



The Implementation of Islamic Religious Education Learning in Forming Personal Akhlakul Karimah

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ABSTRACT

Research on the Implementation of Islamic Religious Education Learning in Forming Akhlakul Karimah. Many areas of human life are regulated by Islam. Likewise, Islam regulates the personal self of a Muslim to perfect morals, Rasulullah SAW said "indeed, I was sent by Allah SWT to perfect noble morals". As a Muslim in the current era, it is important to form a person with moral character so that he can protect himself from things that are prohibited by religion. In having good morals, a Muslim must respect himself and others more to apply good morals for himself, of course in accordance with the Al-Qur'an and Assunnah, both in deeds, words and morals towards Allah SWT, Rasulullah SAW and the final scholars. era. The aim of this research is as an effort to form moral character in the person of a Muslim. Rasulullah SAW said "There is nothing heavier in the scales of charity than good morals". The method used in this research is qualitative research using literature. Data sources come from journals, articles and books that study morals. The data obtained is collected in the form of notes then analyzed and conclusions drawn.

Keywords: *Muslim personality, Islamic religious education, Akhlakul Karimah*

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INTRODUCTION

The implementation of Islamic religious education is a shared responsibility between parents, society and the government. National education goals will be achieved if the three parties collaborate well and responsibly. Every human being who has faith and devotion to God Almighty, has noble character, has knowledge and skills, physical and spiritual health, has a good personality, is independent and has social and national responsibility is a form of national education goals which are the responsibility of all of us.

Islam is perfect religion. Various aspects of human life have been regulated in the holy book Al-Qur'an. As human beings who believe, we should use the rules of Allah SWT as guidelines for living our lives. Because the best rules are Islamic rules. Therefore, it is best for our hearts to surrender and be happy to accept the teachings of Islam in their entirety and well, including trying to prioritize Islam as a role model for our way of life. Morals are a strong mental condition in humans where there will be a desire to try to do good, bad, beautiful and ugly. Personally, morals can also be influenced by good and bad education. If these conditions are developed to choose the virtue and truth of loving goodness, being passionate about goodness, getting used to

loving beauty and hating ugliness, these will surely become his character. With this habit, good deeds will emerge easily without any coercion. So that is what is called *akhlakul karimah*. Examples of *akhlakul karimah* are doing good to others, being humble, not being arrogant in living your life, being full of love for Allah SWT's creation, being able to respect what other people do as long as it does not conflict with religion, paying attention to the environment around you as a social creature, such as a gentle attitude, affection, patience, courage to make good decisions in a problem, always putting hands first, no favoritism in determining choices and main morals and perfection in putting them in other souls. However, there are also, when these morals are not bombed well, they cannot instill good behavior in themselves, or even allow them to do bad behavior bad behavior by their parents, where bad behavior will be loved, and good behavior will be hated. From there, bad words and behavior will spontaneously arise. Examples of bad morals are always breaking promises in words and actions, bad manners, always doing things that make other people hate them, being mean, and many others. So from here Islam commands every individual. Muslims to always improve good morals in living life on this earth. Islam assesses a person's faith not by how much position he gets, not how much happiness he gets in the world, but Islam assesses a person's faith by how capable he is of implementing the good morals that Allah SWT commands in the Qur'an and the Prophet SAW. teach in life in this world so that you always get happiness in the afterlife.

In the National Education System Law number 20 of 2003, the following definition is stated: states that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, morals. noble, as well as the skills needed by himself, for society, for his nation and state.

In achieving a personality with *akhlakul karimah*, Islamic educational institutions provide more advice to provide a concept for developing oneself in *akhlakul karimah*. Islamic educational institutions themselves have their own vision and mission as an effort to form a personality with good morals. So every good Muslim person's trust is in deeds and hope, accompanied by calmness of heart and peace of mind in forming morals, as well as having a strong belief that what He wills will definitely happen and what He doesn't will will definitely not happen. Allah SWT will never waste the rewards of people who have done good. As a servant of Allah who is obedient and obedient to Allah's commands, of course there is a sacrifice to achieve perfect piety. related to this, efforts to form a pious Muslim personality. So, Islamic education in schools should be given special emphasis. Because education in schools has a regular, multi-level program and follows clear and strict requirements.

The scholars said the characteristics of a good Muslim personality, such as feeling a lot of shame, a little hurt, a lot of kindness to fellow creatures of Allah SWT, honest speech, not talking too much that is not important, increasing in one's deeds, minimizing one's mistakes, thrifty, devoted to others. two parents, keep in touch with each other, patient in all his work, patient, always say thank you for everything he gets, pleased and polite, does not break every promise he makes, does not like to curse, insult, slander, backbite, rash, vengeful, miserly, and not even spiteful. You can also be cheerful, happy, love and hate only because of Allah SWT, as well as pleasure and anger only because of Allah SWT. All of these are also definitions of people who can develop good morals within themselves.

The strategy for realizing good morals in educational institutions can be assumed that the learning output will also be good for students' connections. Of course, related schools can also apply the moral characteristics of the Prophet Muhammad in their learning systems.

METHOD

The type of research used in this research is a literature study approach. Where library research does not involve direct fieldwork, or can be called qualitative research, namely by collecting, analyzing, processing and presenting books, journals and texts related to the research theme as reference material in the form of library reports. The author tries to compile and present information related to the implementation of Islamic religious education learning in forming personal morals, which we take from various book references and related articles.

RESULT AND DISCUSSION

1. Learning Implementation

The term implementation, in the big Indonesian dictionary, means implementation, application. In simple terms, implementation can be interpreted as implementation or application. Implementation is the application or implementation of an activity that is planned in a planned manner with a certain mechanism and requires skills, leadership and motivation to achieve the expected goals (Unang Wahidin 2021). In learning implementation it can also be referred to as implementation or application in learning. In general, learning implementation is an action or implementation of a plan that has been prepared correctly and carefully in carrying out the learning process (Nurdin, 2011).

According to Asep Jihad, learning implementation is a process of putting into practice an idea, a new activity program for people who are achieving or expecting change. Meanwhile, according to Hamzah, learning implementation is the implementation of a communication process between students and educators and learning resources in a learning environment which will include teachers and students interacting with each other with questions and answers (Hamzah, 2012).

In line with the opinion above, implementation is an expansion of activities that mutually adjust the interaction process between goals and actions to achieve and requires an implementation network, effective bureaucracy (Guntur Setiawan. 2004).

Meanwhile, according to Muhamad Faturrohman, implementation is the application of a concept, policy or innovation idea in a practical action so that it gets an impact, whether in the form of changes in knowledge, skills or attitudes (Muhamad Faturrahman. 2012). What can be concluded from the definitions above is that learning implementation is the process of applying learning to carry out ideas, new activity programs in the hope that there will be changes in the person being taught.

2. Understanding Islamic Religious Education

We need to know what education means. Education is every effort to guide and direct the potential of the mind, soul and body, so that he can have knowledge, morals and skills that can be used to support his duties of service as an educator (Abudin Nata. 2003). According to Law no. 20 of 2003 concerning the national education system article 1 Conscious and planned education can create a spirit of learning in the learning process so that students can be active in exploring the potential that exists within students so that they have strength in their skills in the form of religion, personality,

good morals, intelligence, has skills within himself, for his country and nation and is emotional.

Meanwhile, the definition of Islamic religious education itself has all conscious and planned efforts in preparing students to know, understand, believe, be pious, have noble character, introduce the teachings of the Islamic religion from its main sources, the holy book Al-Qur'an and Al-Hadith, through guidance activities. teaching, training and using experience (Ramayulis. 2005).

Zuharimi said that Islamic religious education is systematic care in forming students so that they live in accordance with Islamic teachings (Zuharimi, 1981).

Religious education is important to guide and shape a person's personality and is carried out well, and can influence one's nationality, because religion can convey important elements within a person. Personality can embrace religious values to produce commendable morals.

In the curriculum contained in Islamic Religious Education, it is stated that PAI is a conscious and planned effort that has been prepared for students to know, understand and appreciate it so that they can carry out religious commands, have noble character and piety to believe in the Islamic religion in accordance with the Al-Qur'an. and Al-hadith. So in guiding training, learning and respecting other religions in establishing relationships and harmony that can create unity and unity in the nation. Prof. Dr. Zakiah Daradjat, in her quote, Islamic religious education is education through the teachings of the Islamic religion in the form of nurturing and guidance to students so that after completing education they can understand and practice the teachings of the Islamic religion that they themselves have chosen completely in their lives for happiness in life in this world and in the afterlife. later.

Tayar Yusuf defines Islamic religious education as an entrepreneur from old alumni in imparting, communication, skills and knowledge to new feelings so as to become a person who obeys and fears God.

In A.'s view, the interpretation of education in the Islamic religion is direction that gives someone to others so that they can develop by maximizing the teachings of the Islamic religion. In Zakiah Drajat's view (Zakiyah Drajat. 2005), Islamic religious education is all efforts with guidance and care for students or learners so that they understand the comprehensive teachings of Islam. Likewise, to practice the goal of understanding and making Islam a guide to life.

So the conclusion from the views above is that Islamic religious education embodies plans and conscious efforts from educators who have prepared students so that they can recognize, appreciate it so that they can believe, understand, have good morals and piety so that they can believe in the Islamic religion in everyday life, and in developing technological knowledge and knowledge in accordance with the Islamic book, namely the Al-Qur'an and Al-hadith through study, guidance and practice.

3. Understanding Morals

Etymologically, morals (meaning of language) come from the word *khalaqa*, whose origin is *khuluqun*, which means: temperament, character, custom or *khalqun* which means event, creation, creation. So, etymologically, morals mean mannerisms, customs, habits, or a system of behavior created (Abu Ahmadi. 2008).

Imam Al-Ghozali in the Book of *Ihya'Ulumudin* said that morality is a trait embedded in the soul that gives rise to simple actions, without requiring thought and consideration (Abudin Nata. 2001). Therefore, morals linguistically can be good or bad depending on the values used as the basis, although sociologically in Indonesia the word morals already contains a good connotation, so a person with morals means a

person with good morals. Compare with Al-Qur'an surat Al-Qolam: 4 and Ash-Shu'ara: 137. "And indeed you really have great character." (QS. Al-Qolam: 4) (Department of Religion. 2005)

4. Akhlaqul kharimah

In the input of Islamic religious education there are various kinds, usually explaining about kindness, rights and obligations, people and leaders, heart disease and a life of charity and worship, morals can also be called the behavior or characteristics of someone who is good and behaves politely towards others, as for the factors - factors in the formation of morals. Morals themselves are different from morals because morals are customs to measure whether someone's actions are good or bad. So it could also be said that every action performed by a person can definitely be said to be moral if it is in accordance with the teachings of his religion. In Islamic religious education, good morals must exist in a Muslim. Akhlakul karimah is a system that is the principle of behavior that is based on the Koran and Sunnah as well as natural values, (Zainudin Ali. 2007) in this sense it can be interpreted broadly, that akhlaqul karimah is behavior, actions, manners that are based on values. - values that were put into practice by the prophet Muhammad. The formation of akhlakul kharimah is an effort to form commendable morals for a person by using educational facilities and regular coaching or guidance. (Abudin Nata. 2013)

Talking about the issue of moral formation is the same as talking about education itself, because many people come across experts who say that the goal of education is morals. For example, Muhammad Atiyah Abrasyi said that character and moral education is the soul and goal of Islamic education (Ahmad D. Rimba. 1980). Moral formation is the first important focus of attention in Islam. We can see that from one of the examples of the prophet Muhammad SAW. There is evidence that explains about akhlaqul kharimah which is found in Q.S Al-Araf Ayat 199 which means: "Be thou the Forgiving and tell people to do what is good and turn away from the foolish."

1. Basic Aklaqul Karimah

The basic benchmarks for determining whether a person's morals are good or bad are the Al-Qur'an and As-Sunnah. Everything that is good according to the Qur'an and As-Sunnah is what must be used as a guide or guide for us in our daily lives. On the other hand, if according to the Qur'an and As-Sunnah it is not good then it should not be followed and must be avoided from all these prohibitions.

2. All kinds of morals

Morals are a condition in the soul that is strong followed by a feeling of wanting to change in goodness, beauty, badness and ugliness. In terms of morals, education can influence whether these morals are good or bad. Such conditions should be fostered to choose the truth and love goodness and virtue, be able to love beauty, abandon evil or ugliness then all will become examples of good morals. So in this way it will result in a right (good) action without being motivated by pressure or coercion. That is an example of a commendable act (Al-Jaza'iiri. 2009). Hanzah Ya'qub states that the meaning of morals is actions or habits (Hamzah Ya'qub. 1983).

The types of good morals and bad morals are as follows:

1) Be patient and firm in the face of disruption.

Part of the good morals of a Muslim is being patient and enduring disturbances because of Allah SWT. Patience is refraining from something one doesn't like with pleasure and surrender. He restrained himself from the disaster that befell him, so that he would not easily give up hope.

2) Fair Morality

Fairness is all matters relating to attitudes and actions in relationships between humans, justice contains a guidance so that people treat each other in accordance with their rights and obligations, this behavior does not discriminate or show favoritism, but rather everyone is treated equally in accordance with their rights and obligations (Ahmad Ali. 2012). Several Tafsir scholars explain the word fair, including Al-Maraghi, who defines fair as conveying rights to the owner effectively. Raghif Al-Asfahni mentions fair with the meaning of equal distribution. or take sides (M. QuraisShihab. 1998).

In general, a Muslim sees that being fair is an obligation that should be done or instilled in us in a sense of fairness. A Muslim will act justly in his words and in his decisions, seeking and investigating justice in all messengers until justice becomes his character and a trait that cannot be separated from him. Until all his actions and words are fair, away from deception and cruelty, then from that he will be a fair person and not influenced by lust.

3) Compassionate Morality.

A Muslim is merciful and affectionate towards fellow Muslims and non-Muslims, therefore it is one of his morals. Because the source of love is clarity of soul and purity of spirit. When a Muslim does good deeds and stays away from evil, then his soul is always pure and his spirit is in good condition. A person like this cannot be separated from his heart.

Even though the essence of affection is softness of heart and gentleness of soul which requires us to be able to forgive and do good, this affection is not always limited to emotional feelings of the soul which have no outside influence or control, but this affection is something which has a real influence. one of them is forgiving those who are guilty, helping those who are wronged, helping those who are weak, feeding those who are hungry or those who need it. Of course, there are many more concrete actions of all acts of love that can make life better, and that is good in the eyes of humans and in the eyes of Allah SWT.

4) Moral of Shame

A Muslim will not look weak or lazy, unless he is seen, a Muslim must definitely maintain personal purity and be shy. Shame is part of morals. Shame is also part of faith, and faith is a Muslim's creed and the foundation of his life. The similarity between faith and shame is that they both encourage good and avoid evil, a Muslim can encourage his faith in carrying out worship as well as in abandoning all immoral acts, while shame prevents one from feeling lazy to always be grateful to Allah SWT, the Almighty who gives pleasure and from an attitude that is belittling the fulfillment of the rights of those who are entitled to them.

5) Honest Morality

A Muslim must have an honest attitude, love honesty and practice it outwardly and inwardly, both in word and deed. Honesty is something that leads to goodness and this virtue leads to heaven, while heaven is the ultimate goal of humans and the ideal of all Muslims. Instilling the value of honesty can be done through simple daily activities and as a habit, namely behavior that can differentiate between personal property and other people's property. The basic ability to differentiate is the basis for being honest (Nurul Zuriyah. 2011). Honest can also be interpreted as being right. An honest or true person is a person whose thoughts are based on and based on the truth itself so that there is no longer any behavior that contradicts that truth (Mahyudin, 1990).

6) Philanthropy and Generosity

Generosity is a Muslim's morals, while being generous is his character. He is not a person who has stingy and stingy traits, because stingy and stingy are two despicable morals, both of which come from the words dirty soul and dark heart. If a Muslim has faith and does good deeds, then his soul is clean and his heart is radiant. Generous and magnanimous morals are morals that every Muslim must have, because they both reflect the true Muslim personality.

7) Akhlak Tawadhu (Humility)

A Muslim must be humble without being excessive. Humility is a noble moral and a noble characteristic.

From the explanation above, there are various kinds of commendable or good morals which, if realized in life, can be formed in a person. Akhlaqul karimah is something that can be formed in a person, whether formed in a family, school or wider community environment. After the author explained good or commendable morals, now the author will also explain despicable morals, namely bad morals. The following are various types of despicable morals, namely:

1) Zhalim

Muhammad A. Syuropati believes that wrongdoers are those who do wrongdoing or are arbitrary and the words zhulam or zhalum are "those who do a lot or who like to do wrongdoing" (M. A. Syuropati. 2016). A Muslim is of course absolutely prohibited from committing injustice and oppressing someone, because there are 3 types of injustice, namely those that are prohibited in the Al-Qur'an and As-Sunnah, as follows:

a. This is a very big form of injustice, namely associating partners with Allah with something, followed by major sins and injustice regarding small sins (Muhamad bin Sholih. 2019).

b. A servant's injustice towards all creatures created by Allah SWT is by hurting their feelings, honor, body and property without a reasonable or valid reason.

c. The injustice of Allah's servants towards themselves is that they are subjected to things that affect various kinds of sins and crimes and ugliness, all of which are forms of disobedience to the One who created them and the Messenger of Allah SWT.

2) Jealousy

Envy is the opposite of good morals in the form of righteous ideals as well as prioritizing other people. There are two types of envy, namely:

a. Expecting the loss of pleasures from other people, such as wealth, rank, knowledge, power so that he can get them himself.

b. Expecting disappearance/enjoyment from people other though this didn't get it.

3) Cheating, cheating, and breaking promises

Cheating, betraying and breaking promises are bad morals because a Muslim is strictly prohibited from maintaining or having these bad morals. Ugliness is not the morals of a true Muslim. Because the purity of a Muslim's soul which is obtained from faith and good deeds is very contrary to this bad morals. A Muslim is close to good and far from evil.

4) the road

A Muslim who believes and obeys Allah SWT is strictly forbidden to have this bad character, because it is hypocrisy and polytheism. So that the behavior of riya' and hypocrisy is against his faith and monotheism. Therefore, a Muslim is not a hypocrite nor is he a hypocrite, it is enough for a Muslim to hate all these bad morals and stay away from them because Allah SWT and His Messenger also hate these two traits.

5) Obsessed and Deceived

A Muslim must also be aware of these despicable morals because these two characteristics are the biggest obstacles to achieving perfection and are the biggest danger both now and in the future. How many pleasures have turned into torture, how many strengths have been turned into weaknesses because both are bad morals.

6) Weak and Lazy

A Muslim must stay away from being weak and lazy, but must have a sense of determination and diligence, because these characteristics are two forms of bad or despicable behavior, hence being mean or stingy. For example, someone who has heard the call to prayer for prayer, but prefers to busy himself with other activities until the time is almost over, then he starts praying alone at the end of that time.

Of course, there are many more things related to bad morals in life, as they should all be lessons or lessons to be learned from in order to become a good Muslim.

4. Learning Islamic Religious Education in Forming Personal Akhlakul Karimah

As previously explained, there is an activity process that can be oriented towards influencing experiences that can be experienced in everyday life, in behavior that can adapt to the teachings of the Islamic religion to make it easier to realize the desired goals of achieving happiness in the world. and in the afterlife.

The purpose of Islamic Religious Education, Athiyah Al-abrasy "is a human being with good or noble character", Islamic religious education that is related to ethics that gives rise to processes and results. Where the process binds well, the result can be better.

That the principles in education can shape and develop the mentality of every human person to become a person who is moral, intelligent and of course can develop well. Islamic religious education itself focuses on the formation of people with moral character, which has the following elements:

a. Teacher/Educator

An Islamic Religious Education Teacher is a person who is responsible for his religion to ensure the education of others and himself (Hery Noer. 1999). Ahmad Tasir, Teachers in Islamic teachings are all people who are responsible for developing every human being.

Teachers are people who have the responsibility to develop physically and spiritually every human being so that they can increase their independence, maturity and be able to carry out their mandate as a servant who obeys the commands of Allah SWT. And of course he is able to carry out his duties as an individual and social creature (Abunin Nata. 2016). Teachers are referred to as murabi, mu'allim, muadadib, mudarris, muzakki, and usttadz in the context of Islamic education.

Teacher as Murobby The final form of al-ism al-fa'il or sighat is called murabi. The first comes from the words raba and yarbu, which mean "increase" and "grow". The second term comes from the verb rabiya, yarba, which means to expand and multiply. Third, the term rabba comes from the verb rabba yarubbu which means to guide, guard, restore and maintain (Adib Bisri. 2009). Teachers are also called Mu'alim, which comes from the words al-fi'l al-madi 'allama, yu'allimu comes from mudari', and al-ta'alim comes from masdar. This means that the teacher or person who teaches has taught, is teaching, and has taught. Al-ismal-fa'il from the word 'allama which means "one who teaches" is mu'allim. Masdar 'alima is 'ilmun, which is often used in Indonesian as science, in the form of mujarrad sulasi (Ramayulis. 2009).

In adib isal-ismal-fa'ilfrommadi- her'adaba. 'adabait means to educate, temporarilyin adibmeans someone who educates or educators. Inthe philosopher mujarrad 'adubais'they punishedmeans polite, virtuous. Al-'adabumeans politeness. As formasdarfrom'troubleisof dib, which means education (A.W. Munawir. 2006).

Teacher comes from Arabic, namely *sigah al-ism al-fa'il* from *al-fi'l al-madi darrasa*. *Darrasa* means teaching, while *mudarris* means teacher, instructor (A.W. Munawir. 2006). In the shape of *al-fi'l al-madi sulasi mujarrad*, teacher originates from the word *classheryadrusu masdarhera dozen*, meaning have studied, are/will be studying, and lessons (Mahmud Yunus. 2005).

Basically, teachers and educators are not only responsible for transferring knowledge to humans, but teachers also have responsibility for managing (learning management), facilitating, directing learning and planning.

b. Student

The immature burden in educational transformation is students. Suharmi Arikunto "student is every child or registered student who is actively taking lessons at school" (Suharsimi. 1992). The potential for student development towards a better direction must always be emphasized so that they do not enter into bad relationships, therefore students need to receive assistance or direction to be able to participate in appropriate educational activities at school.

As for the potential that needs to be developed within students, Qurais Shihab said there are four, namely:

a. The ability to know its properties, functions and uses from all kinds of things (Al-Baqarah: 231)

b. The submission of the earth, the sky, and all its contents: stars, planets, and so on at the command of Allah SWT to man (Al-Jaatsiyah: 12 - 13)

c. Potential of the mind and five senses (Al-Mulk: 23)

d. Has a positive value to be able to change figures in human life.

So this potential can be made possible in carrying out orders as a Muslim who obeys the commands of Allah SWT. Instilling moral education in students at an early age must be further improved. We can realize together that moral education is something that must be followed in living a life supported by the senses of sight, hearing, experience and feeling.

Morals can be formed slowly, adapting to growth and adapting to the development that follows the process it goes through. Students at school can thus learn morals well. In time it will be beneficial for the students themselves as a form of process in gaining knowledge that they can gain from ethics which is based on Islamic religious teachings and can provide a happy life both on earth and in the heaven of Allah SWT.

c. Islamic Religious Education Curriculum

The classical understanding of curriculum is the planning of learning at school, starting from the appropriate materials, methods and media used in learning so that it can adapt to the situation and conditions (Abu Muhamad, 2013).

In every factual activity, organization and planning are required. Systematic and structured must be carried out in this activity. In education, a solid program is needed to deliver the educational process to the expected goals. The educational curriculum is the process, assessment and implementation of education (Muhaimin. 1993).

In the modern curriculum, what happens in the educational process at school is *nyzta* or reality. Of course, this view contrasts with something real, actual, which actually occurs in the learning process at school. In the modern view, curriculum is all learning experiences. This is where the learning experience is very influential in the physical and spiritual growth of students.

d. Environment

Every human being from birth can interact with the environment and can influence the environment. Likewise, every human being can be influenced by the environment. A person's personality can function in producing his interactions with his environment. Which includes the physical environment and the social environment. Humans allow themselves to be controlled by the physical environment, where humans can also control their physical environment by adapting themselves. Abdul Kadir believes that the educational environment can also have the meaning of a place where an individual obtains education directly or indirectly (Abdul Kadir. 2012). The relationship to environmental education is everything that exists outside of the student in this universe. Real environments can be seen such as people, plants and stars. It is something beyond reason which a child's senses cannot grasp because it has an abstract, political, cultural, economic, customary and religious nature. In terms of where education is held, there are three types of environments, namely the school environment, community and school environment. As one of the educational factors, these three factors should be used as learning resources.

In forming morals can be obtained by deepening the knowledge of Islamic Religious Education. Islam by itself can influence the construction in two areas within a person. Build Culture and build brains. In the religion of Islam, such people are among those who care about spirituality (Burhanudin. 2000).

CONCLUSION

Based on the results of research and discussions and analyzes that have been carried out regarding the Implementation of Islamic Religious Education (PAI) Learning in Forming Ahlakul Karimah, the following conclusions can be drawn:

1. Understanding Morals

Morals are a very strong condition in the human soul that arises from the desire to try to shape the good, the bad, the beautiful and the ugly.

2. Have moral character

In PAI learning, akhlakul karimah explains about kindness, rights and obligations, people and leaders, heart disease and a life of charity and worship. These morals can also be called the behavior or characteristics of a person who is good and behaves politely towards people. In PAI, good morals must exist in a Muslim. Akhlakul kharimah is something that is the principle of behavior that is based on the Koran and Sunnah accompanied by natural values.

3. The influence of implementing PAI learning in forming morals

The vision in PAI learning is one of forming good morals, so by implementing PAI you can foster good morals, because good values are applied in PAI learning.

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