 Raman Utara Lampung is inseparable from the implementation of educational values that are carried out in a planned and continuous manner. These values serve as guidelines for all school parties, both teachers and students, in carrying out educational activities that not only emphasize academic achievement, but also on the formation of character, morals, and social skills. The formation of the values of the superior generation at SMPN 2 Raman Utara Lampung is not solely determined by learning activities in the classroom. These values become the foundation in building student character, which then influences their behavior patterns, habits, and ways of thinking. The following are the values of the application of the formation of a superior generation at SMPN 2 Raman Utara:

1. Religious Values

Islamic religious education schools, which already include character, moral, and ethical values within their subjects, are crucial. In religion itself, what's important isn't the theoretical value (the material taught), but rather the daily practice or actualization of those theories. Furthermore, the ability to read the Quran is also beneficial for shaping a child's character. (Abrori & Setiawan, 2023) So, indirectly, religious education tries to form a character that is in accordance with the basis of religion (religious character) and should be able to contribute to the development of students' religious values. (Rohmah & Hayati, 2025).

Religious values are the primary foundation for building student character. At SMPN 2 Raman Utara, the implementation of these values includes the practice of daily worship, such as congregational Dhur prayer. This practice fosters student discipline in worship. Morals are also instilled through student-teacher interactions and religious commemoration activities, such as morning Quran recitation and short Islamic boarding school activities during Ramadan. (Firdaus et al., 2025).

2. Discipline Values

Discipline is a crucial value in building superior character. Its application includes punctuality, uniforms, assignments, and adherence to school rules. Student discipline in the classroom is influenced by each individual's personality. (Dihniyah et al., 2025) Therefore, discipline can be cultivated and consistently practiced by educators throughout the classroom learning process, so that discipline can become a positive personality trait for each student. The student's disciplinary character is the focus of the research problem, with the aim of describing teacher strategies in instilling a disciplinary character in students. (Amelia & Dafit, 2023).



Documentation: During the Implementation of 5S (Smile, Greet, Say Hello, Be Polite, Courteous) to Teachers at SMPN 2 Raman Utara (Luluk 2025).

The form of implementation of the image above is an example of the implementation of discipline at SMPN 2 Raman Utara which has been implemented in the school, such as the implementation of 5S (Smile, Greet, Say Hello, Be Polite, Courteous) towards teachers and fellow friends, as well as the habit of being on duty according to the schedule, entering school on time and not being late.

3. Value of Responsibility

Responsibility is an obligation that must be possessed by every individual who can complete the tasks that have been received and must be responsible for whatever the risks. So responsibility is an attitude or behavior that is maintained and applied in everyday life. (Jannah & Abrori, 2025). namely those who carry out their duties and obligations which should be carried out towards themselves, society, nation, state and God Almighty. As well as carrying out religious values, such as being punctual, being serious in carrying out tasks, and being committed to worship. (Qiyam, 2024).

The forms of implementation of responsibility applied at SMPN 2 Raman Utara include giving individual assignments in Islamic Religious Education (PAI) and group learning, distributing morning duty duties to students in grades VII, VIII, and IX, and extracurricular activities such as scouting activities on Saturdays. Morning exercises and religious lectures on Fridays that require the active participation of all students.



Documentation during Scouting Activities at SMPN 2 Raman Utara Lampung (Luluk 2025).

4. Value of Cooperation

Cooperation can emerge when students learn together. When students collaborate, emotional adjustments occur between students. (Miftah et al., 2024) In collaboration, students will become aware of their strengths and weaknesses, help each other sincerely, reduce feelings of inferiority, and develop positive competition to achieve optimal learning outcomes. (Toni et al., 2023) The impact of ignorance or lack of understanding, as well as teachers' awareness in fostering cooperation in the learning process, can result in a less inclusive environment. As a result, students tend to work individually, interact less with classmates and teachers, and students do not feel supported and engaged in interactions with teachers. (Love & Education, 2025).

The form of implementation of the value of cooperation applied at SMPN 2 Raman Utara includes group-based learning which is often applied during Islamic Religious Education (PAI) learning to build student cooperation and exchange opinions in the Islamic Religious Education (PAI) learning process. As well as the school project-based learning process in teams, and participation in OSIS, scouts, and group competitions (class meetings).



Documentation of the Election of the OSIS Chairperson at SMPN 2 Raman Utara (Luluk 2025).

5. The Value of Honesty

An honest attitude is something that is rare and difficult to obtain, it is necessary to instill the value of honesty because it will become the basic capital for forming an independent personality and good moral attitudes for students. (Anggun et al., 2024) Honesty education must be integrated into family, community, and school life. Teachers and parents play a key role in educating and instilling honesty in students. (Syirot, 2025) Therefore, the value of honesty needs to be instilled both at school and within the family environment. Honest behavior can be the foundation for students to become good individuals. A foundation of honesty instilled in students will foster trust, responsibility, and discipline. Because honesty is different from other characters, honesty is a character that comes from the heart, while other characters come from the soul. (Munif et al., 2021).



Observation Documentation During the Implementation of Islamic Education Values in Islamic Education Learning at SMPN 2 Raman Utara (Luluk 2025).

The image above is a form of implementation of the value of honesty that is applied at SMPN 2 Raman Utara, apart from that, it is also implemented such as emphasizing students not to cheat when taking semester exams, then the teacher's exemplary behavior in being honest because the teacher is an example that is respected and imitated by his students, and the teacher provides this application during Islamic Religious Education learning.

6. The Value of Hard Work and Perseverance

The character of hard work is defined as an attitude and behavior that shows a sincere effort in overcoming various obstacles to learning and assignments, and completing tasks as well as possible. (Prameswari et al., 2025) This is in line with the objectives of national education as stated in Law Number 20 of 2003 concerning the National Education System, namely to develop the potential of students to become people who are faithful, pious, have good morals, are healthy, knowledgeable, capable, creative, and become democratic citizens and have social responsibility. (Daud & Salabi, 2024) Therefore, education in elementary schools cannot be separated from the formation of character and scientific ethics that are rooted in the values of the nation's culture. (Nurhanifa et al., 2025).



Documentation During Counseling Guidance for Class IX.1 Students Assisted by Brother Heri from Muhammadiyah University at SMPN 2 Raman Utara Lampung (Luluk 2025).

The values of hard work and perseverance are key elements in character development for students at SMPN 2 Raman Utara. These values are not only taught through course materials but also instilled through various consistent school activities.(Afrilianto et al., 2023). The process of internalizing these values takes place through additional learning programs for students such as extracurricular activities, coaching for high-achieving students or those who need motivational assistance through teachers such as counseling.

7. Value of Creativity and Innovation

The potential for creativity and innovation is inherently present in every individual, including students. However, this potential needs to be empowered through the right environment and approach. In this regard, character education plays a significant role in shaping students' academic achievement. Furthermore, understanding that students' potential for creativity and innovation is not only shaped through academic learning alone, but also through comprehensive character development.(Hayati, 2023). In this way, all activities carried out by students can be accommodated well.(Kristianto et al., 2023).



Documentation: Embroidery Practice as an Arts and Culture Learning Activity and Skills at SMPN 2 Raman Utara Lampung (graduate 2025).

The implementation of the values of creativity and innovation at SMPN 2 Raman Utara Lampung is carried out systematically and comprehensively through the learning process, self-development activities, and school culture that encourages the emergence of new ideas from students.(Maghfiroh et al., 2024)All of these efforts aim to develop students who are not merely imitators but also capable of generating original ideas, daring to experiment, and possessing the skills to creatively find solutions to problems. These initiatives take the form of art, technology, and entrepreneurship projects, the use of digital learning media, and various creative competitions.

A number of previous studies have examined the role of character education and moral culture in shaping student behavior. However, the results of the search for these studies show that there are still aspects that have not been studied in depth. Rozita Warni's (2025) research highlights the importance of positive moral culture in improving student discipline and achievement, but her study has not specifically placed the values of Islamic Religious Education (PAI) as the main foundation for the formation of religious character.

Abdul Sakur's (2022) research focused more on the implementation of Islamic Religious Education (PAI) in character building for high school students, thus differing in context and characteristics from those at the junior high school level. Meanwhile, Khoiru Rohmah's (2025) research emphasized the role of Islamic Religious Education teachers in instilling religious character, but did

not comprehensively integrate the relationship between Islamic Religious Education learning, school culture, and the inculcation of moral values in students' daily lives.

Based on this description, it can be concluded that studies discussing the integrated implementation of Islamic Religious Education values as an effort to develop a superior generation at the public junior high school level are still limited. Therefore, this research aims to fill this gap by examining the planning, implementation, and internalization of Islamic Religious Education values through learning, habituation, and school culture at SMPN 2 Raman Utara, Lampung.

The uniqueness of this research lies in its comprehensive approach, namely not only focusing attention on the learning process in the classroom or the role of Islamic Religious Education teachers alone, but also examining the real practice of instilling religious values, discipline, responsibility, cooperation, honesty, hard work, perseverance, creativity, and innovation that are manifested in school activities and culture in a sustainable manner.

Future research is expected to expand this study by incorporating the role of families and communities in shaping student character, or using a quantitative approach to more objectively measure the impact of Islamic Religious Education (PAI) values implementation on student behavior and achievement. Thus, this research contributes not only to the development of Islamic education and character education scholarship but also serves as a practical reference for developing educational policies and practices in schools.

CONCLUSION

The results of the study indicate that the implementation of Islamic Religious Education values at SMPN 2 Raman Utara Lampung has been carried out systematically and sustainably. Islamic Religious Education values are not only conveyed in the form of theoretical knowledge, but are also instilled through the habit of worship, teacher role models, enforcement of school rules, and various intracurricular and extracurricular activities. This implementation plays a role in shaping the character of students who are religious, disciplined, responsible, honest, have a hard-working spirit, are able to work together, and demonstrate creativity and innovation in various activities.

These findings confirm that Islamic-based character education will be more effective when implemented in an integrated manner across planning, implementation, and school culture. The validity of these findings is strengthened through data triangulation from observations, interviews, and documentation, which demonstrates the alignment between the designed program and on-the-ground practices. Based on the research findings, it is recommended that educators integrate Islamic Religious Education values into all learning activities and school culture, not just Islamic Religious Education (PAI) subjects. Schools and policymakers need ongoing policy support through strengthening religious habituation programs, improving educator competency, and consistently monitoring the implementation of character education.

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