

Application of Values Education in Islamic Religious Education

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Abstract

This study aims to examine the implementation of value education within the context of Islamic education. The research utilizes a literature review method with a descriptive-analytical approach to collect and analyze data from various written sources, such as scholarly journals and books. The analysis is conducted qualitatively and conceptually to identify patterns and relationships relevant to the research topic. The application of value education in Islamic religious education aims to shape an ideal human being according to Islamic teachings by instilling deep moral and religious values. Islamic religious education must be based on the Qur'an and Hadith, integrating Islamic values into all aspects of education to develop insan kamil (a complete human being). Evaluation in Islamic religious education should also be comprehensive, addressing students' intellectual, moral, and skill development to ensure their growth aligns with the universal values of Islam.

Keywords: Islamic religious education, education, values.

INTRODUCTION

Islam sees value education as the main essence in the formation of a whole human being. These values are embodied in morals that are sourced from the Al-Quran and Hadith, which are the guidelines for the lives of Muslims. Prophet Muhammad SAW emphasized the importance of morals in his words, "The believer whose faith is most perfect is the one with the best morals." (HR. Abu Dawud and Tirmidhi). He also conveyed that the purpose of being sent as a Messenger is to perfect human morals. Value education in Islam aims to carry out the commands of Allah SWT, not just to achieve worldly success such as wealth or power, but to achieve true happiness that pleases Him.

Values education in Islam plays an important role in forming human beings, namely complete humans who have a balance between knowledge, faith and noble morals.

The challenge facing Islamic education, especially in Indonesia, is how to apply religious values as a whole (kaffah) to students. Islamic education does not only aim to provide religious knowledge, but also to produce individuals who have integrity, have noble personalities, and are able to apply Islamic values in everyday life. With this holistic approach, Islamic education seeks to produce people who are not only intellectually intelligent, but also wise and civilized.

In Al-Abrasyi's view in Intania et al. (2023), moral education is a key element of

human success in living life. Moral education not only instills individual morality, but also forms a harmonious collective character in society. This aspect reflects the main goal of Islamic education, namely creating individuals who are harmonious and balanced between knowledge, skills and morals. Through moral education, Islam instills awareness that life is a trust that must be lived in accordance with the Shari'a. Therefore, moral education is the basis for giving birth to a generation that is able to respond to the challenges of the times without losing its spiritual identity.

Implementation of values education in Islam requires an integrative approach, combining spiritual, intellectual and social aspects. Learning methods must be designed to instill Islamic values from an early age, through inspirational teaching and real examples from educators. Apart from that, support from family and community is very important in instilling these values on an ongoing basis. In this way, values education does not just become a theory, but becomes a real practice that forms superior, faithful and noble people in accordance with Islamic ideals.

Azyumardi Azra in Imelda (2018) emphasized that good education is characterized by clear learning objectives, namely creating individuals who are devoted to Allah SWT and are able to achieve happiness in this world and the hereafter. Education not only functions as a means of transferring knowledge, but also as an

effort to shape a personality based on religious values. In the modern context, advances in science and technology influence human attitudes and behavior, both as individual and social creatures. However, this challenge is an opportunity for education to integrate knowledge and morals, so that students are able to adapt to current developments without losing orientation to Islamic values (Dewi, 2019).

The problem of morality is one of the pressing issues in the world of education, especially seen in the increase in interpersonal conflicts and low levels of discipline in schools. Ainusyamsi & Husni (2021) explained that this moral crisis emerged because many people began to ignore religious guidance as a guide to life. Religion plays an important role in regulating the norms of social life, so that losing the function of religion in education can have a negative impact on the formation of students' character. Therefore, values education is needed to ensure students understand and apply religious values in everyday life, so that they can face moral challenges in the era of globalization.

Values education is also an important strategy to protect students from the negative impacts of changing times. By internalizing religious teachings, students can build strong self-resilience in facing various external influences. This requires the development of a curriculum that not only focuses on cognitive aspects, but also affective and spiritual aspects. Values education that is integrated with religious learning allows students to practice these values consistently, so that they grow into individuals who are moral, disciplined and have integrity in various aspects of life (Halawa et al., 2024).

Based on previous research, there have been many studies discussing the implementation of Islamic religious education values (Pertiwi et al., 2021; Hakim, 2022; Sada et al., 2018; Hidayah, 2019; Helandri & Supriadi 2024; Yunus, 2017). However, until now no research has been found that specifically examines the implementation of values education in the context of Islamic education. Therefore, the uniqueness and novelty of this research lies in its focus which explores the application of educational values in Islamic education.

METHOD

This research uses the library research method, which focuses on collecting and analyzing data from various written sources. Data sources used include scientific journals, books and other references, both in print and digital form. This approach aims to explore and harmonize various views that are relevant to the research topic. This method is very effective in providing a solid theoretical foundation, understanding main concepts, and providing in-depth explanations of the phenomena studied.

This research is descriptive-analytic in nature, with the main aim of systematically describing the phenomenon or research topic, accompanied by analysis to find significant patterns, relationships or conclusions. The analysis technique used is content analysis, namely a method for exploring the meaning and content of the collected library sources. The analysis was carried out qualitatively and conceptually, allowing researchers to understand the data thoroughly without losing context.

Data collection stages include in-depth reading, recording important information, and organizing materials relevant to the research. The collected data is then analyzed using a structured approach, which includes systematic data presentation and in-depth discussion. The results of the analysis are presented qualitatively, with emphasis on the relationship between concepts and their relevance to the research problem. Through this organized method, research is expected to be able to provide a broad and in-depth understanding of the topics raised.

RESULTS AND DISCUSSION

Value Education in Islam

The concept of education in Islam includes values that can be understood through two terms in Arabic, namely *fadilah* and *qimah*. The term *fadilah* is more often used in the context of moral values, while *qimah* is used to describe values in economic or material aspects (Jamaluddin & Ondeng, 2023). In Islamic religious education, discussing values means referring to the nature of the values contained in the process and objectives of Islamic religious education itself. The essence of Islamic religious education is in line with the goals of Islamic

education, namely maintaining human nature and forming perfect human beings or perfect humans according to Islamic norms. Susilowati (2022) explains that Islamic religious education aims to build perfect humans in accordance with Islamic teachings, while Fitriyah & Muali (2018) emphasize that this education aims to form a pious personality. The process of Islamic religious education must be based on the values of the Qur'an and Hadith, making it a noble activity that brings goodness to humans, whether as *mu'abid*, *caliph fil ardh*, or *'immarah fil ardh*.

Religious moral values are an integral element in Islamic religious education, not only stated in institutional goals but also an important part of every educational activity. Morals or morals reflect the norms and values that guide the behavior of social groups. Morals function as a benchmark for assessing human actions, their good and bad, and their conformity with the norms that apply in social relations. In Islam, values are divided into two categories, namely fixed (absolute) values and non-fixed values (*muqayyad*). Fixed values are universal and have been agreed upon, while non-fixed values are more flexible, developing from the dynamics of society.

In essence, values do not just appear, but are the result of individual or group acceptance or rejection of a reality. This process cannot be separated from the knowledge and insight possessed by the subject determining value. Therefore, these values are dynamic, developing and can change according to the tendencies and mental attitudes of individuals in society. Education plays an important role as a medium for value transformation, encouraging change and improvement in individual behavior. These values basically do not come from direct experience, but rather originate from human thoughts and reflections on reality.

As a guide to behavior, moral values function to help individuals understand certain types of behavior in simple terms. In a broader context, moral values support individuals in assessing whether a behavior is necessary, good or bad, and encourage in-depth analysis that produces conclusions as the basis for attitudes that shape a person's personality. There are at

least three important elements that cannot be separated from value, namely (Jamil, 2022):

- a) Values are related to the subject: Values arise from the way individuals assess reality. However, this does not mean that individual decisions completely ignore external factors. Values reflect a person's belief in something, which encourages him to maintain and preserve that value.
- b) Values are applied in practical actions: Values are closely related to a person's activities, where actions are clear evidence of the existence of values within the individual.
- c) Value is subjective: Value is influenced by the properties that individuals add to an object, so that the same object can have different values in different groups of society.

Awareness of values is the main key in realizing these values. Therefore, learning Islamic religious education must instill values that are able to raise awareness in students that these values are relevant to real life, especially in relation to the universe and God. Islamic religious education is closely related to the application of these values, so that human values can be realized in the reality of human life. Saihu (2019) believes that the aim of Islamic religious education is in line with the aim of human creation by Allah SWT, namely to become complete and perfect human beings.

Thus, Islamic religious education becomes a means of instilling Islamic values as a whole or *kaffah*. The Islam in question includes a view of life that makes humans human beings or perfect humans, which is the goal of human creation. In Islamic religious education, Islamic values are the main priority to achieve the educational goals. These values are raised and respected as the basis for forming people with integrity and full awareness of their duties and responsibilities as servants of Allah SWT.

Implications of Value Education in Islamic Religious Education

Based on the concept of religious value education, the implications of Islamic concepts in Islamic religious education include the following aspects:

- a. Objectives of Islamic Religious Education: The objectives of Islamic religious education must be in harmony with the values of its

teachings, namely preparing humans to carry out the duties of the caliphate in accordance with the purpose of human creation. According to Ulfiatun (2020), there are three main dimensions that must be included: 1) teleological, namely returning to God; 2) aspirational, namely achieving happiness in this world and the hereafter; and 3) directive, being a creature who worships God. Therefore, every formulation of the objectives of Islamic religious education must integrate these three dimensions. Students are expected to be able to utilize their knowledge and skills to get closer to God, achieve prosperity in this world and the hereafter, and become obedient and pious individuals. Thus, Islamic religious education aims to form human beings, perfect humans in all aspects of their lives.

- b. Islamic Religious Education Material: The material taught must contain Islamic values that are relevant to religious teachings. In its preparation, Islamic values need to be integrated, even into general education material. For example, when designing science materials, Islamic teaching values can be included to ensure students remain within the framework of the religion wherever they are. Islamic religious education material includes education on monotheism, jurisprudence, worship, and others which aim to form people who understand religious teachings in depth and are able to apply them in everyday life correctly and skillfully. This approach aims to ensure that the knowledge and skills possessed by students are in accordance with Islamic values in their application.
- c. Islamic Religious Education Methods: The methods used must be based on Islamic values based on the Koran and hadith. The exemplary method is essential, because students need concrete examples in understanding and applying the values of Islamic teachings. Apart from that, methods that encourage the development of reason, such as discussion, question and answer, experimentation, and problem solving, are also important for optimizing students' intellectual potential. Likewise, methods that train physical, motoric and sensory skills, such as drills,

demonstrations, familiarization and assignments, which function to develop students' skills as a whole in accordance with Islamic views.

Evaluation of Islamic Religious Education

In evaluation, the principles of the Koran are the main guidelines. The principle of continuity (continuity) underlines the importance of sustainability of the evaluation process, as stated in Q.S. Al-Ahqaf (46:13-14). The comprehensive (universal) principle emphasizes evaluation that covers all aspects of students' personalities, such as memorization, understanding, sincerity, responsibility and cooperation, as indicated in Q.S. Az-Zalzalah (99:7-8). Evaluation based on these principles aims to ensure the success of Islamic religious education in forming people in accordance with the objectives of its teachings.

In the evaluation process, it is important to base the evaluation on objective facts without being influenced by emotional or irrational elements, as emphasized in Q.S. Al-Maidah (5:8) (Wibowo, 2021). Islam views the values of Islamic religious education as something universal, covering various aspects such as physical and spiritual, worldly and ukhrawi, material and non-material, as well as the physical and supernatural realms. Therefore, evaluation in Islamic religious education should be done comprehensively, not only limited to the physical aspects that can be observed directly, but also include spiritual dimensions that are abstract. The evaluation method needs to be adapted to the object being evaluated and diverse in its approach.

Islam recognizes that humans are endowed with the potential of reason, spirit, nafs and heart. Therefore, evaluation of Islamic religious education must include all dimensions of this potential. Evaluations should take into account each individual's unique characteristics, which develop according to their developmental stage. This approach ensures that the evaluation does not only measure certain aspects, but also reflects a holistic understanding of human development. Furthermore, the aim of evaluating Islamic religious education is not limited to measuring the development of cognitive aspects, such as the ability to think and

understand. Evaluation must also include the development of students' morals and motor skills. Thus, this evaluation aims to create balance in the development of all aspects of students' lives, both intellectual and practical, so that they can grow into complete individuals in accordance with Islamic values.

The role of educators in Islamic religious education

The role of educators in Islamic religious education is very important, because many teachings in Islamic religious education regulate the duties and responsibilities of an educator. As an implementer of education, an educator must internalize Islamic values within himself. An-Nahlawi, as quoted by Ramayulis, explained that an educator in Islam has two main tasks, namely: (Budiana, 2021)

- 1) Task Purification, which aims to develop and purify the souls of students, so that they can be closer to Allah SWT, avoid evil, and keep them in their pure nature.
- 2) The task of teaching is to convey knowledge and experience to students, which can then be applied to their lives and behavior. A teacher must have faith and piety, as well as good morals, in addition to mastering the knowledge and skills relevant to his profession. Teachers who have faith, piety and noble morals will be good examples for their students. A teacher's job is not only to transfer knowledge and skills, but also to provide moral education to students. With faith, piety and noble morals, teachers can carry out this task well, becoming positive role models for their students.

CONCLUSION

The conclusion from the application of value education in Islamic religious education shows that Islamic religious education aims to form a whole and perfect human being (insan kamil), which is in line with the values of the Qur'an and Hadith. Moral and religious values, both fixed (mutlak) and evolving (muqayyad), serve as guidelines in shaping individual behavior, building pious characters, and establishing good relationships with God and fellow human beings. Islamic religious education, which focuses on teaching these

values, acts as a means to internalize Islamic values in everyday life, with the ultimate goal of creating a balance between the worldly and spiritual aspects in the lives of students.

The implication of implementing values education in Islamic religious education is the importance of integrating Islamic values in all aspects of education, starting from objectives, materials, methods, to evaluation. Islamic religious education must include theological, aspirational and directive dimensions to bring students closer to God and achieve happiness in this world and the hereafter. Apart from that, the role of educators is very crucial in instilling these values, by being a good example through faith, piety and noble morals. Suggestions for further implementation are the development of a more holistic curriculum that includes teaching religious values in various fields, as well as increasing training for educators so that they can be more effective in conveying Islamic values to students, both in the cognitive, affective and spiritual aspects. psychomotor.

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