

IMPLEMENTATION OF VALUE EDUCATION IN ISLAMIC RELIGIOUS EDUCATION LEARNING

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Abstract: This study aims to discuss value education through Islamic religious education at SMK Syahida. This research uses descriptive qualitative method. The research subjects were selected by purposive sampling. Data collection techniques include: observation, interview, and documentation. The research subjects were the principal, Islamic Religious Education Teacher, Student Council Advisor, Student Council Management, and Students. Data analysis techniques use data collection, data reduction, data display, and verifying. The results and discussion of this research show that value education implemented at SMK Syahida creates students who obey worship, are democratic, protect the environment, and are tolerant in MA, SMK, and SMA environments. This is evidenced by data verification with a data assessment rubric, that from the results of observations, interviews, and documentation show that value education at Syahida Vocational School is through Islamic religious education. This study concludes that value education is very appropriate through Islamic religious education.

Keywords: Education, Value, Islam, School

INTRODUCTION

Various problems in Indonesia must certainly be a concern such as the problems faced by adolescents today, including the denial of aqidah or involvement in heresy, promiscuity, drug

abuse, and brawls among students. All of these can be influenced by family, community, school environment, friends, reading, culture, internet and other social networks (Anwar et al., 2019). The case of riots due to demonstrations in front of the Bawaslu Building, Central Jakarta occurred on Wednesday, May 22, 2019. Clashes between the masses and security forces have occurred since Tuesday, May 21, 2019 at 23.00 WIB until Wednesday, May 22, 2019 (Yenuri et al., 2021). Indonesia's pluralistic society has received the attention of various parties, especially the large number of rioting and violent behavior in the name of religion, race and ethnicity. Whereas Indonesia has a single motto of *bhineka tunggal*, where the founding fathers wanted unity and integrity as Indonesians. This is due to the loss of tolerance, the results of the Indonesian Survey Circle survey which suggests that as many as 31% of teenagers are intolerant (Etikasari, 2018). With such extensive forest destruction, it is not surprising that throughout 2020, BNPB recorded 2,925 natural disasters in Indonesia, ranging from floods, tornadoes, landslides, forest and land fires, droughts, and heat waves (Febriani, 2022).

The results of research relevant to this study regarding value education through Islamic religious education are as follows: Value education is the core of

Islamic religious education, because the purpose of value education is to educate human behavior in Islamic teachings which is better known as educating noble morals based on the Al-Quran and Hadith. (Imelda, 2017), One component that is often used as a factor causing the decline in the quality of education is the curriculum. One of them is through the application of a competency-based curriculum Curriculum development is a very essential component in all educational activities (Sya'bani, 2018), Adolescent children have moral values by involving family, school and environment. Family moral education without the support of schools and society will be difficult to realize (Komariah, 2011), national education is not accompanied by moral values, norms and binding rules as a correction process for educational progress and challenges that come from within and outside. The education curriculum should be in accordance with the times based on dynamic life and not static towards the main essence in education, namely humanizing humans (Ilham, 2019), Islamic education has an important role in shaping the character and character of the nation. Islamic education has the function of actualizing Islamic values in the midst of changes in people's lives which are full of shifts and clashes of values today (Kholidah, 2015). While the novelty of this research is to examine value education through Islamic religious education in schools. So that the purpose of this research is to explain Islamic religious education in which there is value education. As an effort in religious students, a democratic society, loving the environment and a tolerant society is to realize a harmonious and peaceful

Indonesian society, of course, a real step is needed by implementing value education. Value education through Islamic religious education research with the stages of value education through Islamic religious education, supporting and inhibiting factors of value education through Islamic religious education, and knowing the effectiveness of value education through Islamic religious education is believed to encourage the creation of a society that is far from intolerant behavior that destroys harmony, peace, brotherhood and benefit in the life of the nation and state for the unity and integrity of Indonesia.

The research location chose MA Darul Qolam Bandung Regency, SMK Syahida Tasikmalaya Regency, and SMAN 2 Cianjur. These madrasahs and schools are educational institutions that develop value education through Islamic religious education in the school/madrasah environment. These educational institutions are also considered by the community as madrasah and schools that are religious, democratic, love the environment and live in tolerance. MA Darul Qolam Kab. Bandung, SMK Syahida Kab. Tasikmalaya, and SMAN 2 Cianjur try to offer the concept and practice of value education to students. In addition, MA Darul Qolam Kab. Bandung, SMK Syahida Kab. Tasikmalaya, and SMAN 2 Cianjur were chosen because the locations represent high schools in West Java in three different cities, making it easy for researchers to access the data needed.

METHODS

The research method used in this study uses a qualitative approach (Darmalaksana, 2020). Analyzing various

phenomena experienced by research subjects, such as behavior, perceptions, views, motivations, daily actions, holistically using the description method so that they can describe what is experienced and presented in scientific studies (Arifin, 2010). The study used two ways of collecting data, namely by interviewing and observing or directly going to the field to make observations. Researchers conducted interviews or interviews to obtain data then continued with observations so that accurate data was produced. The observation technique was used to find out about the stages of value education through Islamic religious education, the factors that influence value education through Islamic religious education and the effectiveness of value education through Islamic religious education at MA Darul Qolam Kab. Bandung, SMK Syahida Kab. Tasikmalaya, and SMAN 2 Cianjur Kota Bandung. The informants of this research are Akidah akhlak teacher with the initials AA, fiqh teacher with the initials F, and Al-Quran Hadist teacher with the initials AQ at MA Darul Qolam Kab. Bandung, then Islamic Religious Education teacher of SMK Syahida Kab. Tasikmalaya with the initials AB, and Islamic Religious Education teacher of SMAN 2 Cianjur with the initials AC. Data generated from interviews and observations were reviewed

and studied in depth, verified and finally explained in the conclusion (Husaini Usman & Purnomo Setiady Akbar, 2000).

RESULT

Stages of value education through Islamic religious education at MA Darul Qolam Bandung Regency, SMK Syahida Tasikmalaya Regency, and SMAN 2 Cianjur Bandung City

Based on the results of interviews, they have implemented religious culture education. While the implementation of value education through Islamic religious education in MA Darul Qolam Bandung, SMK Syahida Tasikmalaya, and SMAN 2 Cianjur is organized through the learning process. The learning process at MA Darul Qolam Kab. Bandung, SMK Syahida Kab. Tasikmalaya, and SMAN 2 Cianjur (AA, AB, AC, F and AQ, personal communication, 2022). can be seen from the following table:

Table 1
 Learning process in value education through Islamic religious education at MA Darul Qolam, Bandung, SMK Syahida, Tasikmalaya, and SMAN 2 Cianjur.

Name of madarasah	MA Darul Qolam Kab. Bandung	SMK Syahida Kab. Tasikmalaya	SMAN 2 Cianjur
Subject.	Akidah akhlak, fiqh, and al-Quran Hadis	Islamic Religious Education	Islamic Religious Education
Routine activities	Recitation 2 times a week (studies are adjusted by the filler) and flag ceremonies, flash pesantren once a year	Recitation once a week (the study is adjusted by the performer) and flag ceremony, flash boarding school once a year.	Recitation once a week (the study is adjusted by the performer) and flag ceremony, flash boarding school once a year.
Integrated self-development	Tarbiyatul mubaligin (material adjusts to the filler), competitions in PHBI	Competitions in PHBI	Competitions in PHBI

Based on the table above, it can be seen that MA Darul Qolam Bandung, SMK Syahida Tasikmalaya, and SMAN 2 Cianjur have implemented the learning process through subjects, routine activities, and integrated with self-development. Therefore, value education through Islamic religious education has been implemented through the learning process at MA Darul Qolam Bandung, SMK Syahida Tasikmalaya, and SMAN 2 Cianjur.

Based on the research results above, MA Darul Qolam Kab. Bandung, SMK Syahida Kab. Tasikmalaya, and

SMAN 2 Cianjur have implemented value education through Islamic religious education. While the implementation of value education through Islamic religious education in MA Darul Qolam Kab. Bandung, SMK Syahida Kab. Tasikmalaya, and SMAN 2 Cianjur organized through the habituation process. The habituation process in MA Darul Qolam Kab. Bandung, SMK Syahida Kab. Tasikmalaya, and SMAN 2 Cianjur (AA, AB, AC, F and AQ, personal communication, 2022) can be seen from the following table:

Table 2
 Habituation process in value education through Islamic religious education at MA Darul Qolam, Bandung, SMK Syahida, Tasikmalaya, and SMAN 2 Cianjur.

School name	MA Darul Qolam	SMK Syahida	SMAN 2 Cianjur
Scheduled activities	Reciting prayers, asmaululhusna, and istigosah	Reciting prayers, asmaululhusna, and istigosah	Reading prayers, asmaululhusna, and Istigosah
Spontaneous activities	Saying Alhamdulillah, Astagfirullah, and everything that is done with the intention of worshipping Allah SWT.	Saying Alhamdulillah, Astagfirullah, and everything that is done with the intention of worshipping Allah SWT.	Saying Alhamdulillah, Astagfirullah, and everything that is done with the intention of worshipping Allah SWT.
exemplary	Teachers participate in various student activities	Teachers participate in various student activities	Teachers participate in various student activities
Round-the-clock activities	Coaching and supervision of students	Coaching and supervision of students	Coaching and supervision of students

Based on the table above, it can be seen that in MA Darul Qolam Kab. Bandung, SMK Syahida Kab.

Tasikmalaya, and SMAN 2 Cianjur have implemented the habituation process through scheduled activities, spontaneous

activities, exemplary, and timed activities. So that value education through Islamic religious education has been implemented through the habituation process at MA Darul Qolam Kab. Bandung, SMK Syahida Kab. Tasikmalaya, and SMAN 2 Cianjur.

Value education through Islamic religious education is broader than religious teaching. Value education through Islamic religious education is not only teaching in the sense of conveying knowledge about religion to students, but also conducting mental and spiritual development in accordance with religious teachings. In fact, in a broad sense, it can be equated with personal development, which in its implementation can not only occur through lessons given intentionally, but involves all the experiences that children go through since birth and apply

to all the child's living environment, starting from the family environment, then the school environment and up to the community environment.

Based on the research results above, MA Darul Qolam Kab. Bandung, SMK Syahida Kab. Tasikmalaya, and SMAN 2 Cianjur have implemented value education through Islamic religious education. While the implementation of value education through Islamic religious education at MA Darul Qolam Kab. Bandung, SMK Syahida Kab. Tasikmalaya, and SMAN 2 Cianjur is organized through discipline. The consistent training in MA Darul Qolam Kab. Bandung, SMK Syahida Kab. Tasikmalaya, and SMAN 2 Cianjur (AA, AB, AC, F and AQ, personal communication, 2022) can be seen from the following table:

Table 3

Discipline in value education through Islamic religious education at MA Darul Qolam, Bandung, SMK Syahida, Tasikmalaya, and SMAN 2 Cianjur.

School name	MA Darul Qolam	SMK Syahida	SMAN 2 Cianjur
There are rules of conduct	There are written and unwritten rules of conduct	There are written and unwritten rules of conduct	There are written and unwritten rules of conduct
Agreement with the madrasah	Since entering the madrasah, parents, students and madrasah have made an agreement	Since entering the madrasah, parents, students and madrasah have made an agreement	Since entering the madrasah, parents, students and madrasah have made an agreement
Reprimand	Oral and written	Oral and written	Oral and written
Sangsi	Light, medium and heavy	Light, medium and heavy	Light, medium and heavy

Based on the table above, it can be seen that MA Darul Qolam Bandung, SMK Syahida Tasikmalaya, and SMAN 2 Cianjur have implemented discipline through rules, agreements with the school, reprimands, and sanctions. So that value education through Islamic religious education has been implemented through consistent training at MA Darul Qolam Kab. Bandung, SMK Syahida Kab. Tasikmalaya, and SMAN 2 Cianjur.

Based on the results of the above research, MA Darul Qolam Kab. Bandung, SMK Syahida Kab. Tasikmalaya, and SMAN 2 Cianjur have implemented value education through Islamic religious education. While the implementation of value education through Islamic religious education in MA Darul Qolam Kab. Bandung, SMK Syahida Kab. Tasikmalaya, and SMAN 2 Cianjur organized into character. The character at MA Darul Qolam Kab. Bandung, SMK

Syahida Kab. Tasikmalaya, and SMAN 2 Cianjur (AA, AB, AC, F and AQ, personal

communication, 2022) can be seen from the following table:

Table 4

Becoming a character in value education through Islamic religious education at MA Darul Qolam Kab. Bandung, SMK Syahida Kab. Tasikmalaya, and SMAN 2 Cianjur

Name of Madrasah	MA Darul Qolam	SMK Syahida	SMA 2 Cianjur
Awareness in worship	Submission to Allah SWT and a place of worship	Belief in Allah SWT as the creator and Prophet Muhammad SAW as the messenger of Allah.	Belief in Allah SWT as the creator and Prophet Muhammad SAW as the messenger of Allah.
Awareness in worship	Implementing the pillars of Islam and avoiding the prohibitions of Islam	Performing worship as commanded	Performing worship as commanded
Awareness in worship	Get used to and understand the importance of taking care of yourself	Abstain from all things that harm yourself	Abstain from all things that harm yourself
Tolerance	Respect, devotion, and love	Embedded sense of devotion and respect and love	Respect, devotion, and love
tolerance	Respect each other and work together	Respect and value others	Respect and value others
Democratic	Mutual cooperation, respect, and appreciation	Gorong royong, appreciation, and respect	Mutual cooperation, respect, and appreciation
Safeguarding the environment	Maintain and preserve	Maintain and preserve	Maintain and preserve

Based on the table above, it can be seen that in MA Darul Qolam Kab. Bandung, SMK Syahida Kab. Tasikmalaya, and SMAN 2 Cianjur has become a character in awareness of worship, tolerance, democracy and protecting the environment. So that value education through Islamic religious education has become a character in MA Darul Qolam Kab. Bandung, SMK Syahida Kab. Tasikmalaya, and SMAN 2 Cianjur.

Factors influencing value education through Islamic religious education at MA Darul Qolam, Bandung, SMK Syahida, Tasikmalaya, and SMAN 2 Cianjur.

Based on the results of the above research, MA Darul Qolam Kab. Bandung, SMK Syahida Kab. Tasikmalaya, and

SMAN 2 Cianjur in implementing value education through Islamic religious education of course there are inhibiting and supporting factors (AA, AB, AC, F and AQ, personal communication, 2022). As for the inhibiting factors in MA Darul Qolam Kab. Bandung, SMK Syahida Kab. Tasikmalaya, and SMAN 2 Cianjur that come from the students themselves such as laziness, lack of motivation and the transition period from childhood to adolescence. Meanwhile, parents give too much responsibility to the institution in educating students. While the madrasah residents are less supportive environment and inadequate facilities, and while from the community located in the city so that the flow of information is very fast so it is difficult to supervise students.

While the supporting factors that come from the students themselves are the

awareness of the students that when they enter MA Darul Qolam Bandung Regency, SMK Syahida Tasikmalaya Regency, and SMAN 2 Cianjur, they must participate in various activities, especially religious activities. The supporting factor from the parents is that parents are very supportive of the various activities organized by MA Darul Qolam Kab. Bandung, SMK Syahida Kab. Tasikmalaya, and SMAN 2 Cianjur and even participate especially in PHBI events. Supporting factors originating from the madrasah community are all school community members starting from the foundation, head of Madrasah, education staff, education staff, and students work together to succeed religious activities in MA Darul Qolam Bandung, SMK Syahida Tasikmalaya, and SMAN 2 Cianjur. Factors that come from the community are the community members are very supportive of the various activities organized by MA Darul Qolam Kab. Bandung, SMK Syahida Kab. Tasikmalaya, and SMAN 2 Cianjur even participate especially in PHBI events and community members often provide advice and assistance morally and materially to MA Darul Qolam Kab. Bandung, SMK Syahida Kab. Tasikmalaya, and SMAN 2 Cianjur seen by participating to succeed religious activities with elements of government and society.

Value education through Islamic religious education as an effort to instill Islamic values. So it can be said that the role of value education through Islamic religious education in instilling Islamic values in order to build a whole human being. The role of value education through Islamic religious education is influenced by (4) four factors. Derived from students

themselves, family environment, madrasah and society.

Effectiveness of value education through Islamic religious education in MA Darul Qolam Bandung Regency, SMK Syahida Tasikmalaya Regency, and SMAN 2 Cianjur Bandung City

Based on the results of the above research, MA Darul Qolam Kab. Bandung, SMK Syahida Kab. Tasikmalaya, and SMAN 2 Cianjur have implemented value education through Islamic religious education. While the implementation of value education through Islamic religious education in MA Darul Qolam Kab. Bandung, SMK Syahida Kab. Tasikmalaya, and SMAN 2 Cianjur which is held can form religious behavior in students. The effectiveness of value education through Islamic religious education in MA Darul Qolam Kab. Bandung, SMK Syahida Kab. Tasikmalaya, and SMAN 2 Cianjur (AA, AB, AC, F and AQ, personal communication, 2022) can be seen from the following table:

Table 5
 Effectiveness of value education through Islamic religious education in MA Darul Qolam, Bandung, SMK Syahida, Tasikmalaya, and SMAN 2 Cianjur.

School name	MA Darul Qolam	SMK Syahida	SMAN 2
Awareness in worship	Implementation of guidance on faith, sharia, and morals	Implementation of guidance on faith, sharia, and morals	Implementation of guidance on faith, sharia, and morals
Embedded sense of Tolerance	Participate in various religious activities both in madrasah and in the community	Participate in various religious activities both in madrasah and in the community	Participate in various religious activities both in madrasah and in the community
Embedded sense of Tolerance	Organizing joint activities and cooperation between parents, community members	Organizing joint activities and cooperation between parents, community members	Organizing joint activities and cooperation between parents, community members
Implementation of democracy	Implementation of activities to explore student potential	Implementation of activities to explore student potential	Implementation of activities to explore student potential
Creation of environmental sustainability	The existence and implementation of a program to protect and maintain the madrasah environment.	The existence and implementation of a program to protect and maintain the school environment	The existence and implementation of a program to protect and maintain the school environment

Based on the table above, it can be seen that in MA Darul Qolam Kab. Bandung, SMK Syahida Kab. Tasikmalaya, and SMAN 2 Cianjur, value education through Islamic religious education is implemented so that it is effective in (1) growing awareness in carrying out worship so that sincerity is embedded in the self, (2) creating a democratic society, (3) creating a tolerant school community environment, (4) creating a society that loves the environment so that environmental sustainability is created.

DISCUSSION

Stages of value education through Islamic religious education at MA Darul Qolam Bandung Regency, SMK Syahida Tasikmalaya Regency, and SMAN 2 Cianjur Bandung City. Learning according to Oemar Hamalik defines learning as a composed combination, including human elements, facilities, equipment and procedures that influence each other to

achieve learning objectives. In essence, learning is related to how to teach students or how to make students learn easily and be encouraged by their own abilities to learn what is actualized in the curriculum as the needs of students (Fahira et al., 2021). A teaching and learning process can run effectively if all components that influence the teaching and learning process support each other in order to achieve learning objectives as a system, of course teaching and learning activities, especially Islamic Religious Education, support a number of components and influence the learning process in value education through Islamic religious education these include: goals, learning materials, teaching and learning activities, tools, methods, learning resources, evaluation (Erwinsyah, 2017).

Purpose is a component that functions as an indicator of the success of teaching will color the pattern of students behaving and acting in their social environment. Learning materials are the

substance that will be conveyed in the teaching and learning process on the basis of instruksional goals and as a source of learning for students, this can take the form of objects, and educational content in the form of knowledge, behavior, values, attitudes and methods of acquisition. Teaching and learning activities determine the extent to which the goals that have been set can be achieved. In this case the teacher is only a facilitator and motivator, so the teacher must be able to understand and pay attention to the individual aspects of students / students both in biological, intellectual and psychological. Tools are all means that can be used in order to achieve teaching objectives to clarify the teaching material provided by the teacher or that students learn. Methods are the means used to achieve the goals that have been set in the teaching and learning process. The combination in the use of various teaching methods is a must in teaching practice. Learning resources are materials or materials to increase knowledge that contain things for the learner. Evaluation is the process of determining a particular object based on certain criteria. In learning, it functions to determine whether or not instructional learning objectives have been achieved and as material in improving the learning process of Islamic Religious Education (Erwinsyah, 2017). The seven components are interconnected with each other, there is no one component that can be released from each other because it can result in a delay in the learning process of religious culture education. In the teaching and learning process, value education through Islamic religious education is always emphasized on the interaction between teachers and students which must

be followed by the objectives of religious education. The teacher's effort in students to achieve the goal is that the teacher must have the appropriate material, then choose to determine the most appropriate and appropriate methods and means in delivering the material by considering situational factors and then carrying out the evaluation so that it can facilitate the learning of religious culture education (Saifulloh & Darwis, 2020).

Habituation is a practical effort in education and child development. The result of habituation by an educator is the creation of a habit for his students. "Habit is a certain behavior that is automatic, without being planned first, and applies just like that without thinking anymore". A child who is accustomed to practicing the values of Islamic teachings can be expected in his life later to become a pious Muslim. In everyday life, habituation is very important, because many people act or behave only out of habit. Without it, a person's life will run very slowly, because before doing something he must think about what will be done first. If someone is used to praying in congregation, he will not think long when he hears the call to prayer, he will immediately go to the mosque to pray in congregation (Ahsanulhaq, 2019). This habituation will provide opportunities for students to get used to practicing their religious teachings, both individually and in groups in everyday life. The habit of prayer, for example, should be started as early as possible. Rasulullah SAW (Ulya, 2020). ordered parents and educators to tell children to pray, when they were seven years old, as he said narrated by Tirmidzi:

"Tell your children to pray when they are seven years old, and when they

are ten years old, then you should beat them if they do not pray".

Starting from the habituation since childhood, students familiarize themselves with doing something better. Cultivating this good habit is not easy, it will take a long time. But if it has become a habit, it will also be difficult to change from that habit. Planting good habits, as said by the Prophet Muhammad SAW above, is very important to do from the beginning of the child's life. Islam is very concerned with habit education, with that habituation it is expected that students practice their religious teachings on an ongoing basis (Yusri, 2022).

Discipline is a sense of obedience and compliance with the values one believes in and is responsible for. In other words, discipline is a sense of compliance with rules or supervision and control. Discipline is an attempt to give an object a sense of value or obsession to obey the rules. Everyone does not necessarily have discipline, even in themselves (Ayatullah, 2020). Basically, discipline is a good attitude, but not everyone can have a disciplined attitude, such as time discipline, scientific discipline and so on. In practice, discipline is needed in every activity, from school, society, work, and even ourselves. In Islam, discipline can be interpreted as Istiqamah, which is an Arabic term that is often spoken by Indonesian people, especially Muslims, either as a message from someone to someone else or spoken when praying to Allah SWT. The term when translated into English means *To Stand Firm*. While in the Arabic-English dictionary istiqamah is translated with *straightness* and *directness*. istiqamah can be interpreted as obeying the principle, always loyal and obedient to

the principle. (Budi & Mahpur, 2014) Istiqamah is to stand up to Allah SWT or stay on a straight path by continuing to carry out the truth and fulfill promises both related to speech, actions attitudes and intentions or in short, what is meant by istiqamah is to take the straight path (siratal mustaqin) by not deviating from God's teachings. Istiqamah can also be interpreted as not shaking in the face of various problems faced in life while still leaning on the rope of Allah SWT and the sunnah of the Messenger (Yahumairah, 2021).

The term character, comes from the Greek "*charassein*" which means to carve. Character is likened to carving a gemstone or a hard iron surface. Furthermore, the notion of character is developed which is defined as a special mark or pattern of behavior. character can be said to be the same as personality. character is related to moral strength, has a positive connotation, not neutral. People with character are people who have (certain) moral qualities. character is a characteristic or mark attached to an object or person. Character becomes an identification marker (Judiani, 2010). Character in Islam is more familiarly called morals, personality and character of a person that can be seen from his attitude, way of speaking and doing, all of which are inherent in him into an identity and character so that it is difficult for someone to manipulate it. Humans will appear as their daily habits, culture and customs, because humans are the biological children of culture, both family and society in addition to the biological children of the religion they embrace. To be more familiar with the term character in Islam, it is necessary to present the ontological aspects of morals so as to

provide a clearer understanding. Akhlak is the nature of the soul that has been trained so strongly that it makes it easy for those who perform an action without thinking and pondering again (Ngatiman & Ibrahim, 2018). Morals are *'khuluk* (morals are the state of the soul that encourages (invites) to do actions without thinking and considering first. Akhlak is temperament or *tabi'at*, which is like an inner nature and mental temperament that is shared by all humans. Meanwhile, morals are properties or forms of conditions embedded in the soul, from which actions are born easily and easily without the need to think and consider again (Johansyah, 2017). Morals contain an ideal meaning, depending on the implementation and application through behavior that may be positive and may be negative, may be good and may be bad, which is included in the positive (good) sense is all behavior, character, character and temperament that is true, trustworthy, patient, forgiving, humble and others. While those included in the definition of negative (bad) morals are all behaviors, character traits, dispositions, temperaments of arrogance, resentment, spite, betrayal and others which are bad traits (Haris, 2017).

Furthermore, the factors that influence value education through Islamic religious education at MA Darul Qolam Bandung, SMK Syahida Tasikmalaya, and SMAN 2 Cianjur. Value education through Islamic religious education as an effort to instill Islamic values. So it can be said that the role of value education through Islamic religious education in instilling Islamic values in order to build a whole human being. The role of value education through Islamic religious education is influenced

by (4) four factors. Derived from students themselves, family environment, madrasah and society.

The inheritance of values and culture in the family environment is a major concern in value education. Zakiyah Daradjat argues that parents are the main educators and play a big role for their children because it is from them that children first receive education. Thus the first form of education is found in family life. In general, education in the household is not based on awareness and understanding born of educational knowledge, but because by nature the atmosphere and structure provide a natural possibility of building educational situations. The educational situation is realized thanks to the association and mutual influence relationship between parents and children (Wahy, 2012).

The responsibility of laying the main foundation of Islamic values and culture in the family depends heavily on parents. Therefore, Allah's command in QS. *As-Syu'araa'* (26): 214 which means: *"And warn your closest relatives"*.

Similarly, Islam commands that parents act as heads and leaders in the family and are obliged to protect their families from hellfire, as Allah SWT says in QS. *At-Tahriim* (66): 6 which means: *"O you who believe, protect yourselves and your families from the fire of Hell, whose fuel is man and stone; its guardians are angels who are harsh, hard and do not disobey Allah in what He commands them and always do what is commanded."*

The next environment that plays a role in the inheritance of values and culture in Islamic education is school (madrasah) as a system and social structure of education. In this environment,

there will be a social process between educators and students. Muhammad Athiyah al-Abrasyi considers that the values and culture that must be highlighted by educators in the school environment (madrasah) include: *zuhud*, clean, sincere, forgiving, functioning as parents for students, understanding the morals of students, mastering the fields taught and others (Said, 2011).

Values and culture in Islamic teachings have a deep meaning when they can process in educational activities to the fullest. And it will be able to take root in students if educators model it through patterns and behavior in the social process at school. Because educators have a very strategic role to provide positive values in a positive Islamic culture. The community environment is a medium for inheriting values and culture according to Islamic education because everyone will live in the community. Therefore, the role of religious leaders (ulama and Islamic scholars) is highly expected to be able to control the values and culture of society towards Islamic values and culture (Ansori, 2017).

Then regarding the effectiveness of value education through Islamic religious education at MA Darul Qolam Bandung Regency, SMK Syahida Tasikmalaya Regency, and SMAN 2 Cianjur Bandung City.

a. Growing awareness in carrying out worship so that sincerity is embedded in oneself.

Related to this, especially Islamic education has strong principles as conveyed by Athiyah alAbrasyi in his book *Al-Tarbiyah al-Islamiyah*, according to him Islamic education is an ideal education, it is based on the principles of

freedom and democracy in education, the formation of noble morals as the goal of Islamic education (Nata, 2016). Of course, humans are given reason and conscience, Islamic education accommodates and gives good attention that can direct a person's instinct to always learn, understand something, pay attention to the social-society situation.

Islamic education as understood so far may depart from the following aspects:

1) the fundamental teachings and values contained in the basic sources, namely the Qur'an and as-Sunnah. 2) Islamic education can be understood as Islamic religious education, namely an effort to educate Islam or Islamic teachings and values, so that it becomes a *way of life* (outlook on life). 3) Education in Islam, namely the process and practice of organizing education that takes place and develops in the history of Muslims (Alam, 2016). education in Islam is the people who are responsible for the development of students by seeking the development of all the potential of students both effective potential, cognitive potential and psychomotor potential. Therefore, the essence of Islamic education is "the efforts of devoted Muslim adults to consciously direct and guide the growth and development of the fitrah (basic abilities) of students through Islamic teachings towards the maximum point of growth and development (Siregar, 2017)."

b. Creating a tolerant school community environment

The term tolerance refers to mutual respect for one another. An attitude of tolerance is needed in social life, especially in Indonesia with its diverse cultures and differences. Tolerance is a

modern concept to describe mutual respect and cooperation between groups of people with various differences. Therefore, tolerance is a very important attitude because it is an action that respects the diversity of backgrounds, views, and beliefs. Tolerance is classified as a positive trait to maintain harmony and as an effort to prevent conflict in society. Tolerance must be introduced from an early age (Abror, 2020).

The formation of a tolerant attitude through learning is something that is important to do immediately. In the Big Indonesian Dictionary, it is stated that tolerance means to hold back, to be patient, to let others have different opinions, and to be open-hearted towards people who have different opinions. that "tolerance is an attitude of someone who appreciates differences" (Asriati, 2012).

In relation to religious tolerance, it means the attitude of a person in appreciating differences in understanding religion. For example, the tolerance of Muslims towards Protestants and other religions. This means that as a Muslim, he must respect the religion embraced by other people who are different from him. The tolerance referred to here is tolerance between religious communities, not religious tolerance. there is no religious tolerance, only religious tolerance (Yenuri et al., 2021).

c. Creation of a democratic environment

Democracy needs to be nurtured, grown, and respected by every citizen. The history of the country, which is related to its worldview, culture and goals to be achieved, must determine its own characteristics in popular sovereignty or democracy. Democracy is considered a

political system that the world community believes in to achieve the goals of the State (Artis, 2012).

Democracy itself is the government of the people, that is, everything from the people by the people and for the people. Democracy can be interpreted as a form of government where the government is held by the people and run for the benefit of the people. Democracy in Indonesia is not adopted from abroad but democracy that adapts to the culture in Indonesia, and democracy is not in the style of western traditions that worship unlimited freedom. The meaning of democracy itself is a country run by a government that comes from the people, by the people and for the people. In its history, the application of democracy in state life was first discovered in Athens, ancient Greece around the 6th-3rd centuries AD, where at that time the democracy practiced was direct democracy or can be called direct democracy, which is a form of government where the right or decision to make political decisions is carried out directly by all the people (Rosana, 2016).

d. Creation of environmental sustainability

In the view of Islam, humans are the best creatures among all God's creations and dare to hold the responsibility of managing the earth, so everything on earth is left to humans. As the best creature, man is given several advantages among His creatures, namely glory, given facilities on land and sea, getting a good fortune, and perfect advantages over other creatures. The earth and all its contents were created by Allah for humans, everything that humans want in the form of anything in the heavens and

the earth. Land and oceans and rivers, sun and moon, night and day, plants and fruits, creeping animals and livestock (Diah, 2018).

As khalifah on earth, humans are commanded to worship Him and are commanded to do good and forbidden to do damage. In addition to the concept of doing good to the environment presented by the Qur'an as described above, the Prophet Muhammad SAW gave an example to practice it in everyday life. This can be noted from the Prophetic Hadiths, such as the Hadith about Allah's praise for the one who removes thorns from the road; and even Allah will forgive his sins, removing disturbances from the road is charity, part of faith, and is a good deed (Maghfiroh et al., 2016).

CONCLUSIONS

The results of research and discussion on Value Education through Islamic Religious Education, the purpose of value education through Islamic religious education is so that value education can be internalized effectively. The implementation of Value Education through Islamic Religious Education in addition to being included in through religious education learning, through habituation, through discipline, and so that the formation of character. Supporting and inhibiting factors in Value Education through Islamic Religious Education are internal factors such as different student abilities and student motivation while external factors such as parents and the community environment. The effectiveness of Value Education through Islamic Religious Education is the creation of students who obey worship, the creation of a democratic society in the school

environment, a tolerant society, and maintaining and caring for the surrounding environment.

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