

## IMPLEMENTATION OF ISLAMIC RELIGIOUS EDUCATION LEARNING IN IMPROVING AKHLAKUL KARIMAH (NOBLE MORALS) AT SDN PENGASINAN 3 DEPOK

Dini Permana Sari<sup>1</sup>, Isep Djuanda<sup>2</sup>, Titin Suhartini<sup>3</sup>  
Universitas Islam Depok, Indonesia <sup>1,2,3</sup>  
Email: [dini.permanasari@uidepok.ac.id](mailto:dini.permanasari@uidepok.ac.id)<sup>1</sup>, [isep.djuanda63@gmail.com](mailto:isep.djuanda63@gmail.com)<sup>2</sup>,  
[titinsuhartini1710@gmail.com](mailto:titinsuhartini1710@gmail.com)<sup>3</sup>

### Keywords

*Learning  
Implementation;  
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(Noble Morals);  
Elementary School.*

### Abstract

*This study aims to analyze the implementation of Islamic Religious Education (PAI) learning in improving the akhlakul karimah (noble morals) of students at SDN Pengasinan 3 Depok. The study is motivated by persistent moral problems among students, such as using harsh language, lack of discipline in worship and studying, and a lack of teacher role modeling and supporting facilities. It uses a qualitative approach with a descriptive case study design. The analysis was based on the policy implementation theory of Donald Van Meter and Carl Van Horn, which covers six variables, namely policy standards and objectives, resources, characteristics of implementing agents, inter-organizational communication, disposition of implementers, and the social, economic, and political environment. Data were collected through in-depth interviews with the principal, PAI teachers, homeroom teachers, and students, complemented by participatory observation and documentation study, and then analyzed using the interactive model of Miles, Huberman, and Saldana. The results show that SDN Pengasinan 3 does not yet have written guidelines or a policy specifically regulating the implementation of PAI learning, so the policy in operation is bottom-up and grows from the initiative of PAI teachers, while the school acts as a facilitator. Facilities and infrastructure are fairly adequate even though the school does not yet have a prayer room (mushola), and PAI teachers demonstrate good competence, commitment, and exemplary moral conduct, although structured training remains limited. Communication among the principal, teachers, and parents runs fairly well but remains informal. Teachers' disposition toward morals-based PAI learning is very positive, while the relatively stable socio-economic conditions of the students further support the internalization of religious values. This study recommends the development of written technical guidelines, structured teacher training, and standardized moral assessment instruments to strengthen the consistency and sustainability of PAI learning implementation in elementary schools.*

## 1. INTRODUCTION

Islamic religious education occupies a strategic position in shaping the morals and

personality of students from the elementary school level. Responsibility for religious education does not rest on the school alone, but is a shared obligation of parents, society, and the government. The emergence of individuals who are faithful, pious, of noble morals, and responsible toward community life is an ideal of national education that must be realized collaboratively (Ainurrahman, 2019). As a religion that governs all aspects of life, Islam places morals as a measure of a person's faith, so that instilling *akhlakul karimah* from an early age is an inseparable part of the educational process.

In practice, the learning of Islamic Religious Education (PAI) at SDN Pengasinan 3 Depok still faces a number of problems. Some students still use harsh language, are not yet disciplined in worship and studying, and do not yet fully respect teachers and friends. On the other hand, teachers do not yet fully serve as role models of moral conduct, facilities and infrastructure supporting religious activities remain limited, and the principal's supervision of the implementation of religious habituation programs has not run optimally. This condition confirms that the success of forming students' morals is determined not only by the learning material, but also by the readiness of resources, the role modeling of implementers, and the support of the school environment as a whole.

Akhlak (morals) is understood as a state of the soul firmly rooted in a person that gives rise to an impulse to do good or evil spontaneously, without the need for prior consideration or thought (Ibn Miskawaih, 1985). When this state of the soul is guided to love good and hate evil, *akhlakul karimah* is formed, reflected in respect for parents and teachers, truthfulness, discipline, and concern for others (Al-Ghazali, 1989). Conversely, if morals are not properly nurtured, reprehensible behavior such as breaking promises, rudeness, and other negative attitudes will arise spontaneously. Therefore, Islam commands every Muslim to continually improve and enhance their morals as an expression of faith in Allah SWT.

The family, as the first educational environment, plays a fundamental role in shaping children's morals through parenting, role modeling, and daily communication. However, parents' busy schedules, the lack of quality time with children, and the strong influence of technology and social media often reduce the intensity of parent-child interaction, so that the responsibility for moral guidance tends to be handed over entirely to the school. This phenomenon is aggravated by the increasing cases of student delinquency and violations of social ethics among elementary school students, as reported by the Indonesian Child Protection Commission (KPAI) in recent years,

demanding a serious response from educational institutions, particularly through optimizing PAI learning as a subject that directly aims to form students' noble morals.

Law Number 20 of 2003 on the National Education System affirms that education is a conscious and planned effort to develop students' potential, including religious-spiritual strength, self-control, personality, and noble morals. To understand how this policy is translated into learning practice at the education unit level, this study uses the policy implementation theory developed by Donald Van Meter and Carl Van Horn, which emphasizes six mutually influencing key variables, namely policy standards and objectives, resources, characteristics of implementing agents, inter-organizational communication, the disposition or attitude of implementers, and social, economic, and political environmental conditions. Based on the above description, this study aims to analyze the implementation of Islamic Religious Education learning in improving the *akhlakul karimah* of students at SDN Pengasinan 3 Depok through these six policy implementation variables, while also formulating recommendations for strengthening PAI policy and learning practice in elementary schools.

## **2. RESEARCH METHODOLOGY**

This study uses a qualitative approach with a descriptive case study design to obtain an in-depth understanding of the implementation of Islamic Religious Education learning in forming students' *akhlakul karimah* at SDN Pengasinan 3 Depok. This approach was chosen because the study is not aimed at statistically testing causal relationships between variables, but focuses on understanding the processes, meanings, and dynamics of PAI learning practice in a specific social context (Creswell, 2014). The researcher acts as the key instrument, with data collection techniques carried out through triangulation (Sugiyono, 2019).

The data sources were determined purposively (purposive sampling), based on the consideration that the informants have a deep and contextual understanding of the research focus. Primary data sources were obtained from the principal, two PAI teachers, homeroom teachers, and ten students representing grades IV, V, and VI out of a total of 547 students at SDN Pengasinan 3 Depok. Secondary data were obtained from school documents, including the curriculum, syllabus, religious activity programs, and school rules, which were used to verify and strengthen the primary data.

Data were collected in three ways, namely participatory observation with a

moderate level of involvement, in-depth interviews with the principal, PAI teachers, homeroom teachers, and students, and documentation study of curriculum and school policy documents. The use of multiple techniques aims to increase data validity through source triangulation and technique triangulation (Moleong, 2017).

The collected data were analyzed using the interactive analysis model of Miles, Huberman, and Saldana, which comprises three stages, namely data condensation, data display, and conclusion drawing and verification. The analysis was carried out continuously throughout the data collection process in the field. Data trustworthiness was maintained through source and technique triangulation, as well as increased persistence by the researcher during data collection and analysis at SDN Pengasinan 3 Depok.

### **3. RESEARCH FINDINGS AND DISCUSSION**

This section presents the research findings obtained from observation, in-depth interviews, and documentation study at SDN Pengasinan 3 Depok, analyzed using the six policy implementation variables of Van Meter and Van Horn.

#### **1. Data Description**

##### **a. Informant Profile**

This study involved the principal, two Islamic Religious Education (PAI) teachers, homeroom teachers, and ten students representing grades IV, V, and VI of SDN Pengasinan 3 Depok. The principal was selected because of his or her role as policy holder and provider of institutional direction. SDN Pengasinan 3 has 24 teaching staff, consisting of 18 classroom teachers and 5 subject teachers, with two PAI teachers as the main implementers of religious value instruction for 547 students.

Students were positioned as data sources providing the perspective of learning recipients, while school documents such as the curriculum, syllabus, and religious programs were used as secondary data to verify the alignment between planning and learning practice in the field.

##### **b. Interview and Observation Findings**

The interview results show that PAI learning and habituation are received positively by the principal, teachers, and students, although their implementation is not yet supported by written guidelines. PAI teachers affirmed that the main goal of learning is to form *akhlakul karimah* through the habituation of *Dhuha* prayer, Qur'an recitation

(tadarus), the commemoration of major Islamic holidays (PHBI), and Friday infaq, while students considered PAI learning engaging because it involves discussion, inspiring stories, and instructional video media.

## **2. Analysis of Implementation Based on the Six Variables of Van Meter and Van Horn**

### **a. Policy Standards and Objectives**

SDN Pengasinan 3 does not yet have official guidelines or a written policy specifically regulating PAI learning, so the policy in operation is bottom-up and grows from the initiative of PAI teachers in the field, while the school acts as a facilitator and provider of moral support. Although not yet formal, the learning objectives have been understood and mutually agreed upon, namely to form students' akhlakul karimah through habituation combined with active learning strategies such as Problem Based Learning (PBL).

### **b. Resources**

Physical facilities such as classrooms, the school health room (UKS), and the library are fairly adequate, although the school does not yet have a prayer room (mushola) as a place of worship. In terms of human resources, PAI teachers have fairly good competence in designing and conducting learning, but structured training from the school remains limited, so teachers rely largely on independent initiative and experience sharing among colleagues.

### **c. Characteristics of Implementing Agents**

PAI teachers at SDN Pengasinan 3 generally have an undergraduate educational background in Islamic studies and are adaptive, religious, and oriented toward being moral role models for students. They show a spirit of self-directed learning through activities of the PAI Teacher Working Group (KKG), the education office, and the Ministry of Religious Affairs, although technical and psychological readiness still varies among teachers.

### **d. Inter-Organizational Communication**

Communication and coordination among the principal, teachers, and students run fairly well and are two-way, through formal meetings as well as informal communication such as discussions in the teachers' room and WhatsApp groups. External communication with parents and the school committee also runs optimally, for example through involving parents in the committees of religious activities, although formal coordination

concerning the integration of the PAI curriculum into school policy still needs to be improved.

**e. Disposition of Implementers**

Teachers at SDN Pengasinan 3 show a positive attitude (disposition) toward the policy and objectives of PAI learning, marked by a proactive approach in finding ways to make students enthusiastic, active, and creative in learning. Teachers are also open to learning transformation and innovation, including the use of digital media, although the level of technological proficiency still varies among teachers.

**f. Social, Economic, and Political Environment**

The socio-economic condition of students at SDN Pengasinan 3 is middle to upper class, with most students already owning personal devices that support learning activities. The school and surrounding community are religious and strongly support the implementation of religious habituation activities, so limitations in worship facilities, such as the absence of a prayer room (mushola), can be compensated for through social support and a strong religious culture.

**Table 1. Summary of the Implementation of Islamic Religious Education Learning Based on the Six Variables of Van Meter and Van Horn at SDN Pengasinan 3 Depok**

| No. | Implementation Variable                | Status                            | Form of Practice in the Field                                                    | Readiness |
|-----|----------------------------------------|-----------------------------------|----------------------------------------------------------------------------------|-----------|
| 1   | Policy Standards and Objectives        | No written guidelines (bottom-up) | Habituation of Dhuha prayer, Qur'an recitation (tadarus), Friday infaq, and PHBI | Good      |
| 2   | Resources                              | Fairly adequate                   | Classrooms, UKS, library; good PAI teacher competence                            | Good      |
| 3   | Characteristics of Implementing Agents | Adaptive and religious            | Teachers serve as moral role models; self-directed learning (KKG)                | Good      |
| 4   | Inter-Organizational Communication     | Fairly good, informal             | Formal meetings and WhatsApp groups                                              | Fair      |
| 5   | Disposition of Implementers            | Positive                          | Proactively creating creative and innovative learning                            | Good      |
| 6   | Social-Economic-Political Environment  | Supportive                        | Support from parents and the religious community                                 | Good      |

Overall, the findings in Table 1 show that the implementation of PAI learning at SDN Pengasinan 3 Depok is running well and sustainably, marked by real changes in students' attitudes such as speaking kindly, honesty, discipline, responsibility, and orderly worship. The main weakness lies in the absence of written guidelines and

structured formal coordination, so the success of implementation still depends heavily on the initiative and commitment of individual PAI teachers. Strengthening through the formulation of formal guidelines, structured training, and continuous supervision and mentoring by the principal is the key to maintaining the consistency and sustainability of PAI learning implementation in improving students' akhlakul karimah.

#### **4. CONCLUSION**

Based on the research results, it can be concluded that the implementation of Islamic Religious Education learning at SDN Pengasinan 3 Depok in improving students' akhlakul karimah is running well and sustainably, although it is not yet supported by formal written guidelines or policy. The policy in operation is bottom-up, growing from the awareness and initiative of PAI teachers, while the school acts as a facilitator and provider of support.

The school's facilities and infrastructure are fairly adequate even though the school does not yet have a prayer room (mushola), and the success of implementation is determined more by teacher competence and motivation and by school policy support. The adaptive, religious characteristics of PAI teachers, who are oriented toward being moral role models, are an important asset, supported by fairly good communication among the principal, teachers, and parents, a positive disposition of implementers, and a conducive socio-economic environment for students.

Real changes in students' attitudes, such as speaking kindly, honesty, discipline, responsibility, and orderly worship, show that PAI habituation and learning are effective in forming akhlakul karimah. Nevertheless, this success still requires strengthening through the formulation of formal guidelines, structured teacher training, and more systematic supervision and mentoring from the principal, the education office, and the Ministry of Religious Affairs, so that the implementation of PAI learning can run consistently and sustainably in the future.

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