



Application of Islamic Religious Education Learning in Improving Moral Values at SDN 2 Kedung

Nova Ambaria¹, Mufid²

^{1,2} Universitas Islam Nahdlatul Ulama Jepara, Indonesia

E-mail: novaambary@gmail.com ¹mufidnabila@gmail.com

Submission: 25-02-2026

Revised: 26-03-2026

Accepted: 27-04-2026

Published: 31-05-2026

Abstract

This study holds significant academic and practical utility as it contributes to nurturing a generation with strong ethical character amid the declining morality of students. The primary objective is to examine the application of Islamic Religious Education (PAI) values and their subsequent impact on student quality and moral development at SDN 2 Kedung. Using a qualitative approach, the research identifies core values such as honesty, discipline, tolerance, and compassion, while simultaneously exploring pedagogical challenges encountered by educators in consistently instilling these values. The empirical findings reveal that systematic operationalization of Islamic values not only deepens students' religious understanding but also plays a crucial role in catalyzing character formation and moral literacy, particularly specific barriers at the public elementary school level. Policy implications include evidence-based recommendations such as enhancing PAI teacher training, designing synthesized values-based instructional modules, and establishing ongoing regulation supervision by municipal education authorities to systematically institutionalize religious values in students' daily lives.

Keywords: Implementation, Islamic Religious Education, Student Value, SDN 2 Kedung

Abstrak

Penelitian ini penting di lakukan karena untuk membentuk generasi berakhlak mulia di tengah menurunnya moral peserta didik, Tujuan penelitian adalah menganalisis penerapan nilai-nilai Islam (PAI) serta pengaruhnya terhadap kualitas siswa dan nilai moral di SDN 2 Kedung. Metodologi yang digunakan adalah studi kualitatif dengan mengidentifikasi nilai nilai utama seperti kejujuran, disiplin, toleransi, dan kasih sayang, serta mengeksplorasi hambatan guru dalam menerapkan nilai-nilai tersebut secara konsisten. Hasil dari pembahasan menunjukkan bahwa penerapan nilai nilai islam secara efektif tidak hanya memperkuat pemahaman keagamaan siswa, tetapi juga berperan signifikan dalam membentuk karakter dan moral mereka khususnya di SDN 2 Kedung, Kebaruan penelitian terletak pada identifikasi faktor penghambat spesifik di tingkat sekolah dasar negeri. Implikasi terhadap kebijakan mencakup rekomendasi berbasis bukti, seperti peningkatan pelatihan guru PAI penyediaan modul pelajaran nilai-nilai islam terintegrasi, serta perlunya supervisi berkelanjutan dari dinas pendidikan agar internalisasi nilai agama dapat berlangsung konsisten dalam keseharian siswa.

Kata kunci: Penerapan, Pendidikan Agama Islam, Moral, Nilai nilai siswa SDN 2 Kedung



A. INTRODUCTION

Driven by the expanding complexity of moral and social challenges faced by students today, innovation in Islamic Religious Education (PAI) learning methods has become a necessity. PAI learning should no longer focus only on cognitive aspects or mere memorization but must be able to encourage students to understand, appreciate, and practice Islamic values in daily life. In this case, there is a critical need for student-centric instructional designs learning methods that emphasize active participation, critical thinking skills, and the application of religious values are needed to ensure that learning objectives are realized comprehensively and maintain structural relevance to the current context. (Saputri and S 2025)

Islamic Religious Education (PAI) in the school environment serves as a vital institutional role in guiding the morals, character, and spirituality of students. A PAI teacher is not only tasked with delivering material but also responsible for shaping students' personalities based on moral values. The success of learning is determined by the teacher's ability to manage the classroom, choose teaching methods, and provide a supportive educational environment. (Zubaidah 2025)

In the era of globalization, rapid sociocultural changes have given rise to various problems in the world of education, including Islamic education. Many students experience a moral crisis due to the influence of global culture that is not in line with Islamic teachings (Istikomah 2023). Therefore, value-based education is very important to build the morals of the Indonesian nation which is in a transition period. Moral maturity (*morally mature*) helps a person filter and determine attitudes towards new values and norms that emerge along with changing times. Furthermore, because macro-level national identity and resilience of a nation are also reflected in the level of moral maturity of its citizens. For this reason, value education needs to be implemented seriously in formal education (Magdalena and Hidayah 2021)

In the educational context, the application of Islamic values in PAI learning planning is a very important topic to research. Several research questions focus on various aspects to gain a better understanding of the integration of Islamic values into the learning process and it is necessary to formulate what Islamic values should be included in PAI learning planning. Values such as honesty, discipline, tolerance, and

compassion are moral foundations that must be taught to students. (Zalsabella P, Ulfatul C, and Kamal 2023)

In implementing learning according to individual development needs, students function as the primary subjects in the learning process. Teachers and students then establish active communication interaction during instructional delivery, therefore teachers are required to be able to arouse student learning motivation. This is important referring to PISA data (*The Program for International Student Assessment*) which shows that currently Indonesia is ranked 107 out of 174 countries with a low level of education quality. To overcome this condition, efforts are needed to increase student learning motivation. (Istikomah 2023)

This research focuses on multi-dimensional difficulties faced by teachers in applying Islamic values in PAI learning planning, both in terms of resources, training, and institutional support. By understanding these obstacles, solutions can be found to improve the application of Islamic values in education.

Research by Wardatud Diniyah: The similarities between this study and the previous research are that both examine Islamic Religious Education in instilling moral values (honesty, discipline, responsibility, tolerance), use a qualitative approach with interview, observation, and documentation techniques, and recognize the role of PAI teachers as educators, role models, and mentors who navigate parallel external stressor, such as the disruptive influence of contemporary digital medias. However, a distinct divergence exist regarding the targeted demographic scale: the previous research focused on the role of PAI teachers at the junior high school level, while this research focuses on the application of PAI learning at the elementary school level (Ilmiah, Jinu, and Mei 2025)

Research by Puistin Nirwani Azizah: The similarities are that both studies examine the application of Islamic Religious Education (PAI) values in shaping student character using a qualitative approach with interview, observation, and documentation techniques. Both also identify supporting and inhibiting factors in the process of applying PAI values in schools. The difference lies in the focus: the previous research focused on the application of PAI values (creed, worship, morals, social values) to increase independent attitudes through outdoor learning activities, while this research focuses on moral values (honesty, discipline, tolerance, responsibility) through habituation methods

(prayers, reciting the Quran) and teacher example. Additionally, the locations and school levels differ (Hasyim 2024)

Based on the background of these problems, the author is interested in conducting research entitled "Application of Islamic Religious Education Learning in Improving Moral Values at SDN 2 Kedung".

B. RESEARCH METHODOLOGY

This research uses a qualitative approach with a descriptive case study design. The study aims to understand in depth the process of implementing PAI learning, not to measure its outcomes through numbers. The qualitative approach allows researchers to explore the meaning, experiences, and dynamics of interaction between teachers and students during the learning process. This is important because improving student quality and moral values are abstract aspects that cannot be adequately measured only with quantitative data.

The research design is a qualitative case study with a single location, namely SDN 2 Kedung, Jepara. The case study was chosen because this research intensively examines the program to improve students' moral values which is a characteristic of the school. The content of the case study includes in-depth analysis of learning practices, habituation, and social interactions that shape students' morals. Through this approach, researchers can fully understand how moral values are developed, internalized, and realized in students' daily behavior at SDN 2 Kedung. (Fadli 2021)

Data collection techniques in this study were carried out in three ways: in-depth interviews, direct observation, and documentation study. The informants interviewed consisted of Islamic religious education teachers, classroom teachers, and a number of students who were selected purposively (*purposive sampling*) based on the criteria of their active involvement in the religious literacy class program. The determination of the number of research subjects was not set from the beginning but was based on the principle of data saturation, namely stopping data collection when the information obtained has shown a repeated pattern and no significant new findings are found. (Abrar 2024)

The case study was chosen because this research focuses on one specific location, namely SDN 2 Kedung. By using a case study, researchers can examine the phenomenon

in more detail, contextually, and deeply according to the reality in the field. Researchers can understand the school's characteristics, learning culture, and strategies applied by teachers in PAI learning that impact the formation of students' moral values.

Descriptive approach is used because this study aims to systematically describe the planning, implementation, and evaluation processes of PAI learning in an effort to improve student quality and moral values. Researchers do not manipulate variables but describe the facts found during the research process

C. RESULTS AND DISCUSSION

1. Application of Islamic Religious Education Learning

From the research results at SDN 2 Kedung, the application of Islamic Religious Education learning is a planned and systematic process to instill Islamic values in students, covering aspects of knowledge, attitudes, and skills. PAI learning is not just about transferring material but emphasizes the formation of noble character in real life. At the elementary school level like SDN 2 Kedung, the application of PAI is very strategic because children are in the golden period of moral and personality formation. Therefore, PAI learning must be designed in an integrated manner between theory and practice so that the values taught are not only memorized but truly appreciated and practiced.

Researchers also revealed that the success of PAI learning is greatly influenced by the competence and example possessed by the teacher. Teachers who are able to be role models, consistent in worship, and establish emotional closeness with students tend to be more effective in instilling moral values. This makes students feel more comfortable sharing and discussing various personal and social problems they face, whether related to family, social interactions, or moral challenges in the outside school environment. (Dewi and Fajriah 2025)

The application of PAI learning at SDN 2 Kedung uses several methods, including;

- a. Lecture and Discussion Methods

Understanding social concepts in classroom learning has an important role in shaping student character, especially in PAI subjects. At SDN 2 Kedung, the use of lecture and discussion methods is an effective strategy considering that there are still students who have difficulty understanding learning material. Therefore, the application of these

two methods is considered able to help students grasp the material better while reducing boredom during the learning process.

Furthermore, students who have received initial explanations through the lecture method tend to be more prepared and confident in participating in discussion activities. This has an impact on increasing student participation in the PAI learning process. Not only understanding social concepts in Islamic teachings, students also indirectly develop various important skills, such as communication, cooperation, critical thinking, and problem-solving abilities (Muthiah and Al-bahij 2024)

Thus, the simultaneous application of lecture and discussion methods in PAI learning at SDN 2 Kedung is able to provide understanding and active student involvement. This combination makes it an effective application in improving the quality of learning while shaping students' social attitudes and skills that are useful in daily life.

b. Habituation Method

Habituation is the process of forming behavior through repetition that is carried out continuously until it becomes a habit that takes place automatically without needing to be thought about first. In the world of education, the habituation approach is interpreted as an effort to provide opportunities for students to carry out positive activities consistently, both individually and together, so that these behaviors become embedded in daily life. (Mustofa et al. 2022)

The results of research on PAI learning show that habituation can be realized through several routine activities, namely :

1) Dhuha and Dhuhur Prayers

At SDN 2 Kedung, there is a habit of performing Dhuha prayer during the first break. The implementation of this habituation is not merely carried out as a formal routine but is also accompanied by the inculcation of deep spiritual values. Teachers and educators play an active role in guiding students during these worship activities. They not only direct the practice but also provide an understanding of the importance of Dhuha prayer as a form of gratitude to Allah and as a means to start the day with enthusiasm and a positive attitude.

2) Reading the Qur'an

In the core phase of the research activity, researchers together with teachers discussed the implementation of habituation practices, especially the habit of reading the

Qur'an as part of PAI learning at SDN 2 Kedung. This activity aims to form students' religious character through the inculcation of religious values and provide an understanding of the importance of these values, and students are directed to be able to apply religious values in daily life. This was conveyed by one of the teachers at SDN 2 Kedung who emphasized that the habit of reading the Qur'an has an important role in shaping students' religious attitudes and behavior.

The habit of reading the Qur'an in PAI learning at SDN 2 Kedung has proven to be able to shape students' religious character. There is a positive relationship between routine Qur'an reading activities and students' religious development. (Astuti et al. 2025)

3) Teacher Example

Teacher example in this study can be understood as a process that is formed through social interaction and the environment, influenced by school culture and the pedagogical relationship between teachers and students. A school environment that supports the consistent presence of teachers, positive interaction, and space for students to reflect on their behavior will create effective conditions in the modeling process.

In this context, student integrity develops when character values are not only conveyed theoretically but also realized concretely in daily life that is directly experienced by students through social interaction in the school environment. These findings indicate that the formation of integrity as part of character is more effectively built through real experience, not just through the delivery of concepts alone. (Akbar et al. 2026)

2. Moral Values at SDN 2 Kedung

The maintenance of values through education is expected to be able to shape students' character sustainably, both globally and regionally. These moral values include religious attitudes, honesty, tolerance, discipline, hard work, creativity, independence, democratic attitudes, curiosity, national spirit, love of the homeland, and others. The term moral itself comes from the Latin word *mores* which means way of life or habits in society (Nugroho and Jambi 2022).

The results of the research at SDN 2 Kedung show that the inculcation of these moral values is an important part of the educational process. Through these materials, teacher example, and habituation in daily school activities, students are directed to

understand and practice Islamic values such as honesty, discipline, responsibility, and mutual respect. Thus, PAI learning not only focuses on cognitive aspects but also plays a role in shaping students' character and morals in accordance with Islamic teachings and social norms that apply in the school and community environment. There are several moral values at SDN 2 Kedung, namely:

a. Religious & Spiritual Values

Religious and spiritual values can be formed optimally through consistent habituation and learning approaches that pay attention to students' emotional aspects. Religious values are reflected in obedience to worship and behavior in accordance with religious teachings, while spiritual values are seen in self-awareness, inner peace, and the ability to manage emotions and problems wisely. (Magister, Agama, and Pare-pare 2025)

At SDN 2 Kedung, religious values are instilled through routine activities such as congregational Dhuha prayer, reading prayers before and after studying, and daily Qur'an recitation (tadarus) every morning. Meanwhile, spiritual values are developed through the teacher's approach of giving personal advice, opening up sharing sessions for students, and guiding them when facing problems, so that students are not only obedient in worship but also have peace and a positive attitude in daily life.

b. Basic Moral Values

Religion has a very strong relationship with morals. In daily life, religion is often the main source that encourages someone to behave well. When the question arises why an action should not be done, many people spontaneously answer that it is forbidden by religion or contrary to God's will. When facing various moral problems, a person tends to adhere to their religious teachings as a guide. (Rama 2025)

The PAI subject at SDN 2 Kedung shows how religious teachings are used as a basis for shaping student behavior from an early age. Through PAI learning, students are taught to understand what is good and bad based on religious values, such as honesty, discipline, responsibility, and politeness. Teachers not only deliver material theoretically but also instill positive habits, such as praying before studying, speaking honestly, and respecting teachers and friends. Thus, moral values originating from religion can be embedded in students and reflected in daily behavior both at school and outside school.

c. Social & Character Values

Islam, morality (akhlak) is a term that refers to a person's character or personality that is reflected in daily behavior. One of Prophet Muhammad SAW's very famous hadiths states that he was sent to perfect morals. Politeness, behavior, and character are concrete manifestations of the application of Islamic teachings in life.

Based on the research results, character education has been shown to have a positive and significant influence on student learning motivation. At SDN 2 Kedung, social and character values are instilled in several habits: First, empathy and kindness: a sense of caring for friends, helping each other, and gratitude. Second, discipline: compliance with school rules (arriving on time, wearing uniforms). Third, tolerance: respecting differences of opinion and backgrounds among friends. With this approach, students not only develop academically but also have noble character and high social spirit.

3. Supporting and Inhibiting Factors

The success of the application of PAI learning in improving student quality and moral values at SDN 2 Kedung cannot be separated from various supporting and inhibiting factors.

Supporting Factors :

- Teacher competence and example that can serve as role models and establish emotional closeness with students
- Positive school environment support through religious culture such as habituation of Dhuha prayer, congregational Dhuhur prayer, Qur'an recitation (tadarus), and joint prayers
- Active involvement of all educators in guiding and motivating students personally
- Availability of varied learning methods (lecture, discussion, habituation) that are appropriate to the characteristics of elementary school students. (Yanto 2020)

Inhibiting Factors:

- Limited PAI learning time in the curriculum so it is not yet optimal for deepening material and worship practices.
- Lack of ongoing training for PAI teachers in integrating moral values into every learning session.

- Differences in students' religious understanding backgrounds originating from diverse family environments.
- Lack of facilities and infrastructure support such as limited prayer rooms and interactive learning media
- The influence of global culture and gadgets that are sometimes not in line with Islamic values taught in schools. (Hadistia, Basyari, and Hidayat 2025)

By understanding these factors, schools can design more adaptive strategies to maximize support and minimize obstacles for the sustainable formation of students' Islamic character.

D. CONCLUSION

In synthesis, the empirical analysis indicates that the pedagogical operationalization of Islamic Religious Education learning in improving student quality and moral values at SDN 2 Kedung is systematically executed through a diversified matrix of integrated methods, such as lectures and discussions, habituation of Dhuha prayer, congregational Dhuhur prayer, reading the Qur'an, and teacher example. The strategic alignment of these methods has proven effective in comprehensively instilling Islamic values in students.

The application of PAI learning exert a measurable constructive influence on augmenting student development across three fundamental aspects: the cognitive aspect reflected in students' understanding of religious teachings, the affective aspect seen in the formation of religious attitudes and character, and the psychomotor aspect manifested in real daily behavior. The core moral values that have been successfully instilled include transcendental and spiritual values through routine worship activities, foundational ethical values such as honesty, discipline, responsibility, and politeness, as well as social and character values such as empathy, tolerance, and cooperation.

Thus, supported by teacher competence and example, a religious school environment, and varied learning methods, PAI learning at SDN 2 Kedung has played a significant role in improving student quality and the formation of moral values, although it still requires optimization in overcoming existing obstacles. Recommendation for future Researchers :

Future researchers are advised to use longitudinal or mixed methods empirical designs to accurately measure behavioral shifts in students' moral behavior, as well as to develop evaluative instruments anchored in empirical actions rather than maintaining an exclusive reliance on self-reported questionnaires. Additionally, subsequent studies should critically investigate the systemic integration of parental cohorts in the internalization of moral values through PAI learning in elementary schools.

REFERENCES

- Abrar, Mukhlash. 2024. *Teknik Pengumpulan Data Penelitian Kualitatif*.
- Akbar, Anto, Dasim Budimansyah, Kama Abdul Hakam, Asep Dahliyana, and Imas Kurniawaty. 2026. "Keteladanan Guru Sebagai Role Model Dalam Pengembangan Integritas Peserta Didik Sekolah Dasar : Studi Fenomenologis." 6(6):1552–59.
- Astuti, Dea, Lusiani Karimah, Dea Astuti, Ferry Sopyan, Munandar Ma'ruf, Supriyadi Supriyadi, and Akhmad Riadi. 2025. "Penerapan Nilai-Nilai Islam Dalam Perencanaan Pembelajaran Pai." *Azkiya* 7(2):28–48. doi: 10.53640/azkiya.v7i2.1750.
- Dewi, Rahmatika, and Heliati Fajriah. 2025. "Analisis Metode Pembiasaan Dalam Membentuk Karakter Tanggung Jawab Pada Anak." 6(2). doi: 10.37985/murhum.v6i2.1558.
- Fadli, Muhammad Rijal. 2021. "Memahami Desain Metode Penelitian Kualitatif." 21(1):33–54. doi: 10.21831/hum.v21i1.
- Hadistia, Mega, Ahmad Muharam Basyari, and Syarif Hidayat. 2025. "Penanaman Nilai-Nilai Pendidikan Agama Pembentukan Karakter Siswa Miskin Kota Islam Dalam." 5(6):0–5.
- Hasyim, Universitas. 2024. "PENERAPAN NILAI-NILAI PENDIDIKAN AGAMA ISLAM DALAM MENINGKATKAN SIKAP KEMANDIRIAN PESERTA DIDIK MELALUI KEGIATAN OUTDOOR LEARNING DI SMP." 2(4).
- Ilmiah, Jurnal, Nusantara Jinu, and No Mei. 2025. "PERAN GURU PENDIDIKAN AGAMA ISLAM DALAM MENGAJARKAN NILAI-NILAI MORAL AGAMIS DI SMPN 1 KWANYAR BANGKALAN MADURA Wardatud Dihniyah مَهْنَامٌ رَّالَا نَوْحُ فَهَ لَآيَ قَاذِرًا وَّلِصَمِّ فَاوُدَ سُنَّ حَنَّالِ وَّلِآقِضَ." ١٦-٤٠٣:(٣)٢.
- Istikomah, Delvi Ayu. 2023. "Penerapan Strategi Pembelajaran Ekspositori Guru Akidah Akhlak Untuk Menanamkan Nilai-Nilai Akhlak Pada Siswa Di MTs Ma'arif NU 04 Pekalongan." *Islamic Education Journal* 19(1):54–71.
- Magdalena, Ina, and Amilanadzma Hidayah. 2021. "KOGNITIF , AFEKTIF , PSIKOMOTORIK SISWA KELAS II B SDN KUNCIRAN 5 TANGERANG." 3:48–62.
- Magister, Program, Pendidikan Agama, and Universitas Muhammadiyah Pare-pare. 2025. "Pendidikan Agama Islam Sebagai Media Penguatan Karakter Dan Mental Spiritual." 1(4):61–71.

- Mustofa, Ali, Stit Al, Urwatul Wutsqo, Abdul Ghofur, Stit Al, and Urwatul Wutsqo. 2022. "Konsepsi Pembiasaan Sholat Dhuha Dan Membaca Al- Qur ' an Dalam Peningkatan Akhlak." 29(01):1-10.
- Muthiah, Siti, and Azmi Al-bahij. 2024. "Pengaruh Penggunaan Metode Ceramah Dan Diskusi Terhadap Pemahaman Konsep Sosial Siswa SD." 1256-63.
- Nugroho, Muhammad Toto, and Universitas Jambi. 2022. "MENANAMKAN NILAI MORAL PADA PESERTA DIDIK MELALUI Pendahuluan." 1(1):341-47.
- Rama, Bahaking. 2025. "Pentingnya Pendidikan Agama Islam Dan Pendidikan Moral Dalam Mmestina Karakter Anak Sekolah Dasar." 1(4):354-68.
- Saputri, Nadia, and Putri Anggalia P. S. 2025. "Penerapan Model Problem Base Learning (PBL) Dalam Pembelajaran Pendidikan Agama Islam."
- Yanto, Muhammad Ari. 2020. "Peran Guru Pendidikan Agama Islam Dalam Membina Moral Siswa Kelas v Min 02 Lebong Kecamatan Pinang Belapis Kabupaten Lebong."
- Zalsabella P, Difa, Eka Ulfatul C, and Moh Kamal. 2023. "Pentingnya Pendidikan Agama Islam Dalam Meningkatkan Nilai Karakter Dan Moral Anak Di Masa Pandemi." *Journal of Islamic Education* 9(1):43-63. doi: 10.18860/jie.v9i1.22808.
- Zubaidah, Siti. 2025. "Peran Guru PAI Dalam Meningkatkan Kualitas Pembelajaran Berbasis Nilai- Nilai Keislaman Di Sekolah." 3(1):115-21.