

## **The Role of Islamic Religious Education Teachers in Building Student Character Through Teaching Islamic Morals**

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### **Abstract**

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Islamic Religious Education plays a crucial role in shaping the character and morals of students. The teacher of Islamic Religious Education as a competent educator in the field has a significant responsibility in cultivating noble character in the younger generation. Through the teaching of Islamic ethics, the IRE teacher not only teaches theory but also provides real-life examples to shape attitudes and behaviors in accordance with Islamic values. This character development encompasses various aspects such as honesty, discipline, politeness, and empathy towards others. This study aims to analyze the role of IRE teachers in building students' character through the teaching of Islamic ethics in schools. The methods used in this research are literature studies and observations of the implementation of moral lessons in the classroom. The findings show that IRE teachers play a vital role in internalizing Islamic moral values through a holistic approach, using methods such as lectures, discussions, and setting examples in daily life. Additionally, cooperation between teachers, parents, and the community also supports the character development of students. Therefore, IRE teachers have a vital role in shaping a generation that is not only intellectually intelligent but also excellent in morals and behavior.

### **Keywords:**

Islamic Religious Education Teacher, Student Character

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### **A. Introduction**

Educators are people who work in the field of education and are responsible for helping students reach maturity. Currently, the world of education really needs educators with character.<sup>1</sup> Educators certainly have expertise in carrying out their duties related to education. This type of work cannot be done by just anyone outside of education, even though in reality it is still done by people outside of education. The duties of educators as a profession include educating, teaching and training. Educating and teaching means continuing and developing science and technology. Meanwhile, training means developing skills in students.

The teacher's role means the overall behavior that the teacher must carry out in carrying out his duties as a teacher. Teachers have a very broad role, both at school, in the family and in society. In schools, teachers act as designers or planners,

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<sup>1</sup> Agus Setiawan, "Teachers with Character in the Millennial Era (Perspective of Habib Abdullah Bin Alawi Al-Haddah)," *Al Qalam: Religious and Social Scientific Journal* 3, no. 2 (1 December 2019): 311–328.

teaching managers and managers of student learning outcomes. The role of teachers in schools is determined by their position as adults, as teachers, educators, and as employees. The most important thing is his priority as a teacher and educator, namely as a teacher. Based on his position as a teacher, he must show appropriate behavior (can be used as an example by his students). The demands of society, especially students, from teachers in ethical, intellectual and social aspects are higher than those demanded from other adults.

From a psychological point of view, the teacher's role is: *First*, an expert in learning psychology or educational psychology and is able to apply it in carrying out his duties as a teacher and educator. *Second*, artist in human relations (artist in human relations), meaning that a teacher is a person who has the ability to create an atmosphere of human relations, especially with students so that they can achieve teaching and educational goals. *Third*, group builder, namely being able to form or create an update to make something better. *Fourth*, innovator, namely a person who is able to create an update to achieve something better. *Fifth*, mental health worker (mental hygiene worker), meaning teachers are responsible for creating mental health for students.<sup>2</sup>

In the family, the teacher plays the role of family educator. Meanwhile, in the midst of society, teachers act as social developers (community builders), social motivators (community drivers), social innovators (community inventors), and as social agents (community agents). A good teacher is a teacher who can play the above roles well. Teachers must always be aware of their position 24 hours a day. Wherever and whenever, teachers will always be seen as teachers who must demonstrate behavior that can be emulated by students and the wider community in particular. Deviations from ethical behavior by teachers will receive sharp scrutiny and criticism from society. Teachers who behave badly will damage their image as a teacher and in turn will damage the students entrusted to them. Therefore, if there are students who behave deviantly, this may be due to the teacher's behavior not providing a good example.

This frequently occurring phenomenon raises collective awareness of the role of Islamic religious education as an educational process that leads to the formation of morals or personality. As was the duty of the Messenger of Allah who was sent to this world in order to perfect morals. As the words of the Prophet Muhammad SAW:

It means: "*Indeed I was sent to perfect morals (human behavior)*".

In addition, Allah SWT also said in Al Qur'an Surah At-Tin verse 4:

We have created man in the best manner.

Meaning: Verily, We have created man in the best possible form (QS. At-Tin:4)

Including in the best case of moral character.<sup>3</sup> This shows that humans are given the potential for a good personality, it just depends on how humans manage it. In the educational process, the goal of education is the crystallization of the values that are to be realized in the students' personalities. Therefore, the formulation of

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<sup>2</sup> Tohirin, *Psychology of Islamic Religious Education Learning*, (Jakarta: Raha Grafindo, 2005), p. 165

<sup>3</sup> Muhaimin, et al., *Islamic Education Paradigm*, (Bandung: Teen Rosdakarya, 2002), p.284

educational goals is comprehensive, covers all aspects, and is integrated into an ideal personality pattern.

The simplest goal of education is to humanize humans, or help humans become humans. Naquib al Attas stated that the goal of Islamic education is good humans. Then Marimba said that the aim of Islamic education is to create people with Muslim personalities. Al Abrasy wants the ultimate goal of Islamic education to be the formation of humans with noble character (akhlak al-karimah). Munir Musyi said that the ultimate goal of Islamic education is a perfect human being.

The spiritual and religious aim is that the educational process is aimed at improving the human person from loyalty to Allah alone, and implementing the Qur'anic morals exemplified by the Prophet SAW as an embodiment of religious behavior.<sup>4</sup> Morals are traits that humans are born with which are arranged in the soul and are always with them. These qualities can be in the form of good deeds which are called noble morals, or bad deeds which are called disgraceful morals with their cultivation.<sup>5</sup> Through morals, we hope to be able to change society to be moral in everyday life, both at school and at home.<sup>6</sup> So morals are a person's behavior that reflects the nature of his personality.

Moral education in Islam begins when a child is born, even in the womb. It needs to be based on the fact that moral education occurs through all aspects of life experience, whether through sight, hearing and experience, or accepted behavior, or through education in a broad sense. The formation of morals is carried out step by step according to the rhythm of growth and development, following a natural process.

Morality has a very important position in Islamic teachings, to achieve God's pleasure. In a hadith narrated by Bukhari from his friend Umar Ibn al-Khattab, it is explained about the joints of religion which are focused on three components, namely Iman, Islam, and Ihsan. The three are systems that in practice cannot be separated from each other, but are a totality to create al-karimah morality in every human behavior in every aspect of life.

The formation of noble morals is the main goal that teachers must emulate to their students. The main goal of Islamic education is the formation of morals and manners that are capable of producing people with morals, clean souls, correct ideals and high morals, knowing their obligations and carrying them out, respecting human rights, being able to differentiate between good and bad, choosing fadhilah for love of fadhilah, avoiding disgraceful actions, and remembering God when doing every job.

Religious education is closely related to moral education. It is not an exaggeration if we say that moral education in the Islamic sense is an inseparable part of religious education. A good reason is what is considered good by religion. Thus, moral values and their priorities in the Islamic society are morals and priorities

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<sup>4</sup> Heri Gunawan, *Islamic Education Theoretical Studies and Figures' Thoughts*, (Bandung: Teen Rosdakarya, 2014), p.10

<sup>5</sup> romance, *Introduction to Moral Studies*, (Jakarta: Raja Grafindo Persada, 2002), p. 1

<sup>6</sup> Agus Setiawan, "The Relevance of Moral Education in Modern Times from Bediuzzaman Said Nursi's Perspective," *SYAMIL: Journal of Islamic Education (Journal of Islamic Education)* 4, no. 2 (2016), <https://doi.org/10.21093/sy.v4i2.819>.

taught by religion, so that a Muslim's religion is not perfect if his morals are not good.

An educator must adorn himself with the morals required as a religious person or as a believer. The required or commendable morals are humility, tawadhu', and surrender to Allah SWT, drawing closer to Him both openly and in secret. An educator should not visit kings or sultans unless it is an emergency or need, because an educator does not visit rulers except when necessary and forced, simply because of his knowledge and nobility. Apart from that, he must also behave ascetic and qana'ah. In this regard, an educator eats less and is modest in dressing, in accordance with basic needs, namely taking on the world just to provide for himself and his family.

Educator's morals related to carrying out tasks facing students have been put forward by education experts. Ibn Khaldun, for example, believes that an educator should educate in stages, repeatedly, according to the subject matter and the student's abilities, not force or kill the student's reasoning power, not move from one topic to another before the first topic is mastered, not view forgetting as a disgrace, but to overcome it by repeating. Don't be harsh with students, choose areas of study that students master, bring students closer to achieving goals, show students' level of ability and help them understand the lesson.<sup>7</sup>

Students' etiquette towards their educators is the most important etiquette that a student must have. A student should consider his teacher as a teacher and educator. As a teacher who imparts knowledge to students, as well as an educator who guides them to good character. So it is necessary to develop morals through family education and school education so that they are not influenced by the surrounding environment, so that with this moral development, children will develop positively and become individuals with noble morals and teachers must also provide rules at school or sanctions for students who violate school rules such as being late for class, often skipping class, and fighting so that students no longer dare to violate them and this will improve their morals. An important principle of character formation consisting of physical and mental values in education.<sup>8</sup>

From the results of researchers' observations carried out at State Junior High School 3 Alalak, Alalak District, Barito Kuala Regency. The behavior of students at State Middle School 3 Alalak is mostly quite polite. Every time you meet the teacher, greet and shake hands, smile with the teacher and with the researcher. However, there is still a need for moral development for students. Because during observations, researchers still found deviant behavior carried out by students. Among them are the frequency of coming to school late for various reasons, discipline, and impolite words that are often spoken among students. This is the basis for moral development that needs to be carried out in order to form individuals who have noble morals, both in the school environment and in society.

From the results of the explanation above, moral education has an important role in a person's social behavior. Especially for teenagers who are in a transition

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<sup>7</sup> Moh. Hartami, et al., *Islamic Education Studies*, (Jogjakarta: AR-Ruzz Media, 2012), p. 17

<sup>8</sup> Agus Setiawan, "Principles of Character Education in Islam (Comparative Study of the Thoughts of Al-Ghazali and Burhanuddin Al-Zarnuji)," *Dynamics of Science* 14, no. 1 (2014): 1–12.

period so their emotions are still very unstable and easily influenced by other people. So moral improvement is the main mission carried out by Islamic Religious Education teachers for students. This mission will be successful if all parties involved cooperate. The role of teachers in moral development is one of the most important things in improving the quality of Islamic education. This role will later be very influential on the level of understanding and experience of moral values themselves.

## **B. Theoretical Framework**

### **1. Understanding Morals**

Morals come from the Arabic language whose origin is (Khalafa-Yakhlufu-Khuluqa) which according to the language means: temperament, tabi'at and customs.<sup>9</sup> Morals are equated with difficulty, good manners. Khuluq is a description of the inner nature of humans, a description of the external forms of humans, such as facial expressions, movements of limbs and the whole body. In Greek, the meaning of khuluq is equated with the word ethos, meaning habitual manners, inner feelings, the tendency of the heart to carry out actions. Ethos then turns into ethics.<sup>10</sup> According to Al-munji in the study book, khuluq morals means manners, temperament, behavior or character.<sup>11</sup> Morals are defined as the science of manners, a science that tries to understand human behavior, then gives value to good or bad actions in accordance with norms and morals.

Khuluq (characters) or morals are essentially a condition or characteristic that has penetrated the soul and become a personality. From here, various kinds of actions arise spontaneously without being premeditated and without requiring consideration.

The definition can be concluded that what is meant by the nature and deeds of innate actions here are the nature and deeds embodied by human inborn parts, for example the behaviors performed by the mouth, hands, body movements, and so on in addition to the nature and deeds of the born, morals also include the nature and deeds of the inner, which is done by the inner human being, namely the heart.

In order to realize good morals and actions, it is necessary to provide guidance. What is meant by moral development are ways to improve, instill and develop moral values to improve the character of students, so that later a personality will be formed that is characterized by good morals.

### **2. Scope of Morals**

Morals in Islam regulate four dimensions of relationships, namely human relationships with Allah SWT, human relationships with themselves, human relationships with other humans and human relationships with the natural environment. Morals in this life can be classified into several types, namely:

#### **a. Morality to God**

Allah SWT created humans on the surface of this earth for no other reason than to worship Him. As for human morals towards Allah, the first thing is to believe in the existence of Allah SWT with His oneness, and with all the characteristics of

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<sup>9</sup> Damanhuri Bashir, *Sufism*, (Banda Aceh: Pena Foundation, 2005), p. 155

<sup>10</sup> Sahilun A. Nasir, *Moral Survey*, (Surabaya: Al Ikhlas, 1991), p.14.

<sup>11</sup> M. Yatimin Abdullah, *Moral Studies in the Qur'an Perspective*, (Jakarta: Amzah, 2007), p. 2.

His perfection and believing in the truth will give happiness to a Muslim in this world in the afterlife.<sup>12</sup>

Good morals towards Allah are divided into several types, including:<sup>13</sup>

Obey His Commandments. The first thing a Muslim must do to have morals towards Allah is to obey all His commands. Obedience to Allah SWT is a basic attitude after believing. It is a direct illustration of the presence of faith in the heart. Has a sense of responsibility for the trust assigned to him. The second moral that a Muslim must do towards Allah SWT is to have a sense of responsibility for the trust given to him because in essence, this life comes from Allah SWT. Therefore, a believer always believes that whatever Allah SWT gives him, it is a trust for which Allah SWT will later be held accountable.

Ridha towards the provisions of Allah SWT. The next moral that a Muslim must do towards Allah SWT is to be pleased with all the provisions that Allah SWT has given him. Like when he was born to either a well-to-do family or a poor family, because in essence, the attitude of a Muslim is always to believe in whatever Allah has given him. Either in the form of good or in the form of bad. Humans have very limited knowledge or views of something. So it could be that something that is considered good is actually bad, while something that is considered bad actually actually has goodness.

People repent to Him. Humans never escape the nature of negligence and forgetfulness. Because this is human nature. Therefore, morals to Allah SWT, by repenting to Allah SWT while falling into disobedience.

His obsession is God's pleasure. Someone who truly believes in Allah SWT will always have an obsession and orientation in all their activities that is only directed towards Allah SWT. And do not do good deeds and activities to seek approval or praise or anything from humans.

Realizing worship to Him. The next moral that a Muslim must do towards Allah is to realize all worship to Allah SWT. Good worship in nature *mahdhah*, or worship *excited mahdhah*. Because in essence, all daily activities are worship of Allah SWT.<sup>14</sup>

Read the Quran a lot. The next moral that a Muslim should do towards Allah SWT is to read more, appreciate, and practice the contents of the verses of the Qur'an.

b. Morality towards fellow human beings

Morals towards fellow humans are realized by building good relationships with parents, neighbors and family. The importance of morals towards fellow humans is because humans are social creatures who must establish good social relationships with each other. Therefore, *akhlakul karimah* is needed to harmonize and form harmonious relationships between humans. It cannot be denied that humans are always in contact with other humans. Humans cannot stay and live alone, because humans need each other. It is best to always be together and in contact with other creatures.<sup>15</sup>

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<sup>12</sup> Madarrisuna Journal, *Islamic Education Research Media*, (Faculty of Tarbiyah and Teacher Training Sciences, UIN Ar-Raniry, 2014), p. 293

<sup>13</sup> Madarrisuna Journal, *Islamic Education Research Media*., *Ibid.*, h. 108

<sup>14</sup> Madarrisuna Journal, *Islamic Education Research Media*., *Ibid.*, h. 110

<sup>15</sup> Mudji Sutrisno, Ed, *Humans in the Radiance of Their Dimensions*, (Yohyakarta: Kanisius, 1993), p. 33

There are six rights of Muslims towards other Muslims, as the Messenger of Allah said, which means: *"Yahya bin Ayub, Quaibah, and Ibn Hujr conveyed to us from Ismail bin Ja'far, from al-Ala', from his father, from Abu Hurairah that the Messenger of God said, 'The rights of a Muslim towards a fellow Muslim are six things,' then he was asked, 'What are those six things, O Messenger of God?' He said, 'When you meet him, say hello. When he invites you, fulfill his invitation. When he asks for advice, give it. When he sneezes and says Tahmid, pray for him (may he find mercy). When he is sick, visit him. When he dies, deliver his remains.'"* (HR. Muslim).<sup>16</sup>

From the hadith above, it can be understood that the application of *akhlaqul karimah* towards fellow humans causes social interactions between humans and other humans who cannot possibly live alone. So in this case, it requires relationships and help from other people. Therefore, in life they are required to live in harmony, peace, help each other and love each other as a form of morals towards humans.

In their position as social creatures, humans are encouraged to carry out obligations towards each other, especially obligations towards their parents. There is an obligation towards mothers and fathers because humans must feel how heavy a mother's responsibility is when she is pregnant and also when the time comes to give birth.<sup>17</sup>

### 3. Morality Towards Oneself

Moral towards oneself is to always carry out commendable qualities. Being self-praiseworthy is a must for Muslims and really needs to be taught to children. Because without having commendable morals for oneself, humans will not obtain happiness in this world or in the afterlife as they hope for. Praiseworthy qualities for oneself or in other words, safeguarding that must be routine in one's daily life, such as patience, is a commendable characteristic that every believer must have. Broadly speaking, there are three types of patience, namely patience in actions, patience in suffering and patience in holding back anger.<sup>18</sup>

The environment is everything that surrounds humans, both animals, plants and the natural environment at large. Allah SWT made humans caliphs on this earth to manage and bring mercy and love to the universe, therefore humans have an obligation to preserve and maintain it well.

### 2. The Purpose of Moral Building

Ethics is a very important position in Islamic teachings, because it aims to make humans a high and perfect being and distinguish them from other creatures. Morality in Islam not only guides mankind in establishing relationships with fellow human beings, but also with the Creator and with other fellow creatures. In a hadith, Prophet Muhammad SAW affirmed that the purpose of his mission was to improve and perfect human morals. Which means: From Abu Hurairah, may God be pleased with him, he said: The Messenger of God, may God bless him and grant him peace,

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<sup>16</sup> Muslim bin al-Hajjaj al-Qusyairi an-Naisaburi, *Sahih Muslim* 2, (Translated by: Masyahari et al), Cet I, (Jakarta: Almahira, 2012), p. 364-365

<sup>17</sup> Rachmat Djantnika, *Islamic Ethics System*, (Jakarta: Pajimas Library, 1996), p. 200

<sup>18</sup> Creed *morality*, (Jakarta: Directorate General of Islamic Religious Institutions, Ministry of Religion of the Republic of Indonesia, 1989), p. 65

said: "Indeed, I was sent to the surface of this earth to perfect noble character". (HR. Baihaqi)<sup>19</sup>

The task of the Prophet Muhammad SAW was a noble task because he educated and guided humans to the peak of normal heights and led them to inner and outer safety and guaranteed the realization of their happiness in this world and the hereafter. Children's moral development includes various steps that need to be taken by students and teachers as facilitators to realize basic competencies. This is achieved in various ways, depending on the situation, conditions, and students' needs and abilities.

The procedures followed in forming student competencies are as follows:

- a. Based on the basic competencies and standard material that has been outlined in the learning plan, the teacher explains the minimum student competencies that students must achieve and individual learning methods.
- b. The teacher explains standard material logically and systematically, the subject matter is stated clearly or written on the blackboard. Give students the opportunity to ask questions about how standard material can be mastered.
- c. Distributing standard materials or learning resources in the form of handouts and photocopies of some of the materials to be studied. Some of the standard materials are available in the library. If the required standard materials are not available in the library, the teacher photocopies them from other sources, such as magazines and newspapers.
- d. Distribute activity sheets to each student, the activity sheets contain standard material assignments that will be explained by the teacher and studied by the students.
- e. Teachers help and check student activities and at the same time provide assistance and direction for those who need it.
- f. After completing the examination together by exchanging activity sheets with other friends, the teacher explains each answer.
- g. Mistakes and erroneous answers are corrected by students. If the teacher is unclear, the teacher gives the opportunity to ask questions about which assignments or activities need further clarification.<sup>20</sup>

The aim of moral development at State Junior High School 3 Alalak District. Alalak District. Barito Kuala, namely: "To provide knowledge, appreciation and confidence to students about things that must be believed in and provide knowledge and a strong will to practice good morals and avoid bad morals, both in relationships with God, with themselves, with fellow humans and with the natural environment."<sup>21</sup>

### 3. PAI Teacher's Role in Moral Development

Basically, the role of Islamic Religious Education teachers and general teachers is the same, namely that they both try to transfer the knowledge they have to their students, so that they understand more and know a wider range of knowledge. However, the role of Islamic Religious Education teachers must also instill Islamic religious values in their students so that they can link religious teachings and science.

It should be noted that teachers have many roles or tasks that need to be known in general. Teachers' duties are very difficult, because teachers in their

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<sup>19</sup> Imam Baihaqi, *The name of Kubra*, Juz-10 (Beirut Fikri, t,t), h. 192



profession are required to be able to understand the characteristics of their students. The duties of a teacher as a profession include educating, teaching and training. Educating means continuing and developing science and technology. Meanwhile, training means developing skills in students.

Based on the opinion above, it can be understood that the role of an Islamic Religious Education teacher is to teach, guide and direct students in a better direction, as well as teaching students not to deviate from Islamic law, which is very important in the world of education, because teachers are figures who have ways to make students active in learning and teachers are able to provide motivation to their students, so the role of teachers is very important for educational success.

In an effort to realize moral development, it is necessary to have a system that is in accordance with the demands of the times. This means that each educational institution is required to further improve the quality of its educational institutions. A teacher must have a big responsibility to his students, because a teacher is a role model for students, therefore teachers are always required to be good role models both inside and outside school.<sup>20</sup>

Teachers' lives are always in the spotlight for other people, both students' parents and the community. Because a teacher who is a role model does not only provide an example, but what is used as an example for students must really be with the teacher, so that anything, but whatever is used as an example for students, must really be with the teacher, so that whatever the teacher says is truly in accordance with what he does.<sup>21</sup>

From the explanation above, it can be seen that teachers have an important role in improving students' morals, the loving attention of teachers greatly influences students' intellectual abilities, where teachers are always role models at school for students, therefore the presence of teachers is very much needed for students, especially in matters of moral development. More clearly, the role of a teacher in school is to teach, guide and train. The emphasis of each task is on the knowledge, attitudes and skills or abilities of each teacher in learning activities at school.<sup>22</sup>

A good Islamic Religious Education teacher is a teacher who can play his role well. The teacher must always be aware of his position twenty-four hours a day. Wherever and whenever, teachers will always be seen as teachers who must demonstrate behavior that can be emulated by students and the wider community in particular. These three teacher duties are the main duties of the teaching profession. Teachers as instructors place greater emphasis on tasks in planning and implementing teaching.

### **C. Research methods**

In this research, the population used is all students at State Junior High School 3 Alalak, Alalak District, Barito Kuala Regency for the 2020/2021 academic year, totaling 148 people along with 13 teachers. This sampling used a purposive sampling technique, namely that the sample was taken purposively according to the

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<sup>20</sup> Sheikh Muhammad Al-Ghazali, *Morals of a Believer*, Cet. XVI, (Jakarta: Mutaqim, 2004), p. 30

<sup>21</sup> Sheikh Muhammad Al-Ghazali, *Morality of a Believer*, *Ibid.*, h. 35

<sup>22</sup> Akram Misbah Uthman, *25 Tips for Creating Great Children*, (Jakarta: Gema Insani, 2005), p. 17

number of students, in this case the sample was aimed at 50 students in class VIII A and VIII B. As for class VII students, they were not used as samples considering that students in this class are still considered to be taking part in learning activities for a long time. In collecting data in the field, the author used several techniques, including: observation, questionnaires, interviews and documentaries. In analyzing this data, the technique used is engineering *qualitative descriptive* namely by presenting a presentation that describes the circumstances or situation of the research and to draw conclusions techniques are used *inductive* that is, the author draws general conclusions from specific facts.

#### **D. Research Results and Discussion**

To more systematically analyze this data, the author analyzes it according to the data that has been presented, namely:

##### **1. The Role of Islamic Religious Education Teachers in the Moral Development of Students at State Middle School 3 Alalak, Alalak District, Barito Kuala Regency**

###### **a. Program from Islamic Religious Education Teacher in Student Moral Development**

Of the various programs that have been implemented by Islamic Religious Education teachers which are held before the learning process or outside the learning process which are still in the school environment, those in the very high category stated that they exist, namely 100%, while students who stated that sometimes the category was not found, while the answer that stated there were none was not found. This shows that some students accept well the advice given by Islamic Religious Education teachers so that students always have good morals, while those who don't know and those who don't can't be found.

###### **b. Resources used by Islamic Religious Education Teachers in developing student morals**

Along with the learning resources used by Islamic Religious Education teachers in applying morals to students when class time starts, the category that answered Package Books, LKS, and the Qur'an was 94%, which was in the very high category, the small number of students who answered Package Books and LKS was 6%, which was in the very low category, and students who answered Package Books had no answers. Thus it can be seen that Islamic Religious Education teachers have a role in implementing good morals to students, various roles that have been carried out by Islamic Religious Education teachers are quite high.

###### **c. What programs do Islamic Religious Education Teachers implement in developing student morals?**

In line with the implementation program of Islamic Religious Education teachers in the school environment, the category that answered Reading the Yasin letter, memorizing it, and Friday Taqwa 100% was in the high category and the answer that Clean Friday was 0% was in the low category, and while those who answered no had no answer. This shows that Islamic Religious Education teachers are very good at implementing the moral development of students in the school environment, both during learning hours and when learning begins outside. This is proven because Islamic Religious Education teachers and other teachers always accompany and implement it in the school environment.

- d. Has the guidance from the program implemented by PAI teachers been implemented well?

Regarding the guidance from the program that has been implemented by Islamic Religious Education teachers who always guide students in various religious activities, 98% of those who answered were very good were in the very high category, while 2% of those who answered sometimes were in the very low category. This shows that Islamic Religious Education (PAI) subject teachers who have a high category always guide students to continue participating in religious activities in the school environment such as participating in Friday Taqwa activities, which contain congregational prayer activities in the morning with teachers and all staff at the State Junior High School as the role of Islamic Religious Education Teacher.

- e. The role of moral development in students has been maximally carried out  
Furthermore, regarding the role of implementing moral development for students at State Junior High School 3 Alalak, it has been carried out optimally, the category that answered with a maximum of 39% is included in the low category, while the students who answered not a maximum of 61% are included in the high category, and there were no answers found that were not optimal at all.

It can be concluded that most of the roles in implementing moral development for students are not running optimally. In this case, it shows that the role of Islamic Religious Education (PAI) teachers in developing students' morals to be better is still not effective, this is proven by the fact that there has not been a maximum change in attitudes among students.

- f. Students' activeness in participating in congregational prayer activities  
Students' activeness in prayer activities is about students' recognition of participating in congregational prayer activities. Based on the data obtained, 89% of students stated that they always participated in congregational prayers at school, while 11% of students stated that they sometimes participated in congregational prayer activities at school and there were no students who stated that they never participated in congregational prayer activities at school. This shows that students' activeness in participating in congregational prayers at school is very high.

Thus, based on the description above, it can be concluded that the role of Islamic Religious Education Teachers in the Moral Development of Students at State Junior High School 3 Alalak, Alalak District, Barito Kuala Regency is in the high category. The author states that there are many roles played by Islamic Religious Education teachers in efforts to develop morals in students at State Junior High School 3 Alalak, Alalak District, Barito Kuala Regency, both efforts carried out directly on students and in the form of things that can motivate students in the learning process. The principal and teachers of Islamic Religious Education have tried their best to develop students' morals. So that these students have good morals and will later become people who are useful to the nation and religion. Because starting from the role of the Islamic Religious Education teacher, it can encourage students to accept the teacher's advice well, whether the Islamic Religious Education teacher applies morals to students, whether the Islamic Religious Education teacher always instructs students to have good morals, whether the teacher guides students to behave politely in the school environment, the role of developing morals in students has been maximally carried out and the students' activeness in participating in congregational prayer activities led by the school principal and other teachers, all of which are on average in the high category.

**2. Factors that influence the role of Islamic religious education teachers in developing the morals of students at State 3 Alalak Middle School, Alalak District, Barito Kuala Regency**

**a. Obstacles in the learning process at school**

Obstacles in the learning process at State Junior High School 3 Alalak, Alalak District, Barito Kuala Regency, where students who answered Yes, that students experienced obstacles in the learning process at school, were 64% in the high category, while students who answered sometimes were 30% in the low category, and students who answered not at all were in the very low category. Looking at the statement above, it can be concluded that obstacles in the learning process at school can influence the role of Islamic Religious Education teachers in developing student morals.

**b. Teaching and learning facilities**

The means of teaching and learning for students are activities carried out in an effort to acquire useful knowledge, attitudes and skills. So that in teaching and learning activities, textbook facilities or tools are very necessary and also influence the role of Islamic Religious Education teachers in developing students' morals.

In this case, it is about whether or not students have textbooks for Islamic Religious Education (PAI) subjects, namely that 70% of students who state they have textbooks for Islamic Religious Education (PAI) subjects are in the high category, while students who state that they do not have textbooks for Islamic Religious Education (PAI) subjects are 30% in the low category. So it can be seen that the completeness of the teaching and learning facilities owned by students is sufficient to support the role of Islamic Religious Education teachers in developing students' morals.

As for the difficulties faced during the learning process in the classroom, namely that a small portion of 27% of students answered that the textbooks and other facilities were not complete, that students experienced problems in the learning process at school, while more than half of 61% of students answered that time was limited, and a very small number of 12% answered that the material was difficult and difficult to understand.

Thus, it can be concluded that in the Islamic Religious Education learning process there are several difficulties and obstacles faced by students, such as incomplete textbooks, limited time, material that is difficult and difficult to understand so that students' learning of Islamic Religious Education is not carried out completely, so this is quite influential and really supports the role of Islamic Religious Education Teachers in developing students' morals.

**c. Method used**

To find out the influence of the methods used in developing morals for students, it can be seen in terms of the methods that are often used by teachers of Islamic Religious Education (PAI) subjects in the teaching and learning process of Islamic Religious Education subjects. The majority of students who answered that the lecture, question and answer and reinforcement methods were often used by Islamic Religious Education teachers in developing students' morals, namely 76%, while the small number of students who answered that teachers used the lecture,

question and answer, discussion method, namely 18% and very few answered the lecture, question and answer demonstration method, namely 6%. This shows that in developing students' morals in the teaching and learning process teachers have used various methods, there are several methods used by Islamic Religious Education teachers such as the lecture method, discussion method, reinforcement method and question and answer method which are used alternately according to the curriculum and material presented to students.

The methods presented by Islamic Religious Education (PAI) teachers can motivate students to learn Islamic Religious Education, namely the majority of students who answered always 82% in the very high category, a small number of students who answered sometimes 18% in the very low category, and there were no people who answered that they couldn't.

Thus, it can be said that in terms of the role of Islamic Religious Education teachers in developing students' morals, which is conveyed through the methods used by Islamic Religious Education teachers, it is very influential and very supportive of the development of students' morals.

d. Students who do not want to hear and obey the teacher's advice

As for finding out the influence of students who do not want to listen to and obey the teacher's advice, it can be seen that only a very small number of 12% of students answered that economic influence was the reason why some students did not want to listen to and obey the teacher's advice, while 21% of students answered that there was a lack of guidance from parents, and the majority 67% answered that it was environmental influence. From the description above, it can be concluded that there are only a few reasons why students do not want to listen to teacher advice, such as economic influence and parental influence. However, most of the reasons why students do not want to listen to teachers' advice are caused by influences from their environment. Many students like to follow the actions of their friends even though what their friends do is not good. When one person doesn't listen to the teacher's advice, several of his friends follow suit. Students who do not want to listen and obey the teacher's advice have a big influence on the development of students' morals.

e. Obstacles in applying morals to students

In this case, the way to overcome obstacles in developing morals in students is through the role of the Islamic Religious Education teacher in developing morals, which can be seen from the perspective of a student in practicing the teachings of the Islamic religion in his daily life.

As for students' confessions of how to overcome obstacles in implementing morals at school, it can be seen that a small 42% of students who answered studied actively to overcome the implementation of morals at school, while a small 12% of students who answered practiced the teachings of the Islamic religion. From the description above, it can be concluded that the way to overcome obstacles in the application of morals to students is quite influential and supports the role of Islamic Religious Education teachers in developing students' morals.

## **E. Conclusion**

The role of Islamic Religious Education teachers in building student character through teaching Islamic morals is very important and cannot be underestimated. PAI teachers not only function as transmitters of lesson material,

but also as role models in everyday life for students. By teaching Islamic moral values such as honesty, discipline, courtesy and empathy, PAI teachers are able to form students' characters that are strong and in accordance with religious teachings. The methods used in teaching Islamic morals, such as lectures, discussions and example, have proven to be effective in internalizing these moral values. Apart from that, collaboration between teachers, parents and the community also really supports the process of developing student character. Therefore, PAI teachers have a very vital role in creating a generation that is not only intellectually intelligent, but also superior in morals and behavior, which in turn will have a positive impact on society and the nation as a whole.

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