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IMPLEMENTATION OF ISLAMIC EDUCATION IN BUILDING RELIGIOUS VALUES IN STUDENTS AT SMP MUHAMMADIYAH 3 SUKABUMI

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ABSTRACT

Background: Religious education plays a strategic role in shaping students' character based on religious values in the midst of globalization challenges. **Purpose:** This study aims to examine the implementation of Islamic Education in instilling religious values in students at SMP Muhammadiyah 3 Sukabumi. **Methods:** This study used a qualitative descriptive approach, with data obtained through purposive and snowball sampling methods. Data collection techniques include observation, interviews, and documentation, while data analysis is carried out descriptively. **Results:** Findings show that the implementation of religious values is well executed through daily activities and special programs such as Qur'an Learning Centers, joint prayer, and religious talent development. The assessment is carried out systematically through attitude evaluation, behavioral monitoring, and religious practices in accordance with the 2013 Curriculum. **Conclusion:** This study concludes that a systematic approach to religious education in SMP Muhammadiyah 3 Sukabumi is effective in instilling religious values.

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A. INTRODUCTION

In character education, there are various *core values*, one of which is religious values. Etymologically, value refers to a meaning or level, whereas in a terminological sense, value is an empirical quality that is sometimes difficult or even impossible to define precisely. The character of education today prioritizes an inclusive approach, adaptive technology, and a focus on developing 21st-century skills such as creativity, critical thinking, and collaboration (Li, Ling, & Tan, 2021). Therefore, values serve as fundamental guides that influence individuals in making choices and taking actions according to their beliefs and beliefs.

Religion is the source of religious values and has a deep connection with one's inner mind. The value of education is essential in shaping the character and skills of individuals to compete in the modern era. In addition, education also plays a role in improving the quality of human resources, which has a positive impact on the development of society and the country (Ye, 2025). Religion shapes behavior and allows individuals to recognize and determine what is right or wrong by making religious values their guiding principles. These values help shape a person's character and encourage behavior based on morality (Raihani, 2018).

Religious values are also embedded in Indonesia's basic ideology, namely Pancasila, especially in the first principle, "Belief in One God". This principle emphasizes not only belief in the One God, but also divine qualities that are inherently noble and glorified. Given the diversity of religions in Indonesia, the state guarantees the freedom of its citizens to choose and practice their beliefs according to their respective religions. However, children's devotion and religious values are greatly influenced by their parents, environment, and education. Directed education is very important in forming religious individuals and in internalizing these values. Islamic value education is very necessary to develop a work ethic that is in accordance with Islamic teachings and Javanese philosophy, so that it becomes a person who can internalize noble values in every action and behavior (Agus Waluyo, 2022). Chairul Anwar in his book emphasizes that, "Directed education is rooted in the principles of human nature in education. This means that education that shapes a person holistically, includes physical (material) and non-physical (mental, intellectual, emotional, and spiritual) aspects" (Anwar, 2019).

Education serves as an influential *platform* to instill religious values. Parents entrust educational institutions to guide and educate their children. Therefore, schools, as trusted educational institutions, must fulfill this responsibility by creating a conducive and engaging learning environment. It facilitates the development and formation of students while ensuring that the quality of education is aligned with the expectations and demands of society. Basically, a positive learning environment supports the growth of individuals with strong moral character, while conversely, it can produce negative impacts (Hamid et al., 2021).

One of the compulsory subjects that students must take is Islamic Religious Education. This is in accordance with the Indonesian National Education System Law No. 20 of 2003, Article 13, Paragraph a, which states, "Every student has the right to receive religious education in accordance with his religion taught by the same religious teacher." Furthermore, the implementation of religious education is also mandated in Government Regulation No. 55 of 2007, Article 3, which states that all educational institutions, at every level and type, must organize religious education under the supervision of the Ministry of Religion. The goal of education in general is to facilitate the development of students' skills and knowledge and prepare them for future challenges (Ignacio Máñez, 2025)

The main goal of Islamic Religious Education is for students to be able to practice and apply what they have learned in real life. Therefore, Islamic Religious Education should not be limited to theoretical knowledge but should aim to develop students with commendable moral character who can contribute positively to society. Achieving this goal is not without challenges. In addition to the efforts made by educators, support from all parties involved in educational institutions is very important (Aziz & Budiman, 2020).

Islamic education plays an important role in shaping one's religious character, both in terms of faith and daily behavior. According to Nurcholish Madjid, as quoted by Ngainun Naim, religion is not solely about belief in God and the implementation of religious rituals, but a guideline of life that directs individuals to have noble morals and be responsible for their actions, especially in seeking the pleasure of Allah SWT. Islamic education that emphasizes the formation of religious character instills the core values

of faith, including a strong belief in Allah SWT, His angels, His books, the hereafter, and divine destiny (Qur'an Surah Al-Baqarah: 2:285). These values form the foundation of individual behavior and the development of noble character in daily life (Naim, 2020).

Islamic education also emphasizes the importance of internalizing religious values in all aspects of life, including education. Integrated education in today's era requires collaboration between disciplines and the use of technology to produce relevant and applicable learning. It is important to prepare students to face global challenges and improve their critical skills (Wulan Fauzanna, 2024). As the Islamic education paradigm develops, more and more research focuses on integrating religious values into the education system to create a generation with good character. One of the fundamental values is piety, which is reflected in behaviors such as worship, belief, and discipline, all of which are seen as part of religious character education. Indicating that religious education that focuses on the values of worship, character, and discipline not only affects students' behavior at school but also in their social life Ash'ari (2018). It creates a balance between spiritual formation and life skills, complementary in the development of strong and responsible individuals.

The importance of developing religious values in education is also highlighted in recent research on creating a religious atmosphere in schools. Education based on religious principles must support the formation of noble morals by providing role models, encouraging positive habits, and applying educational disciplines. The principles of Islamic education emphasize the importance of good and correct parenting methods in accordance with Islamic teachings, as well as paying attention to children's physical, spiritual, and non-physical needs to build character (Choirul Mahfud, 2023). The pedagogical gap in the world of education is not only related to the difference between theory and practice, but is also influenced by the courage of educators in implementing the values they teach. Fear of negative consequences, both from administrative regulations and social pressures, often hinders educators from implementing approaches that support social justice and religious values. However, educators who dare to set a real example through their daily behavior in school can be an example for students in forming religious character. Teacher teaching that engages students in adaptive learning will create opportunities for pedagogical transformation.

Complex learning experiences are reflected in individual differences in learning experiences and lives faced (Nadav Ehrenfeld, 2025)

By demonstrating integrity, honesty, and caring, educators directly contribute to the moral development of students, creating an educational environment that is not only academically oriented but also on the formation of noble morals (Craig et al., 2025).

This research aims to build religious values in the Muhammadiyah 3 Sukabumi Junior High School environment through the active role of the school in creating a religious atmosphere that supports the spiritual development of students. In addition, this research also aims at intracurricular learning carried out by Islamic Education teachers as the main means in fostering religious values among students. By applying effective learning methods based on Islamic values, it is hoped that students will not only understand religious concepts theoretically, but also be able to practice them in daily life. This research will analyze various strategies used by teachers in intracurricular learning to increase students' awareness and understanding of Islamic religious teachings. The results of this research are expected to contribute to the development of a more optimal learning model in shaping the religious character of students.

B. METHOD

The type of research used in this study is descriptive qualitative research. According to Moleong, qualitative research is rooted in the overall natural setting, relying on humans as research instruments, using inductive analysis methods, aiming for theoretical discovery, prioritizing processes over outcomes, and using a set of criteria for data validation. The research design is temporary, and the results are agreed upon by the research subjects...

1. Data Sources and Informants

Data is defined as observations recorded by the researcher, which can be facts or figures. "The source of data in the study refers to the subject from which the data can be obtained." Data serves as a collection of information recorded by researchers that can be used to compile meaningful datasets.

In qualitative research methodology, data sources are selected deliberately and often use snowball sampling. Purposive sampling is a technique of selecting data

sources with special considerations, such as selecting the most knowledgeable individuals about the research subject. Snowball sampling involves starting with a small sample size that gradually increases as more data sources are identified. This method was chosen because it is considered more representative both in terms of data collection and data development.

2. Data Collection Techniques

This research was conducted using qualitative methods. Data collection is a strategic step, as the main goal of research is to gather relevant information. Data can be collected from a variety of settings, sources, and in different ways. The techniques used for data collection in this study are as follows:

- a. Observation: Defined as "systematic observation and recording of phenomena as they arise in the subject of the study." Observation involves monitoring student behavior in specific situations, which can be natural settings or intentionally created or simulated.
- b. Interview: An interview is described as "a dialogue or question and answer session conducted by the interviewer to gather information from the interviewee, either directly or indirectly." Another definition states that "an interview is a form of communication between two individuals, in which one seeks information from the other by asking specific questions that are aligned with the purpose of the research."
- c. Documentation: This method involves gathering information from written sources/documents, such as books, journals, regulations, meeting minutes, diaries, and more.

3. Data Analysis

Once the data is collected, the next step is data analysis. Data analysis refers to the process of searching for and organizing data obtained systematically from interviews, field notes, and documentation. It involves categorizing data, breaking it down into manageable units, synthesizing it, identifying patterns, choosing what is relevant, and drawing conclusions that can be easily understood by researchers and others.

The stages in this study are according to the following flow:

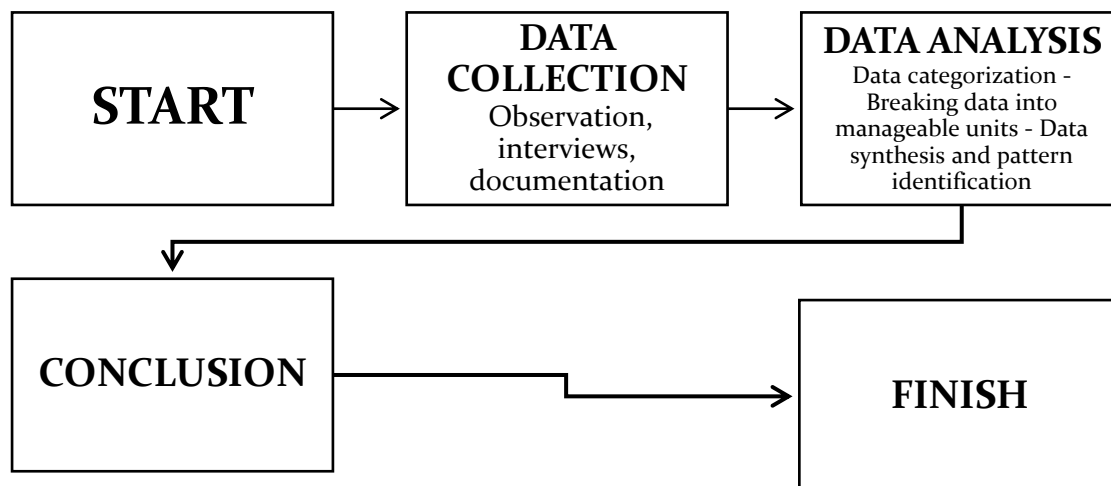


Figure 1. Research Flow

This research began with five stages. First, it starts by setting clear research objectives according to the research title. Then, the *Data Collection* stage is carried out using three methods: observation, interviews, and documentation, to collect information systematically. Once the data is collected, the next stage is *Data Analysis*, where the data is categorized, broken down into smaller units, and analyzed to identify patterns. The results of this analysis are then compiled in the *Conclusion* stage, which provides a clear and concise understanding. The research process was closed with the *Final Stage*, indicating that all stages of research had been completed.

C. RESULTS AND DISCUSSION

1. Building Religious Values in Muhammadiyah 3 Sukabumi Junior High School

In Islam, religiosity means fulfilling all the commandments and teachings outlined in Islamic law, including behavior, speech, and attitude, with the sole purpose of worshipping Allah SWT. Every Muslim is obliged to practice the teachings of Islam wherever they are and under any circumstances without exception.

The implementation of religious values in Muhammadiyah 3 Sukabumi Junior High School is carried out by Islamic Religious Education (PAI) teachers through various methods. Teachers provide guidance and advice to encourage students to always speak politely, behave well, and show positive role models. Students are motivated to show respect to others, regardless of age. The cultivation of religious values requires the

continuous strengthening of culture, which can be achieved through the following practices:

- a. Set a good example
- b. Promote positive habits
- c. Enforce discipline
- d. Provide motivation and encouragement
- e. Offer rewards, especially psychological reinforcement
- f. Provide disciplinary action as needed
- g. Creating a religious atmosphere that is conducive to student development.

Efforts to maintain religious culture at SMP Muhammadiyah 3 Sukabumi are reflected in routine activities, such as encouraging students to greet and shake hands with teachers and peers, contributing to alms every Friday, reading the Qur'an for an hour before the lesson starts, performing dhuha and dhuhur prayers in congregation, and attending religious studies or lectures every Saturday afternoon after the dhuhur prayer. The school also holds joint prayers before national exams, additional activities during Ramadan, and annual social events such as donating to orphans during Eid al-Fitr and distributing sacrificial meat during Eid al-Adha.

Discipline is enforced for all members of the school, with a focus on neat attire, proper school attributes, punctuality, and sanctions for rule violations. The role of schools as educational institutions aims to support the family environment by fostering a religious, conducive, harmonious, and exemplary school atmosphere for students.

The application of religious values in SMP Muhammadiyah 3 Sukabumi received full support from all parties as a joint commitment and responsibility. Principals, school committees, teachers, students, and staff work collaboratively to develop and uphold these values. During religious studies and learning, not only PAI teachers but other teachers also take turns as speakers. The role of leading dhuha and dhuhur prayers alternates among male teachers. This is in line with the learning style in the 21st century, namely the use of approaches that involve critical thinking and collaboration, as well as the use of technology such as chat GPT to support the learning process (Agus Widyantoro, 2024). Similarly, the development of religious talents is not limited to PAI teachers but also involves other educators.

This customary program is designed to equip students with a strong understanding of religion and good character, preparing them for the next stage with adequate religious knowledge and the ability to live in accordance with Islamic teachings and ethics. Thus, students are expected to become individuals with noble character.

2. Intracurricular Learning by Islamic Education Teachers to Foster Religious Values at SMP Muhammadiyah 3 Sukabumi

At SMP Muhammadiyah 3 Sukabumi, intracurricular learning conducted by Islamic Religious Education teachers follows the 2013 curriculum, which allocates three hours of teaching per session, two hours for material delivery and one hour for practical activities. To build religious values in students, Islamic Religious Education teachers start each lesson with greetings, regular practice of reading prayers before studying, and taking attendance.

These practices are consistently done at the beginning of each lesson to cultivate the habit of greeting and praying before activities, ensuring students get the blessing of their actions. Islamic Religious Education teachers strive to teach as effectively and systematically as possible, starting from the planning stage as outlined in the syllabus and lesson plan (RPP). In addition, there are scheduled religious activities that support classroom learning.

During the lessons, Islamic Religious Education teachers at SMP Muhammadiyah 3 Sukabumi used various teaching methods, including lectures, demonstrations, discussions, and question and answer sessions. When delivering material, teachers integrate religious values relevant to the topic, offer guidance and motivational suggestions, and provide real-life examples to make the subject matter easier for students to understand.

Learning methods are very important in Islamic Religious Education because they provide clear and concrete explanations, preventing misunderstandings among students. To reduce boredom, teachers also use humor appropriately without sacrificing ethics or discipline, creating a fun classroom atmosphere that keeps students focused. This approach is in line with the principle that learning should be interactive, inspiring, fun, and challenging, fostering PAKEM (Active, Creative, Effective, and Fun Learning). A positive learning environment increases student engagement and understanding.

These learning conditions are in line with those stated by Aya Shata, in her journal, The concept of learning in the technological era emphasizes the integration between digital innovation and pedagogical approaches that support active student involvement. In addition, character values must be instilled in every learning process so that students can become responsible and ethical individuals in the midst of technological advances (Aya Shata, 2025).

At the end of each lesson, Islamic Religious Education teachers conduct a comprehensive evaluation to assess students' understanding of the material. Evaluation in Islamic Religious Education differs from other subjects because of the emphasis on religious values and practices that must be applied in daily life. Thus, assessments include not only cognitive aspects, such as tests and assignments, but also the evaluation of students' religious attitudes and practices. Observations of students' behavior during lessons provide insight into their attitudes, while religious practices are evaluated through practical activities.

The above description illustrates that cultivating religious values in SMP Muhammadiyah 3 Sukabumi involves giving direction, advice, role models, and discipline that is in line with Islamic teachings. This cultural reinforcement of religious values extends to daily activities and special religious programs that are integrated into the curriculum. The goal is to foster students who are faithful, obedient to Allah SWT, morally upright, and socially responsible.

D. CONCLUSION

Based on these findings and discussions, it can be concluded that the implementation of Islamic religious education at SMP Muhammadiyah 3 Sukabumi effectively fosters religious values among students through daily practice and structured programs. These practices include customs such as greetings, polite greetings, respectful behavior, and mutual respect, in addition to certain religious programs such as daily Islamic study sessions, congregational prayers, extracurricular activities such as memorization (tahfiz), speeches, short religious lectures (kultum), and charitable donations. The curriculum, which is based on the 2013 curriculum, is systematic and student-centered, focusing on conceptual content and practical application, such as monitoring students' religious attitudes and practices. This effort

aims to foster students who have faith, obey Allah SWT, and show noble morals and social responsibility.

F. ADVICE AND ACKNOWLEDGMENT

It is hoped that future research can be expanded to explore fields related to Islamic education. This will allow for a deeper understanding and broader perspective on the development and implementation of Islamic educational practices in various settings. I would like to express my sincere gratitude to SMP Muhammadiyah 3 Sukabumi for giving me permission to conduct research in their institution. I would also like to express my sincere gratitude to Institut Madani Nusantara for their continued support, which allowed me to complete this research as successfully as expected.

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