

## **THE ROLE OF ISLAMIC RELIGIOUS EDUCATION TEACHERS IN INSTILLING ISLAMIC CHARACTER VALUES IN SENIOR HIGH SCHOOLS 2 OKU REGENCY**

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### **Abstract**

This research is motivated by the phenomenon of declining morality and Islamic character of the younger generation due to the rapid flow of globalization and the development of the times. The main purpose of this study is to find out how to instill character values based on Islamic Education at Senior High Schools 2 Oku Regency. This research uses a qualitative approach with data collection techniques through observation and documentation to obtain in-depth and valid information. The object of the research was carried out at Senior High Schools 2 Oku Regency, with the research subjects including grade XI students and Islamic Religious Education teachers who teach the subjects of Islamic Religious Education Lesson. The results of the study show that Islamic Religious Education teachers have a strategic role in instilling Islamic character values in students. These roles include roles as educators, supervisors, motivators, evaluators, and role models. Teachers actively foster positive habits of students, such as greetings, reciting prayers, and Asmaul Husna before and after learning, as well as carrying out religious activities such as congregational dzuhur prayers, muhadharah, and the reading of the Prophet's prayers. However, there are several inhibiting factors in the value instilling process, including diverse student backgrounds, low student participation in religious activities, a less supportive school environment, and limited infrastructure. Nevertheless, PAI teachers are still committed to shaping students' Islamic character consistently and sustainably.

**Keywords:** Warfare, Values, Character, Islamic Religious Education

### **Abstrak**

*Penelitian ini dilatarbelakangi oleh fenomena merosotnya moral dan karakter keislaman generasi muda akibat derasnya arus globalisasi dan perkembangan zaman. Tujuan utama dari penelitian ini adalah untuk mengetahui bagaimana penanaman nilai-nilai karakter berdasarkan Pendidikan Islam di Sekolah Menengah Atas 2 Kabupaten Oku. Penelitian ini menggunakan pendekatan kualitatif dengan teknik pengumpulan data melalui observasi dan dokumentasi guna memperoleh informasi yang mendalam dan valid. Objek penelitian dilakukan di Sekolah Menengah Atas Negeri 2 Kabupaten Oku, dengan subjek penelitian meliputi siswa kelas XI serta para guru Pendidikan Agama Islam yang mengampu mata pelajaran Pendidikan Agama Islam. Hasil penelitian menunjukkan bahwa guru Pendidikan Agama Islam memiliki peran strategis dalam menanamkan nilai-nilai karakter Islami kepada siswa. Peran tersebut meliputi peran*

*sebagai pendidik, pembimbing, motivator, evaluator, serta sebagai teladan. Guru secara aktif membina kebiasaan positif siswa seperti memberi salam, membaca doa dan Asmaul Husna sebelum dan sesudah pembelajaran, serta melaksanakan kegiatan keagamaan seperti salat dzuhur berjamaah, muhadharah, dan pembacaan sholawat Nabi. Namun, terdapat beberapa faktor penghambat dalam proses penanaman nilai, antara lain latar belakang siswa yang beragam, rendahnya partisipasi siswa dalam kegiatan keagamaan, lingkungan sekolah yang kurang mendukung, serta sarana prasarana yang masih terbatas. Meskipun demikian, guru PAI tetap berkomitmen membentuk karakter Islami siswa secara konsisten dan berkelanjutan.*

**Kata kunci:** Peranguru, Nilai-Nilai, Karakte, Pendidikan Agama Islam

## INTRODUCTION

Character formation is a central issue in modern education, especially in facing the challenges of the era of globalization and rapid technological development. Generation Z, as a generation living in a digital world, experiences various influences on lifestyle and learning styles, which affect the development of their character. Along with the increasing ease of access to information and virtual interaction, there has been a decline in character quality, including in terms of discipline, responsibility, and social empathy. In this context, education has a very important role not only in educating the life of the nation, but also in shaping the personality of students with noble character. Quality education will create a generation that excels cognitively, affectively, and psychomotorically, all of which come together in the framework of character formation.

The theory used in this study is a character education theory that emphasizes the integration of moral, ethical, and spiritual values in the educational process. This theory is enriched by the Islamic educational approach, especially the values of Al-Islam and Kemuhammadiyah, which emphasize the formation of an Islamic personality through faith, worship, and morals. Character education, according to Presidential Regulation No. 87 of 2017 concerning the Strengthening of Character Education (PPK) aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Harahap, 2022). These values are in line with Islamic values, which are also an important part of the education system in Muhammadiyah schools.

Previous research has shown that character education has a significant impact on the personal formation of students. First, research by Kamila (2023) emphasizes the importance of an effective education system in creating a superior generation that has strong character. Second, Iskandar & Apipudin (2023) show that character development is strongly influenced by psychological, social, and environmental aspects of learning. Third, Kusmawati dkk., (2023) found that the learning style of Generation Z is currently declining and has an impact on character degradation. Fourth, research by Haniyyah, (2021) states that a good personality is reflected in individual actions based on noble values. Fifth, Marwiah dkk., (2024) emphasize the importance of education to create

quality student character. Sixth, Judrah dkk., (2024) show that awareness of character education must be comprehensive and should not be ignored. Seventh, Oktavia & Rahman, (2021) explain that character is a manifestation of a person's morals and identity. Eighth, Wibowo dkk., (2024) examine the urgency of strengthening character education in the national education system. Ninth, Akbar & Azani, (2024) show that the national education system must focus on character development as part of the creation of a highly civilized society. Tenth, Ismail, (2021) revealed that the moral decline of adolescents is the impact of the weak character development system in the educational environment.

The difference between this study and previous studies lies in its focus on context and approach. If most of the previous research discussed character education in general or in the context of national formal education, then this study specifically examines the cultivation of character values based on Senior High Schools 2 Oku Regency. In addition, this research focuses more on the strategic role of Islamic Religious Education (PAI) teachers as character-building agents, both in their functions as teachers, spiritual guides, moral counselors, and role models who live in students' daily lives. The novelty of this research lies in the Senior High Schools in 2 Oku Regency about typical Islamic values, such as monotheism, *amar ma'ruf nahi munkar*, and the spirit of Islam, with the learning strategy of character education. While many character approaches tend to be secular or religiously neutral, this study features a holistic and transformative approach, in which religious values are not only complementary but as the main foundation of student character formation. In addition, this research also raises the issue of locality, namely the application of Islamic character values in the context of schools in the region, which often escapes the spotlight of academic studies that emphasize more on urban schools.

The urgency of this research is increasingly felt considering the challenges faced by the world of education today, especially in dealing with moral and identity crises in the younger generation. The rise of deviant behavior among students, such as fights, drug abuse, promiscuous sex, and excessive individualism, is an indicator that the character education system is not fully effective. Coupled with technological advances, which, instead of strengthening social relationships, actually make interactions between family members and society tenuous. Phenomena such as gadget addiction, superficial virtual communication, and lack of empathy indicate that the character of learners is currently under serious threat. In this context, Islamic-based character education, especially through the intensive role of PAI teachers in guiding, is an important solution that needs to be strengthened and studied more deeply.

The purpose of this study is to find out in depth how the role of Islamic Religious Education teachers in instilling character values based on Senior High Schools in the 2 Oku Regency. This research aims to identify the forms of learning strategies used by teachers, the obstacles faced, and the impact felt by students on their character formation process. With these results, it is hoped that there will be a real contribution to the development of a more effective, contextual, and Islamic-nuanced character education model, especially in the scope of Senior High Schools in 2 Oku Regency. In addition, the

results of this research are also expected to be considered by schools and other education stakeholders in designing character development policies that are sustainable and in line with the noble values of religion and culture of the nation. Overall, this research seeks to answer the urgent need for character education, which is not only formal and theoretical, but also comes from the values of Islamic spirituality taught through Islamic Religious Education, which are the characteristics of Senior High Schools in the 2 Oku Regency educational institutions. Thus, it is hoped that a generation will be formed that is not only intellectually intelligent but also spiritually strong, well-mannered in morals, and ready to become an agent of change that is useful for society and the nation.

## **METHOD**

This study uses a qualitative approach with a descriptive design that aims to describe in depth efforts to instill student character values through the implementation of education at Senior High Schools 2 Ogan Komering Ulu Regency (OKU). The qualitative approach was chosen because it was able to capture the deep meaning, value, and perception of the research subject to the phenomenon being studied. In line with the opinion of Creswell, (2015) The qualitative approach allows researchers to interpret the meaning of events that occur in real-life contexts. This research was carried out for two months, from February to March 2025, in Senior High School 2, OKU Regency. The subjects in this study consisted of the principal, three subject teachers, and ten grade XI students who were selected by purposive sampling by considering their involvement in the character education program at school. Data collection techniques were carried out through in-depth interviews, participatory observations, and documentation of activities that support the formation of student character in schools. Interviews are conducted in a semi-structured manner so that researchers can explore information flexibly while still focusing on the research topic. In analyzing the data, this study uses a qualitative descriptive analysis method as described by Miles, Huberman, and Saldana , which consists of three main stages: data reduction, data presentation, and conclusion drawing or verification. To ensure the validity of the data, the researcher applied the technique of extending participation, perseverance in observing, and triangulating sources, techniques, and time (Jaya, 2020). This technique aims to increase the validity and trust of the data obtained (Djaali, 2021). In addition, member checks are also carried out to ensure the correctness and suitability of the data that has been interpreted by the researcher, with the information provided by the research subject. With this approach, it is hoped that the results of the research will provide an authentic and comprehensive picture of the process of instilling student character values at Senior High Schools 2 OKU Regency.

## **RESULTS AND DISCUSSION**

Based on the results of research conducted at Senior High School 2 Ogan Komering Ulu Regency (OKU), it was found that the process of instilling character values in grade XI students is carried out through an educational approach that is integrated in teaching and learning activities and daily activities of students at school. This research begins with the

preparation stage, namely by conducting a preliminary study of the research location to directly observe the situation and condition of the school that is the object of the study. In this stage, the researcher builds a good relationship with the school and identifies key informants who will be the main source of data. Furthermore, the researcher developed interview guidelines, observation formats, and relevant documents to support the data collection process. Data were collected through interviews with principals, teachers, and students, as well as through observation of student behavior in learning and non-academic activities, as well as documentation of various school activities related to character education.

At the data collection stage, the researcher conducted a semi-structured interview with the principal, who explained that character education at Senior High School 2 is part of the school's vision and mission as stated in the School Work Plan (RKS). The school integrates character values into the learning curriculum as well as various extracurricular activities. The principal said that the effort to cultivate character is not only the responsibility of Islamic Religious Education (PAI) teachers but is a collaboration of all school residents. The main values developed are discipline, responsibility, religiosity, tolerance, and cooperation. This is strengthened by the researcher's observation of students' daily routines, such as the implementation of morning apples, tadarus activities before the lesson starts, and the habit of praying together. Interviews with teachers show that they actively integrate character values in the learning process. An Indonesian language teacher, for example, said that in teaching short stories and poetry, he inserted moral values such as honesty, empathy, and perseverance through discussion of the meaning of literary works. The Islamic Religious Education teacher explained that the subject matter he taught was directly related to the noble moral values and the example of the Prophet Muhammad SAW, so that it became an effective means of shaping the character of students. Teachers also act as role models for behavior exemplified by students, such as patience, fairness, and discipline. From the classroom observations carried out, it appears that teachers consistently emphasize the importance of respect for friends and teachers, as well as appreciating students who show positive behavior.

In addition to learning activities in the classroom, the cultivation of character values is also manifested in extracurricular activities and student organizations. The researcher documented the implementation of activities such as scouting, Youth Red Cross (PMR), and Intra-School Student Organization (OSIS), which became a forum for learning the values of cooperation, leadership, and responsibility. In scouting activities, for example, students are invited to solve challenges in groups, which encourages the spirit of cooperation and mutual aid. Community service and environmental conservation activities promoted by schools are also a form of implementation of character values of love for the environment and social responsibility. Data obtained from student interviews shows that most of them are aware of the importance of character values in daily life. Students state that teachers not only teach academic lessons, but also often give advice that inspires them to become better individuals. Some students mentioned that religious

activities such as congregational prayers, tadarus, and the commemoration of Islamic holidays are important moments in strengthening faith and fostering religious attitudes. However, there are also findings that some students still have difficulty in applying these values consistently outside the school environment. Factors of the family environment and association are challenges in forming a strong character. This shows the need for synergy between schools, families, and the community.

The data analysis process is carried out through the stages of data reduction, data presentation, and the conclusion drawn. The researcher reduced the data by filtering out relevant information from interview results, observation notes, and documents. The reduced data is then presented in the form of a thematic matrix based on the themes of character values found. From the presentation of these data, the researcher concluded that character education at Senior High School 2 has been systematically pursued through integration in the curriculum, teacher examples, and student activities. However, a more contextual and collaborative approach is still needed to address external challenges that affect student character formation. The validity of the data was tested through source triangulation techniques and techniques, namely by comparing data from principals, teachers, and students, and by matching data from interviews, observations, and documentation. The researcher's participation in school activities for two months gave confidence to the results of observations carried out in depth and repeatedly. In addition, the researcher conducts member checks by showing the results of data interpretation to informants to ensure the correctness of the meaning captured.

The findings of this study show that character education at Senior High School 2 does not stand alone, but is a complex and comprehensive process. Values such as discipline, religiosity, and responsibility are consistently instilled, but the effectiveness of their implementation is greatly influenced by the involvement of all parties, including teachers, students, parents, and the social environment. Effective character cultivation requires example, a participatory approach and the integration of values in all aspects of school life. In addition, it is important to develop a character evaluation model that measures not only students' knowledge of values, but also their real behavior in daily life.

## **DISCUSSION**

In the context of Islamic education in schools, the role of Islamic Religious Education Teachers (PAI) is a central element in shaping students' Islamic character. This study shows that PAI teachers at Senior High School 2 Oku Regency, not only function as conveyors of religious material cognitively, but also play various strategic roles in efforts to internalize Islamic character values into the lives of students. This process is part of integral character education, where teachers are the main motor that encourages changes in attitudes, behaviors, and the formation of students' spirituality based on the values of Islamic teachings. In this framework, the theory of character education according to Abulhul (2021) is very relevant because it emphasizes that character education must involve three main dimensions, namely: moral knowing, moral feeling, and moral action.



The role of PAI teachers as a whole touches on these three dimensions. PAI teachers as educators do not only focus on the transfer of religious knowledge, but further educate the affective and psychomotor aspects of students (Mursidah & Munadirin, 2024; Suluki, 2023; Syamsuddin, 2022). This study found that teachers consistently guide students to be able to understand and practice values such as honesty, responsibility, discipline, and compassion in daily life. This approach supports Dewey, (2024) idea that education is not just a cognitive process, but also an immersive life experience, in which students learn through the interaction and example they witness from the adults around them, in this case, their teachers.

As an example, PAI teachers display Islamic attitudes and behaviors in their daily lives, both inside and outside the classroom. Teachers show real practices of Islamic character values such as patience, tolerance, trust, and respect for differences. This example reinforces Albert Bandura's view in social learning theory that students learn from observing and imitating the behavior of others who are considered role models (McLeod, 2025). In this case, teachers are the central figures who provide concrete examples of how Islamic teachings are applied in daily life, so that students can more easily grasp these values practically and emotionally. In their position as facilitators, teachers create a conducive, interactive, and fun learning environment for PAI learning. Teachers develop creative approaches such as group discussions, case studies, role-playing, and audio-visual media to enhance students' understanding of Islamic values (Asriyanto dkk., 2023; Latifah, 2023; Mbagho dkk., 2021; Solihah dkk., 2023). This is in line with Vygotsky & Cole, (1978) theory of constructivism, which emphasizes that effective learning occurs when learners are active in the learning process, guided by competent adults, and helped to construct their understanding through social interaction. PAI teachers in this study actively provide a space for students to dialogue, express opinions, and reflect on their experiences in the context of Islamic values.

The role of teachers as motivators is also very felt in the learning process. Teachers provide psychological and spiritual support to students, especially in building awareness of the importance of noble morals in their lives. Teachers appreciate the good behavior of students and guide those who experience obstacles in understanding religious lessons. Maslow, (2012) motivational theory also explains how teachers meet students' basic needs, both emotionally and spiritually, through a humanistic approach. Teachers who can understand the needs of students individually will be more successful in motivating them to grow into individuals with noble character (Nasution, 2023; Ningrum, 2022; Rambe, 2023). In the evaluative dimension, PAI teachers not only assess students' cognitive understanding through exams and assignments, but also make observations on students' behavior in daily life. The teacher records the student's character development holistically and provides constructive feedback for improvement. The evaluation carried out by teachers includes affective and psychomotor aspects of students, such as activity in religious activities, attitudes towards friends, and the application of Islamic values outside the classroom (Mitra dkk., 2021; Oktaviani & Wibowo, 2022; Sheleysha, 2024).

This approach is consistent with the principle of authentic evaluation in character education, which is to assess not only learning outcomes but also students' processes and transformations.

PAI teachers also play the role of teachers who design learning materials with a context that is close to students' lives. In this study, it was revealed that teachers prepare teaching materials and methods that adjust to students' ability levels, social backgrounds, and interests (Syakur & Budianto, 2024). The material presented is not only normative-doctrinal, but also applicable and relevant to current social dynamics. The teacher discussed contemporary issues from an Islamic perspective, such as the environment, adolescent association, and the wise use of social media. This shows that religious education does not stop at the level of text, but is included in the realm of students' real-life praxis, as theorized in the contextual approach (Contextual Teaching and Learning – CTL). In addition, teachers play the role of supervisors who provide personal assistance to students in understanding and applying Islamic character values. Teachers not only teach in the classroom, but are also involved in religious activities at school, such as congregational prayers, Islamic studies, and regular moral development of students. This guidance strengthens the theory of Islamic counseling guidance, which prioritizes the *ruhiyah* (spiritual), *akhlakiyah* (moral), and *insaniyah* (humanity) approaches in forming a balanced personality between intellect, heart, and deeds.

The role of teachers as trainers is also seen in the practice of student worship. The teacher guides students in the implementation of prayer, reading the Qur'an, doing *dhikr*, as well as the procedures of ablution and purification. This guidance is not only in theory, but also directly in the form of practice. Students are allowed to practice worship under the supervision of the teacher, so that character formation does not only occur in the classroom, but also in worship activities that involve the spiritual aspect directly. Skinner, (1984) behavioristic theory can explain that habituation and repetition of positive behaviors, such as worship, will form strong character through consistent positive reinforcement. The results of this study also show that the role of PAI teachers is very significant in the formation of a religious school environment and supports the strengthening of character values. Teachers work closely with the school and the parents of students to ensure that the religious learning process becomes an integral part of students' lives, not only during PAI class hours, but also in the school culture in general. The school is a space for habituating Islamic values that is supported by synergy between teachers, students, and the surrounding community.

## **CONCLUSION**

Based on the results of the research conducted, it can be concluded that the formation of the Islamic character of students at Senior High School 2, Oku Regency, is greatly influenced by the active role of Islamic Religious Education (PAI) teachers. To instill Islamic character values in students, teachers refer to the main foundation, namely the Qur'an and Sunnah, as the main guidelines in the moral and spiritual development of



students. PAI teachers hold various important roles such as supervisors, educators, motivators, evaluators, as well as models and role models that directly or indirectly shape the Islamic personality of students. In its implementation, PAI teachers use various learning methods such as habituation methods, examples, storytelling, and lectures to instill noble values in students' daily lives. However, in the process of instilling Islamic character, there are several inhibiting factors faced by teachers, including differences in student backgrounds that affect the absorption of Islamic values, students' lack of interest in participating in religious activities, and the condition of the school environment that is not fully supportive. School facilities and infrastructure that are still inadequate are also obstacles to optimizing value-based learning activities. Therefore, the suggestion given in this study is that PAI teachers can better optimize their role as a whole to all students, not just some students. In addition, the habituation of Islamic values needs to be done regularly and in an orderly manner so that these values are inherent in students and can be applied in real terms outside the school environment. Thus, students are formed who are not only intellectually intelligent, but also have a strong Islamic character and can make a positive contribution to society.

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