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### IMPLEMENTATION OF ISLAMIC RELIGIOUS EDUCATION IN PRAISE MORAL DEVELOPMENT AT SD SWASTA TAHFIDZ SHOHIBUL QUR'AN

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#### **Abstract**

This study aims to describe the implementation of Islamic religious education in building the character of al-Karimah students at SD Swasta Tahfidz Shohibul Qur'an. This study uses a qualitative approach with a descriptive study method, as an effort to describe social reality in a complex and concrete manner. Collecting data using observation techniques, interviews, and documentation studies, as well as checking it with relevant scientific articles. Data analysis was carried out interactively, through the pre-observation stage (preliminary study), implementation stage, data analysis stage, conclusion drawing stage, to reporting research results. The results of this study conclude that (1) PAI learning planning as an effort to develop the quality of student character formation is carried out at the beginning of a new school year, in the form of meeting activities (deliberations), as well as concrete results in the form of preparation of teaching materials and lesson plans; (2) PAI learning is carried out in the classroom (based on the teaching materials and lesson plans that have been prepared) and outside the classroom (covering daily programs, monthly programs and school annual programs); (3) the way teachers evaluate learning refers to the results of student report cards, changes in student attitudes and behavior, and coordination with parents regarding student learning development; and (4) factors that influence PAI learning include school readiness, sympathetic attitude (teachers care), and parental coordination with the school.

**Keywords:** Moral Development, Islamic Religious Education.

#### **INTRODUCTION**

The human need for education is continuous (sustainable) and lifelong (Rendi, 2019: 108-121). In addition to the aspect of knowledge, humans really need support for internalizing good values as a manifestation of the integrality of human nature in humans, so that they are efficient (bring benefits) to the surrounding community (Iswati, 2020:

126-147). This shows the urgency of education as an effort to humanize humans or form al-Karimah morals in humans.

Moral development in students has become the main concern of the government since the issuance of regulations on strengthening character education (PPK). Furthermore, character development is also a top priority for the development of the quality of Indonesian human resources, such as having noble character, morality, and displaying good behavior (Meirawan, 2016). Thus, the character education that is implemented is not limited to theory or concept, but tends to be on the practical aspects (application) of character, both to parents, teachers, and peers.

Character education or student moral development takes place throughout the day with the concept of a combination of three educational environments, namely formal education, informal education, and non-formal education (Hairani, 2018: 355-377). Character education also balances the process of giving knowledge, giving values, and forming attitudes to students. Through character education, students are not only oriented as superior human resources in the field of mastering science and technology (science and technology), but also have an attitude of IMTAQ (faith and piety) (Andiyanto, 2018: 195-204).

Religion-based education is an aspect of learning that plays an important role in shaping the character of students (Wahyuddin, 2017: 191-208). In this context, Islamic religious education is an important concern in building character in the form of al-Karimah morals in students. Through Islamic religious education, educators seek to develop the potential for awareness of the importance of morality as a provision for students' lives in the future. This is done through a long process that requires regular (systematic) guidance in order to mature students' self-maturity based on the Qur'an and hadith (hujjah al-Islamiyah).

In general, Islamic religious education internalizes values in children in the form of faith internalization and moral formation. Monotheism education or internalization of faith aims to strengthen the foundation of students' understanding, practice and appreciation of Islamic teachings in a comprehensive and holistic manner (kaffah). Then, through the context of moral formation students are taught to apply Islamic teachings in daily behavior (Yusuf, 2019: 34-49). Thus, the goal of the prophets and apostles sent to earth was achieved, namely to perfect human morality.

According to Riza (2022), Islamic religious learning is a pioneer for preventing deviant behavior that has the potential to be carried out by students from an elementary age. This is intended as an effort to instill awareness in students about the benefits and harms caused by deviant behavior. In practice, the implementation of moral formation within the scope of formal education is determined by methods, strategies, and policies (regulations) by the government as the highest authority in all public sectors, including education.

Government policy in the field of education is oriented towards realizing the character of children from an elementary age through the role of schools based on teaching Islamic religious education (Alfiansyah, et.al., 2020: 52-67). In the context of this study, formal educational institutions that apply integrated Islamic-based teaching concepts (patterns) are the main object of researchers in uncovering Islamic religious education teaching systems as an effort to form al-Karimah morals in students (Rahmawati & Muhroji, 2022). This is intended to deepen efforts to implement integration-based teaching between general material and Islamic religious education in the school curriculum. Furthermore, the polarization of teaching in integrated Islamic schools ensures that all school activities and learning programs contain Islamic values.

All activities or learning programs implemented by the integrated Islamic school are strengthening character formation from the base of the child (Angga, et.al., 2022). This is seen from the efforts to impart the message of Islamic teachings as a whole to children. Furthermore, the full day school learning system is a long momentum for the school to exemplify Islamic (moral) behavior to students in everyday life. This further strengthens the child about the dominant role of morality in present and future life.

Understanding the concept of forming morals in children is based on Islamic teachings which state that every child will experience different times and times, of course with different problems, so that morals remain a priority value saving each generation from these various changes and problems (Rohmawati & Watini, 2022: 196-207). Moral development is very dependent on training or habituation in children from an elementary age. Thus, the inculcation of morality in children will be attached as an identity of daily behavior.

The current problem faced by students is the rapid and highly sophisticated development of technology (known as the era of globalization or digitalization) (Arifin, 2020: 115-126). This rapid progress facilitates the teaching process, but also leaves new

problems for the cultivation of children's character. This is increasingly evident from the daily behavior of children who cannot be separated from smartphones, some even reach addictive levels (addiction). Apart from that, children are also influenced by fashion from foreign cultures, which more or less contradicts the noble character of Indonesian culture. In addition, the hobby of children playing online games neglects the stages of children's social emotional development (Rozi, 2019: 33-47).

Another influence caused by technological sophistication is the moral degradation of children. Where, children seem indifferent to their surroundings, are impolite to older people, and even fight against the teacher during the learning process (Bahri, 2022: 425-435). This is certainly a challenge for education providers with an integrated Islamic school pattern in educating and fostering children's character. In turn, the teacher as the leader of the learning process is required to play an active role in instilling al-Karimah morals in children, starting from interactions with peers, teachers and parents, the surrounding community, and maintaining the environment (nature).

Based on a preliminary study conducted by researchers at the Tahfidz Shohibul Qur'an Private Elementary School (January 18, 2022), information was obtained that teachers start developing al-Karimah morals in children from simple matters, such as 3S culture, namely smiling, greeting, and greetings. In practice, every morning before the start of learning or before students enter their respective classes, the teacher and students smile at each other, greet politely, and exchange greetings. Not only between teachers and students, this culture is practiced by all "school people" consistently and with full sincerity. In fact, in the information provided by the teacher, there were a number of phenomena that he experienced with students who continued to apply the 3S culture when they met outside of school.

Taking into account the above phenomena, efforts are needed to strengthen the formation of the moral character of al-Karimah in children from an elementary age, because this task is not only borne by teachers at school, but is a shared responsibility between teachers, parents and the community. As relevant research has been carried out by a number of people (scientists, researchers, scholars), including discussing aspects of games and singing traditions in the formation of children's character (Ridwan, 2017: 49-61; Nur, 2013; Andriani, 2012: 121-136 ), the role of parents in optimizing children's character development (Permono, 2013), the urgency of forming children's character (Sudarsana, 2018), the role of school culture in character building (Suwandayani &

Isbadrianingtyas, 2017), the embodiment of empathy for children (Mashar, 2013), three character education centers for children (Kurniawan, 2015: 41-49), implementation of habituation as a child's religious character training (Fahmi & Susanto, 2018: 85-89), and the influence of parenting styles on children's character (Latifah, 2020: 101-112 ).

Looking at the preliminary description and literature review above, there is a gap analysis of this study with previous research, namely from the aspect of research background (Tahfidz Shohibul Qur'an Private Elementary School) and moral development in terms of planning, implementation, teacher efforts and the factors that influence it. Furthermore, this research is summarized in the title, "Implementation of Islamic Religious Education in Building Al-Karimah Morals of Students at Tahfidz Shohibul Qur'an Private Elementary School". Through this research, it is hoped that it can become a reference in fostering children's character from an elementary age in integrated Islamic schools.

## **RESEARCH METHODS**

This research uses a qualitative approach with a descriptive study method, as an effort to describe social reality in a complex and concrete way (Sugiyoni, 2010: 76-88; Assingkily, 2021). The background of this research took place at the Tahfidz Shohibul Qur'an Private Elementary School, preliminary studies in January 2022, then field research from March to May 2022. To obtain appropriate data, the researchers were directly present to see how learning was carried out at the school. Researchers also made various approaches to various parties to seek information related to research discussions through observation activities and question-and-answer interviews conducted. The primary research data includes students, teachers and principals, while secondary data includes books, articles and other supporting documents. Then, researchers also help in solving problems and finding solutions to the problems they face. Data analysis was carried out interactively, through the pre-observation stage (preliminary study), the implementation stage, the data analysis stage, the conclusion drawing stage, to the reporting of research results.

## **DICUSSIONS AND RESULT**

### **PAI Learning Planning in Building Commendable Morals**

Planning for Islamic Religious Education in building commendable Morals which is carried out at Tahfidz Shohibul Qur'an Private Elementary School is actually interrelated with all subjects, both general and religious lessons, both in activities outside the classroom and activities in the classroom. In practice, PAI subjects are more involved and in building students' commendable morals, the goal is very close to PAI subjects. For this reason, research is limited to building commendable morals in PAI subjects.

Based on an interview with the school principal on Thursday 14 March 2022, information was obtained stating that:

"... So, when we are about to enter the new school year, all school officials are gathered to hold a joint meeting. One that is always discussed is regarding students' commendable morals, where the discussion is about how to build commendable morals in the school environment, then what activities are carried out to be able to build students' commendable morals, then what morals must be instilled in students, as well as what programs are carried out to build the commendable morals of these students. Therefore, the first thing to do is gather religious teachers and teachers related to religion (such as tahfidz teachers and Arabic language teachers), then formulate what programs are being carried out to be able to build students' commendable morals."

The interview excerpt above informs that there are 5 (five) moral outlines of students at Tahfidz Shohibul Qur'an Private Elementary School, namely First, morals towards teachers, including; speak politely, greet each other, ask permission before asking, do not interrupt the teacher's conversation, and follow the teacher's advice (Imron & Benty, 2020: 182-191). Second, morals with peers, including; greet friends with good nicknames, respect each other's differences, are prohibited from committing acts of bullying, and avoid fights. Third, morals to parents, including speaking softly, speaking politely and gently to parents, carrying out good advice from parents, and pleasing parents.

Fourth, morals in worship (prayer), including the use of clean and fragrant clothes, avoiding uncleanness, covering the genitals, performing ablution, carrying out all the pillars of prayer, and prioritizing congregational prayers. Fifth, morals towards the Qur'an, including being pure, maintaining ablution, covering the genitals, earnestly studying the Qur'an, ta'zim on the Mushaf of the Qur'an, and beginning with ta'awuz and basmallah. The five factors above are moral formulations that will be instilled or built on students and must be accustomed to their application (Shoimah, et.al., 2018: 169-175).

The principal's statement above, in line with the interview that the author found from the PAI teacher on Monday 21 March 2022 stated that:

"... Every time a new teaching is entered, all educational devices in the school will hold a joint meeting in determining the program and further steps to build and develop students' commendable morals, where this meeting is devoted to religious teachers, religious coordinators and ketahfidzhan , homeroom teacher and subject matter teacher".

In building commendable morals that will be instilled and applied by students through PAI learning, the learning that is carried out is also adjusted to the level of development of students. This is because the understanding of students who are in low class and high class is very much different. So, in its application it must be adjusted to the class level. Then the principal added:

"... In building al karimah morals in this school, it must be continuous or continuous and sustainable where the application of commendable morals that have been taught and accepted by students will increase and develop which aims to become a habituation so as to create a character that is in accordance with Commendable morals are good morals or behavior.

Based on the description above, it is understood that planning activities have an important meaning as an initial foundation in building commendable morals in students. In addition, the school also applies planning and implementation efforts that must be balanced and continuous. This is intended so that all components of the implementation of PAI learning from the beginning to the evaluation stage can be sustainable to accustom students to noble character.

The process of implementing PAI learning in building students' commendable morals

Based on the results of interviews with school principals regarding the process of implementing PAI learning in building commendable morals of students, which are generally carried out as follows:

"... The process of implementing learning carried out by the school outside of the learning that is held, includes the following: in the morning every teacher is assigned to picket to welcome students who come. Each student is taught to apply 3S (smile, greet, greet), to the welcoming teacher. With these activities, students become more familiar and familiar with the changing teachers every day, and teachers must be friendly to students, so as to create a good impression on students. In addition, the form of activity carried out every morning is literacy. In addition to reflecting on general learning that the homeroom

teacher has taught, this literacy activity also tells the story of the morals of the Prophet Muhammad. So that through this story students can find out how the morals of Rasulullah SAW must and should be exemplified.

Based on interviews with school principals, the author took the initiative to make observations around the implementation of PAI learning activities outside the classroom as described above. On Tuesday 5 April 2022, the research conducted observations at the Tahfidz Shohibul Qur'an Private Elementary School at 06.45. the reason the researcher came early was to see whether it was true that the teacher was at the gate every morning to welcome students, then whether every morning, especially Tuesday to Thursday, the teacher carried out religious literacy activities.

On the day when the researcher made observations, at exactly 06.50 every teacher who was scheduled for the picket was already at the school gate location to welcome students, and every student who passed through the gate was accustomed to applying 3S to the teacher who was in front of the gate and the teacher. also welcome students with a friendly smile, other teachers such as homeroom teachers who are not scheduled to welcome students at the gate, the teacher welcomes students in front of their respective classes. This is done so that each student is trained to be polite and respectful to any teachers in the Tahfidz Shohibul Qur'an Private Elementary School environment.

After the bell rings, all students line up right in front of their respective classes, forming small circles or small rows, where this is done in preparation for literacy activities carried out by the teacher. From what the author observes, the literacy activities that the teacher does are telling stories and morals of the Prophet Muhammad and his friends, then closing with advice to always be polite and courteous to everyone including parents, teachers and peers.

To get maximum results, the researcher made the same observations the following week on a different day, to be precise, on Wednesday 13 April 2022. And the results that the authors found were the same, the implementation of PAI learning activities outside the classroom was the same as what the teacher did on Tuesday 5 April 2022 a few days ago, as a result, every day teachers carry out learning outside the classroom to the fullest.

The researcher again conducted an interview on Monday 18 April 2022 at 08.30 with the PAI teacher about how the PAI learning was implemented in class, he said the following:



"... In the process of implementing it outside the classroom, the development of students' commendable morals involves all components of the educational staff who are at school. While the implementation in PAI learning, the first thing to do is to prepare the material to be delivered, this material is contained and in line with the existing lesson plans. In implementing the learning design, there are many methods used to apply the concept of akhlak al karimah, one of which is the exemplary method. This method is an effective method to show and describe directly to students how commendable morals must be applied. The concept of the exemplary method carried out is in the form of stories of the Prophet's example as *uswatun hasanah*, namely good role models, then stories about the companions of the Prophet who are related to morals to others and to those who are older. Apart from this story, as teachers we must also be an example or a model to be emulated by students. This is where we are challenged as teachers, to show in our daily life about commendable morals. Of course there are also several other methods such as the *mauidzhotul hasanah* method, the reward method and the habituation method which are used to make the implementation of PAI learning more effective so that the moral foundations of the *alkarimah* students are built.

As a reinforcement, on Tuesday 18 April 2022 the researchers then made observations of PAI learning in class 5 *tahfidzh*. Researchers observed PAI teachers when carrying out learning in the classroom, which can be concluded that the implementation has been carried out as optimally as possible. In my observations, I also found that PAI teachers used a variety of strategies, not only around lecturing and exemplary methods. The strategies used apart from exemplary are reward and habituation methods. This turned out to be adapted to the behavior of students who were starting to enter the age towards teenagers where apart from providing examples, students must also be given a direct understanding of good and bad morals (Zamroni, 2017: 241-264). When doing good morals, the teacher usually gives praise for the actions taken with the aim of motivating students. But on the contrary, if students commit bad morals such as speaking harshly or carrying out disgraceful acts, then in that place the teacher also gives rewards in the form of advice, and if necessary punitive action if the violations committed have harmed other people and caused uproar (Saputera, 2020: 1-24).

This is intended so that students understand that every action will have its own consequences. Of course, giving punishment is also not arbitrary and must be considered, not just giving actions that deter students, but the punishment or rewards given must make

students understand that these disgraceful actions should not be repeated and have a bad impact on themselves and others ( Assingkily & Rangkuti, 2020: 92-107).

On the same day, the author also interviewed the religious and ketahfidzhan coordinator, he emphasized the implementation of PAI learning in class:

"... The purpose of the method used, both habituation and the reward method, is to show students. Habituation that is carried out aims to awaken awareness of the importance of commendable morals which have a good impact, for example by saying polite and polite and gentle, then we will be seen as friendly people and liked by friends and even by teachers, then 3S cultural habituation also raises awareness that by doing greetings, greetings and smiles brings a positive aura, so that communication and friendship are established between students and teachers. In addition, students are also taught about speaking politely to the teacher, how to behave when talking to the teacher, not interrupting the teacher's words and not fighting against the teacher.

Information from the quotation above explains that the exemplary method, *mauidzhotul hasanah* and rewards are not only carried out in terms of morals towards teachers and friends, but there are also morals during worship, and morals towards the Al Quran also need to be considered in learning activities. Based on the results of observations made by the author during student learning activities, it was found that one of the morals in worship, for example, is morality when praying. In carrying out prayers at school, there are 2 congregational prayers which are carried out in each class, namely the *dhuha* prayer and the *midday* prayer, where each male student takes turns being the imam, muezzin and *iqomah* reader, before that the author also found supervision in ablution, where the teacher always monitors how students perform ablution so that the ablution is perfect because the ablution is part of the legal requirements for prayer.

Then the teacher supervises when praying so that students do not tell stories or play, so that there is awareness that true prayer must be done humbly and not carelessly. With this habituation, it will have an automatic impact when students pray in congregation at the mosque where they live. If students are used to praying properly without playing, then God willing, even when they live in their environment, these morals will be carried over so that they are not only at school but embedded in their daily activities (Assingkily, et.al., 2020: 27-44) .

This is in line with interviews with homeroom teachers who stated that:

"... In building commendable morals, especially in worship such as prayer, we homeroom teachers always pay attention to this implementation, of course assisted by tahfidz teachers who are in each class. Because every morning before starting lessons, students are required to all perform the Dhuha prayer in congregation in their respective classes, as well as the midday prayer. Every homeroom teacher must pay attention and correct if there is something wrong or wrong in the implementation of the worship, which aims to make students accustomed to praying properly and correctly. That way students become used to it and it's easier for the teacher to direct it.

It doesn't stop there, the thing that really catches the author's attention in implementing PAI in this school is the existence of a special Al-Quran teacher in each class, each student at a different level. The teacher is assigned to each different class, in which the teacher must have special qualifications, namely a hafidz Quran, at least 5 chapters. The teacher is assigned to teach students how to read the Koran and memorize the Koran properly and correctly. According to the author, this is a plus point, where the school is really serious in responding to the application of commendable morals to students.

Based on the author's interview with one of the ustadz or the Koran teacher who teaches grade 5, namely ustadz Nur Maulana, information is obtained:

"... Since the start of the new school year, each of us tahfidzh teachers who are members of the religious and tahfidzan fields have always held general meetings approximately 2 times a year, and special meetings at least once every 2 months each semester. Where this meeting aims to discuss, what achievements must be applied, built and developed for students. Just like me, who teaches in grade 5 elementary school, students have gone through the stages of previous classes from grade 1 to grade 4 and are now in grade 5. As a teacher in the field of ketahfidzan, we are responsible for being able to make students closer to the Koran, love the Koran, and busy themselves with memorizing the Koran, which from this closeness to the Koran students spend more time repeating and memorizing, because at each grade level, students are given a target of memorization that must be achieved " .

Based on the interviews above, it shows that by habituating the teacher to students, it makes it easier for students to understand, obey advice and do tasks ordered by the teacher. The interview above with the homeroom teacher and tahfidzh teacher aims to show that if students are directed to positive activities, then good habits will be built. With

the tasks carried out by students accompanied by increased progress in learning outcomes, it shows that students follow the orders and advice of their teacher.

This is in line with what Imam Al Ghazali said. Morals are an act that is embedded in the soul, then gives birth to natural behavior that occurs without the need for thought and calculation. This means that in building the morals of students, it must be done repeatedly, there must be continuous efforts accompanied by examples and rewards, so that by themselves, students are accustomed to carrying out commendable morals or good morals.

#### The Teacher's Way in Evaluating the Success of PAI Learning to Build Commendable Morals

Evaluation is an activity to collect information about how something is working and this information is then used to determine the right alternative in making decisions (Hidayati, et.al., 2017: 10-21). Evaluation, has 2 techniques used, namely evaluation that is a test and evaluation that is non-test. In education Test evaluation is an evaluation that assesses students through assignments or a series of tests that are answered by students. While the non-test is an assessment that assesses the behavior, personality, attitude, and characteristics and speech of students who are assessed by the teacher or other than these students (Harahap, 2018).

With regard to the evaluation method carried out by the teacher at Tahfidz Shohibul Qur'an Private Elementary School, the researcher conducted an interview on Tuesday 17 May 2022 with the PAI teacher, stating that:

"... there are 2 types of evaluations carried out by teachers in looking at children's development, namely tests and non-tests. When it comes to tests, I usually give weekly assignments or homework, then repeat, and in the middle or end of the semester give exams. While the non-test I am more concerned with observing the development of students both in their words, actions and attitudes when carrying out learning in class. And I do this more often because if we assess students' moral development, it will be easier if we observe it directly. I make special notes to assess student behavior every week. I also apply the same thing to homeroom teachers and other subject teachers to see how students develop outside of PAI lessons.

Then continued the interview with the homeroom teacher, namely Mrs. Puspita Dewi, S.Pd on the same day:

"...Evaluation can be done by anyone in the school, including even cleaning or security staff. Because it has been informed at the annual meeting that all school officials have the

same responsibility for the behavior of students. So the janitor may also reprimand or remind students who violate the agreed etiquette, and of course in a polite and wise manner. Especially as homeroom teachers and several maple teachers, we make observations on each student to see the development of the students' morals al karimah while in class with different teachers."

Based on the results of field observations on Friday 20 May 2022 that the researchers carried out during the activity until the end, the PAI learning in building al karimah morals gave results in the form of changes in the behavior of students inside and outside the classroom. This is evidenced by the reports of homeroom teachers, subject teachers and PAI teachers who show an increase in the morals of al karimah students, especially in politeness in speaking to teachers and others. With the habituation carried out by the teacher in following up on students' deviant behavior, it produces a habituation in which students become more understanding and understand about morals towards teachers and others.

The above observation was confirmed by the religious and ketahfidzan coordinator at Tahfidz Shohibul Qur'an Private Elementary School through an interview on Saturday 21 May 2022, he stated:

"... In terms of evaluating a child's morals, the practice of what he has learned is evidence of whether the child applies it or not. For example, when we see a child breaking the rules, such as speaking badly of his friend, or speaking harshly to his teacher, we must reprimand him at that moment, then we ask the reason why the child's words were like that. Our first task as teachers is to advise him. However, if it repeats itself, especially when it comes to making inappropriate remarks, such as making fun of friends or speaking loudly and against the teacher, then we as educators must take action. In addition to the psychomotor domain, the cognitive domain, namely students' knowledge of alkarimah morals, must also be considered. Because even though students who have good moral practice, they must also be based on prior knowledge about what are these commendable morals. In this case the evaluation can be done through a written exam.

In the next interview, the PAI subject teacher at Tahfidz Shohibul Qur'an Private Elementary School added:

Supporting and Inhibiting Factors of PAI Learning in Building Students' Commendable Morals

Based on the interviews that the authors conducted with various parties, the authors found that there were 2 environments that influenced PAI learning. The first is the external environment and internal environment. The external environment includes the school environment, friendship environment or community environment. While the internal environment is the family environment. On Monday 30 May 2022 researchers conducted interviews with various parties at once to find out these factors. The researcher again conducted an interview with the Principal of the Tahfidz Shohibul Qur'an Private Elementary School, he explained the factors that influence the commendable morals of students in the school environment, namely as follows:

The categories of supporting factors are as follows in the interview excerpts:

"... I found that in a school environment where being a supporter of PAI learning in building commendable morals starts with the awareness of all school officials in implementing the rules that exist in this school. Then what becomes a support is the daily, monthly and annual activities that we carry out. Daily activities such as every morning the teacher must be at the gate to welcome students and this has become a good example for implementing the 3S program (smile, greet, greet). Then the next daily activity is literacy of exemplary stories of the Prophets and Apostles, as well as inspirational stories from friends and leaders in Islam. With the above activities, students are accustomed to and trained in knowledge and practice about PAI activities carried out at school.

While the Inhibiting Factors, namely:

"... In carrying out the daily, monthly and annual activities that we carry out at school, the inhibiting factor is the availability of school apparatus as implementers of these activities, sometimes there are some teachers who are not controlled so that the implementation of activities is not optimal, coupled with the large number of students who all of which did not forget our negligence as teachers, this is understandable and will be corrected in the future so that teachers care even more about every student in the school environment even though they are not students directly in class. Every teacher has the right to warn if students find words or actions that are not in accordance with the moral indicators that have been formulated by the school, so that students are not careless in saying and behaving. I think this is homework for schools in raising awareness of teachers to care more about students, so far as a whole I have monitored and evaluated, many of the teachers have implemented this for each student, of course a warning given in the form of good and polite rebuke.

The above explanation was also justified by the Coordinator of Tahfidz and Religion. He emphasized and added as follows:

"... The caring role of the teacher is one of the main factors for carrying out PAI learning in building commendable morals in schools. The teacher's concern must be increased to monitor students. When they are in the school environment, don't let people from outside the school reprimand students. We as teachers must be more sensitive in supervising this. Another supporting factor in my opinion is cooperation between parents and teachers in fostering students. We have to synchronize the tasks and habits that are carried out at school so that at home they are also monitored and supervised, so our students are not negligent and careless at home, as if they feel free, if they have finished learning, and the thoughts of these students are the obstacles for the advancement of the development of his own laudable Morals."

The interview above is very similar to the interview that the author found with the homeroom teacher for grade 5 Tahfidz:

"... If the supporting factors for children to apply good morals are actually quite effective when they are at school, because there are many elements of education who are ready to set an example and reprimand them if children make deviations or mistakes. The problem is when at home, children feel very free. Playing cellphones is also a mandatory tool for children when at home, especially when I find out that many of the parents of students are working people, both the mother and father, so sometimes the child is entrusted to his sibling or grandmother. Now, here's the problem, instead of making it complicated for children to play here and there, it's better to just play with a cell phone. This is what makes children forget the values of kindness and discipline at school because they are too free at home."

The writer can conclude that the process of implementing PAI learning in building commendable morals has many supporting and inhibiting factors. Both in terms of implementing regulations in schools, from the concern of teachers and education staff, as well as the role of parents also influence the development of students' commendable morals. Therefore, it is our duty to support students to become human beings who have commendable morals in accordance with Islamic teachings.

## CONCLUSION

Based on the findings and discussion above, it can be concluded that first, PAI learning planning as an effort to develop the quality of student character formation is carried out at the beginning of each new school year, in the form of meeting activities (deliberations), as well as concrete results in the form of preparation of teaching materials and lesson plans; second, PAI learning is carried out in the classroom (based on teaching materials and lesson plans that have been prepared) and outside the classroom (covering daily programs, monthly programs and school annual programs); third, the way the teacher evaluates learning refers to the results of student report cards, changes in student attitudes and behavior, and coordination with parents regarding student learning development; and the four factors that influence PAI learning include school readiness, sympathetic attitude (teacher concern), and parental coordination with the school.

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