



The Influence of Islamic Education Learning on the Character of Students in Public Schools

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Abstract

This research is motivated by the poor morals of students at Padang State University (UNP) Development High School. Does it have a positive or negative impact on students' activities in internalizing Islamic values, and being able to experience these values dynamically and flexibly in life? The purpose of this study was to determine the description of activities and the effect of learning Islamic Religious Education at the UNP Development Laboratory High School in Padang, especially in class XI. This research uses quantitative research methods with a descriptive approach. The population was 189 people, using the "Random Sampling" technique, with as many as 49 people. Random sampling of the instruments used includes research grids, validation tests, and instrument reliability tests. This research data collection technique uses questionnaires and documentation. This research data analysis technique tests classical assumptions and hypothesis testing. The result is that the average learning of Islamic Religious Education can be described in the good category, that is, there is no effect of Islamic Religious Education Learning on the morals of students in class XI of UNP Padang Development Laboratory High School by passing the research process that has been carried out.

INTRODUCTION

Improving the quality of human resources is an absolute requirement to achieve development goals. One way to improve the quality of human resources is with global education. The higher the level of education, the higher the quality of human resources (Muktamar, 2024; Nugraha, 2023; Hakam, 2022). Education is one of the most important things to prepare for future success in this day and age (Aripin, 2023; Mulia, 2023). Education can be obtained from formal, informal and non-formal educational institutions (Astuti, 2023; Jermias, 2024; Mildawati & Tangngareng, 2024; Sihaloho, 2023).

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Learning Islamic Religious Education functions to internalize Islamic values

and be able to experience these values dynamically and flexibly in life. This means that Islamic Religious Education optimally must be able to educate children so that they have "maturity and maturity" in believing and being devout and putting into practice the results of the education obtained, so that they become thinkers and practitioners of Islamic teachings who are dialogical towards the progress of the times (Latifah, 2023; Palyanti, 2024; Sukriyah, 2024).

National education functions to develop abilities and shape the character and civilization of a dignified nation in order to make the nation's life more intelligent, aimed at developing the potential of students to become human beings who believe and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. (T'in Rustini, 2023; Fiqih Amrullah, 2023; Sibuea, 2023).

Moral education is one of the most fundamental aspects of life, both in personal life and in social life. Because no matter how smart a student is and how high the level of intelligence of the student is without being based on good morals or noble morals, it will not reflect a good personality. (Faizin, 2023; Wahyudi, 2024).

Based on the table above, the researcher concluded that 59.78% of PAI learning had an influence on students' morals. However, in the initial observations that the researcher made, the researcher found that the cause of the students' poor morals was the influence of the school's external environment, namely the family, place of residence and the community around the students and the school's internal environment, namely the busy school activities.

Based on the above phenomenon, the author is interested in conducting research with the title "The Influence of Islamic Religious Education Learning on the Morals of Students in Class XI of the UNP Padang Laboratoruim Development High School".

METHODS

This research uses a descriptive method with a quantitative approach. (Sari, 2022; Waruwu, 2023; Syahrizal & Jailani, 2023). The population in this study was class XI of the Development Laboratory Development High School, totaling 189 people (Putri, 2023). The sampling technique for this research is *random sampling* or random sampling of 49 people. The instruments used are research grids, validity tests and instrument reliability tests. The data collection techniques for this research are questionnaires and documentation. The data analysis technique for this research is classical assumption testing and hypothesis testing

RESULT AND DISCUSSION

General Findings

Overview of the implementation of Islamic Religious Education Learning in Class XI of SMA Pembangunan Laboratory UNP Padang.

$$\begin{aligned}
 I &= \frac{\text{Highest score} - \text{Lowest score} + 1}{KI} \\
 &= \frac{76 - 19 + 1}{4} \\
 &= \frac{58}{4} \\
 &= 14.5
 \end{aligned}$$

$$= 14,5$$

$$= 15$$

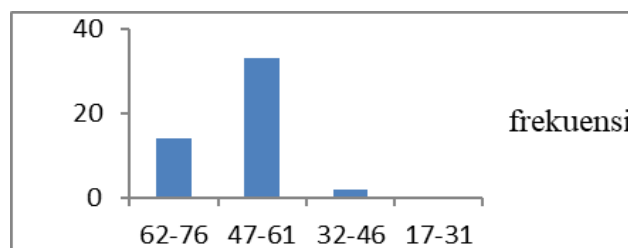
Table 4.1 Description of Islamic Religious Education Learning

Classification	Class Intervals	Frequency	Percentage
Very good	62 - 76	14	29%
Good	47 - 61	33	67%
Less Good	32 - 46	2	4%
Not good	17 - 31	0	0%

Based on the table above, it can be seen that there are 14 people in the very good classification or 29%, 33 people in the good category or 67%, 2 people in the poor classification or 4%, 0% in the poor classification.

After adding up the scores, the total score was 2830 and the number of participants was 49 people, there were *mean* as big as 57,755 % lies in the interval 47-61 classified as classification Good Therefore, it can be concluded that Learning Islamic Religious Education is classified as Good.

Figure 4.2 Histogram of Islamic Religious Education Learning Distribution



Moral Description of Class XI Students at the UNP Padang Development Laboratory High School.

$$\begin{aligned}
 1 &= \frac{\text{Highest score} - \text{Lowest score} + 1}{\text{KI}} \\
 &= \frac{60 - 15 + 1}{4} \\
 &= \frac{46}{4} \\
 &= 11,5 \\
 &= 12
 \end{aligned}$$

Table 4.3 Description of Students Morals

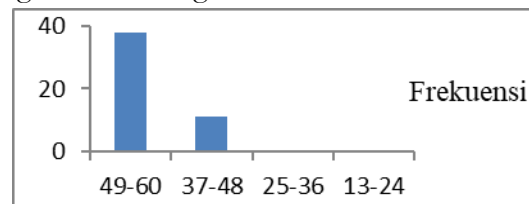
Classification	Class Interval	Frequency	Percentage
Very good	49 – 60	38	78%
Good	37 - 48	11	22%

Less Good	25 – 36	0	0%
Not good	13 - 24	0	0%

Based on the table above, it can be seen that there are 38 people classified as Very Good or 78%, 11 people or 22% classified as Good, and 0% classified as Poor and Not Good.

After adding up the scores, with a total score of 2496 and a total of 49 students, there were *mean* **50,938** % lies in the interval 49-60 classified **Very good**. Therefore, it can be concluded that **Students' morals are classified as Very Good**.

Figure 4.4 Histogram of Student Moral Distribution



The Influence of Learning Islamic Religious Education on the Morals of Students in Class XI of the Padang Development Laboratory High School

To see the analysis of the influence of learning Islamic Religious Education (X) on the morals of students in Class So Ha is rejected, Ho is accepted, meaning there is no influence of Islamic Religious Education Learning on the Morals of Students in class XI of the UNP Padang Development Laboratory High School.

Hypothesis Testing

To see the analysis of the influence of learning Islamic religious education (X) on the morals of students in Class So Ha is rejected, Ho is accepted, meaning there is no influence of Islamic Religious Education Learning on the Morals of Students in Class XI of the UNP Padang Development Laboratory High School.

To see how big the influence is, we can look at the table *summary* with big R *square* 0.046×100 , which is 4.6%, can be seen from the table *summary*. For more details, the test data can be seen in the table below:

Table 4.7 Model Summary

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.214 ^a	.046	.026	4.027
a. Predictors: (Constant), PAI				

DISCUSSION

Based on the analysis of data from simple regression results with the help of SPSS 26 For Windows, the results can be obtained that there is no significant influence between the Influence of Islamic Religious Education Learning on the

Morals of Students in Class XI of the UNP Padang Development Laboratory High School. This is proven by the calculated $r = 2,259 > 0.214$ with $N = 49$. With a significant value of $0.140 > 0.05$. In testing the coefficient of determination (R^2) which is 0.046 or 4.6% which means that the Influence of Islamic Religious Education Learning does not affect the Morals of Students 4.6%. Based on the analysis and results of the data above, Islamic Religious Education Learning only affects the Morals of Students 4.6%, 95.4% of which is influenced by:

Habit

Factors that influence the formation of morals are in this case customs. Customs are forms of behavior that arise from social order, which live in a society that influences a person's behavior. Customs have the power of social habits that arise from the influence of previous people in the society. or the influence of religion, the geographical influence of an area.

Talent or Instinct

Psychologists explain that instinct, instinct or nature functions as a driving motivator that drives the birth of behavior, always longing for and longing for the truth and wanting to follow God's teachings, because the truth cannot be achieved except with God as the source of truth.

This is where the basic human nature will emerge, which is called habit. Among them is the habit of rububiyah, which means that it is a habit colored with divine attributes that tends to preserve all actions towards the pleasure of God. This quality is reflected in the sincere qualities of love, love to defend the weak. helping love to indulge and other praiseworthy qualities that tend to draw closer to God's pleasure.

Education

Education is a guiding effort to direct human life potential in the form of basic abilities and learning abilities so that changes occur in personal life so that individual and social beings and their relationship with the natural surroundings where they are.

In this way, it is very strategic for education to be used as a center for changing bad behavior to be directed towards better behavior, even though education about the formation of morals cannot only be obtained at school or college, but moral education can also be obtained in other formal education.

Environment

The environment is something that protects the living body, which in this moral context is of course humans. The human environment is a factor that influences and determines human behavior.

The spiritual/social/social environment has a huge influence on humans in the process of forming their morals. Humans always live in contact with other humans, that's why humans have to socialize. Therefore, social interactions will influence each other's thoughts, traits and behavior.

CONCLUSION

Based on the research conducted by the researcher, the researcher concluded

that the results of the research were: Average Islamic Religious Education Learning can be described in categories **Good**, this can be seen from *mean* obtained as much as possible **57,755** is located in the interval 47 – 61. The average influence on student morals can be described in categories **Very good**. This can be obtained from *mean* as big as **50,938** lies in the interval **49-60**. There is no influence of learning Islamic religious education on the morals of students in Class XI of the UNP Padang Development Laboratory High School. It is known that the value of the coefficient of determination R square is 0.046, thus there is no influence between the variable (X) Learning Islamic Religious Education on the variable (Y) Student Morals 4.6%, 95.4% is influenced by other factors, such as habits, environmental talents.

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