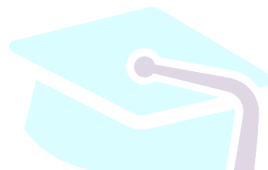


The Role of Islamic Religious Education Teachers in Moral Development of Students at SMP Negeri 1 Indra Jaya

Nazaruddin ✉, SMA Negeri 1 Sampoiniet, Indonesia

✉ lhokkruetabati@gmail.com



Abstract: This study investigates the role of Islamic Religious Education (IRE) teachers in the moral development of students at SMP Negeri 1 Indra Jaya, a public junior high school in Aceh, Indonesia. Amidst the growing concerns over youth moral decline, the presence of IRE teachers is seen as a critical element in fostering students' ethical awareness and behavior through the integration of religious teachings within the formal education system. Utilizing a qualitative research method with a case study approach, data were gathered through interviews with IRE teachers, school principals, and students, alongside classroom observations and document analysis. The findings highlight that IRE teachers play multifaceted roles—as educators, moral exemplars, counselors, and facilitators of religious practice. Their contribution goes beyond the cognitive delivery of religious knowledge; they actively engage in shaping students' character by instilling core Islamic values such as honesty, empathy, responsibility, discipline, and respect. The study also underscores the importance of teacher-student interaction, school culture, and extracurricular religious activities in supporting moral development. Through consistent modeling of good behavior and integration of moral lessons into everyday learning, IRE teachers contribute significantly to building students' moral foundations. The research concludes that effective moral education requires a holistic strategy that combines religious instruction, personal example, and a supportive school environment. These findings have important implications for educational policy and teacher training programs, especially in multicultural and secular school settings where moral education is often fragmented. Further research is suggested to explore the comparative roles of IRE teachers in urban and rural contexts to enrich the understanding of moral development across diverse educational landscapes.

Keywords: Islamic religious education, moral development, character education, teacher's role.

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INTRODUCTION

Education is an effort that is deliberately and directed to humanize humans through the process of Education, humans can grow and develop properly and perfectly until the person can complete his task as a human being to take care of the surroundings well and beneficially. Education is something that cannot be separated in human life and also Religion. Because with education, people develop the abilities found in themselves, in the form of the potentials that God has bestowed on all people. Islamic education here is interpreted as a conscious effort made by those who have responsibility for the construction, guidance, development and direction of the potential that children have so

that they can function and play a role as the reality of the event. So, in this sense, Islamic education is not limited by institutions or specific fields of education. Islamic education is defined in a wide scope. So what is meant to be responsible in the explanation above is the parents. While teachers and other educators are only a continuation of the responsibilities of parents who also act as builders, guides, developers and directors of the potential that children have so that they become obedient and faithful servants of God, in accordance with the nature of human creation and can also act as God's caliphs in life in the world.

The function and role of both parents as the closest example to children has been recognized in Islamic education. So the good or bad attitude of both parents will influence the religious attitude of the child. The same goes for teachers, all gestures or attitudes of a teacher will be indirectly modeled by students. One of those who play a role in building the character of students at school is the religious education teacher, the Islamic religious education teacher is the person who is responsible for the physical and spiritual development of students in order to reach a level of maturity so that he is able to fulfill his humanitarian duties (both as caliph fil al-ardh and caliph fi 'abd) in accordance with the values of Islamic teachings. So Islamic religious education teachers are teachers who play an important role in the formation of students' morals. How the teacher teaches, gives advice, motivates, and everything done during class will be directly seen by the students.

The role of parents and Islamic Religious Education teachers is very necessary in the development of morals towards students. Children's time at school is very limited, children spend more time with their parents than in the school environment. If parents pay less attention to their children's attitude and behavior at home, then the theories of lessons given by teachers at school cannot be implemented in practical life at home. Moral development is a very important part of the purpose of national education. As it is known that the purpose of national education is to develop the potential of students in order to become human beings who believe and fear God Almighty, have noble character, knowledge, ability, creativity, independence, and become democratic and responsible citizens. In addition to that, the large number of criminal acts committed by teenagers and the frequent occurrence of fights between students are suspected to be the result of the unsuccessful development of morals and character of the students. The failure of moral development will cause a very big problem, not only in the life of the nation now but also in the future.

Moral development is expected to provide motivation, guidance, understanding, ability and appreciation of such morals so that it can be realized in daily life as a source of faith and piety to Allah SWT, which aims to apply and develop knowledge to achieve the purpose of life. But in reality, the writer found female students at SMP Negeri 1 Indra Jaya whose morals need to be built and guided, including bringing cell phones to school, smoking, not wearing syar'i clothes, unplugging and leaving the class when there is no teacher in the classroom during the study hours. Looking at the background of the problem described, the writer here believes that a teacher is not just an instructor. But an educator must also be an instructor who can direct his students. Therefore, the role of PAI teachers is very necessary for the formation of Muslim personalities with noble character. This made the writer look further into whether PAI teachers play a role in the development of student morals with a research titled "The Role of Islamic Religious Education Teachers in Student Moral Development at SMP Negeri 1 Indra Jaya".

METHODS

The approach used by the author is a descriptive qualitative approach. It means the selection that aims to describe the research results found by the writer in the field. A qualitative approach is a process of research and understanding based on a methodology that investigates a social phenomenon and human problems. According to Sugiyono, the qualitative research method is a research method based on the philosophy of post-positivism, which views social reality as something whole, complex, dynamic, and full of

meaning that is used to examine the natural conditions of objects (as opposed to experiments) where the researcher is the key instrument. While according to Noeng Muhadjir said that research using a qualitative approach is research that only describes the results of the analysis of a variable. Whereas according to Suharsimi Arikunto, descriptive is a research that is intended to investigate conditions, conditions, or other matters whose results are displayed in the form of a research field.

Descriptive method is a method in examining the status of human groups, an object, a condition, a system of thought, or a class of events in the present. The type of research used is field research (Field Research). Field research is research that is carried out with the research target of the community, both the community in general, such as civil servants, students, farmers, traders and so on and the community in particular, which is only one of the groups that is the target of the research. I conducted this research by going directly to the research location that has been determined to obtain data in this research, namely data related to the role of Islamic religious education teachers and the moral development of students at SMP Negeri 1 Indra Jaya.

The author applies this qualitative approach because the qualitative approach emphasizes the socially constructed nature of reality, the close relationship between the researcher and the subject being studied. The qualitative approach is also easier when dealing with double facts, this method also presents directly the nature of the relationship between the researcher and the informant and this method is more sensitive and easier to adapt to the setting. The purpose of this research is to make a description or picture, the properties and relationships between the phenomena being investigated. This is in accordance with the opinion of Sudjana who explains that the descriptive method is used when research aims to explain and interpret events or happenings in the present. In this case, the author gives an overview of the role of Islamic religious education teachers in the moral development of students at SMP Negeri 1 Indra Jaya.

The population is the entire object that is studied in the form of people, things, events and things that happen. Population is also not just the number of objects/subjects studied, but covers all the characteristics/properties possessed by that subject or object. From the definition, the population in this research is the entire eighth grade students of SMP Negeri 1 Indra Jaya, as well as 154 students at the school. The sample is a part of the number and characteristics of the population itself, as well as a small part by members of the population who are taken based on certain procedures so they can represent the population. When the population is large, and the researcher is not likely to study everything in the population, such things are due to limited budget or cost, energy and time, so that the researcher can use samples taken from the population. The writer's sampling technique uses the purposive sampling technique (indicator sample). According to Suharsimi "Technically, the sample can be taken from the entire population if the number of subjects is less than 100, it is better to take all, so that the research is a population study. But if the number of subjects is above 100, then it can be taken between 5-25%". Based on the data obtained from SMP Negeri 1 Indra Jaya 154 students, the sample taken is $15\% \times 154 \text{ students} = 23$ (10 males and 23 females), then added 2 PAI SMP Negeri 1 Indra Jaya teachers. Thus in this research the sample is 25.

As an effort to speed up the research process, researchers can use several procedures, as follows: 1) Observation is a data gathering technique that requires the researcher to observe things related to space, place, action, activity, time, event, target and feeling. Observations will be carried out at the research site, SMP Negeri 1 Indra Jaya. In this research, the observer uses participatory observation, which means that the researcher participates in the activities in the middle of the road, the researcher's role is to see the activities required in qualitative research; 2) Interview is a method of collecting data by asking questions about something related to the observations made and given orally (data collection is face-to-face with the respondent). The interview here certainly requires questions that are generally unstructured and open-ended, designed to present the views and opinions of the interviewees. This technique was used to obtain data on the

role of PAI teachers in the moral development of students at SMP Negeri 1 Indra Jaya. Some of the sources to be interviewed in this research are: Islamic Religious Education teachers and SMP Negeri 1 Indra Jaya students, BK teachers and school principals; 3) Documentation is originally said to be a document, which means "written items" or a method implemented with the method of collecting written data.

Data analysis is an effort that is carried out by working with data, organizing data, selecting data into manageable units, synthesizing, digging and finding what is necessary and what is studied and deciding what can be told to others. The data obtained will be analyzed with the qualitative data of the interactive model, which includes the level of data reduction, data presentation, drawing conclusions. The four components of data analysis are as follows: 1) Data reduction in this research is to be carried out continuously as the research progresses. The stages implemented in this activity are sharpening the analysis, grouping or organizing, directing, eliminating unnecessary and organizing the data so that the final conclusions can be drawn and verified. The results of his research in the field become the raw material, linked, reduced and arranged to be more systematic, which is prioritized in the subjects of the results of the research in order to facilitate his research in digging back the power obtained if it is needed again. Through the data, the observer forms a record or a series that is organized systematically; 2) Data presentation is an analysis of planning the rows and columns of a matrix for qualitative data and determining the type to form of the data that is entered into the matrix boxes. In qualitative data, the presentation of the data used is in the form of a narrative text to minimize the researcher in doing things negligently and recklessly when drawing unfounded conclusions. The presentation of this data helps the observer to see the whole picture or certain parts by the results of the observation; 3) The conclusion is a re-examination of the notes in the field or the conclusion can be seen for the meaning present in the data that must be tested for truth, robustness, and compatibility, namely validity. When obtaining data from observations, interviews, questionnaires and documentation, then the researcher looks for the meaning of the research results or from the accumulated results. The researcher tries to find the relationship pattern until something common is found.

RESULTS

This research was conducted at SMP Negeri 1 Indra Jaya Regency. Aceh Jaya on 22 April to 11 May 2024. The results of this research were obtained through observation, documentation, interviews with the principal, PAI teachers and students of SMP Negeri 1 Indra Jaya. SMP Negeri 1 Indra Jaya is located in the regency of Aceh Jaya precisely on jln. TVRI Village Babah Dua, this school is located in the middle of a residential area where the school is surrounded by houses and buildings. SMP Negeri 1 Indra Jaya has been established since 1999 in Babah Dua Village with the status of the school name SMP Negeri 4 Jaya. The principal of SMP Negeri 4 Jaya is Junaidi. Since its establishment until now, SMP Negeri 1 Indra Jaya has undergone several renovations of office buildings and classrooms. The principals who have worked at SMP Negeri 1 Indra Jaya are: a) Junaidi, from 1999-2004 b) Razali, S.Pd from 2004-2007 c) Drs. Azhari from Year 2007-2010 d) Mahmuddin, S.Pd from Year 2010-2018 f) Mahyuzar, S.Pd from Year 2018-2020 g) Supran, S.Pd. I., M. A., M. Pd from 2020 until now.

Role is the most important aspect of the educational process and an inseparable component of teaching and learning activities. According to the Principal of SMP Negeri 1 Indra Jaya, the role of the Islamic Religious Education teacher in developing students' morals is as a motivator and second parent for the students, this can be known when the Islamic Religious Education teacher always gives advice, reprimands, advises and warns students who violate, both breaking school rules and religious rules that are done during school hours and outside of school hours. Based on an interview with the principal of SMP Negeri 1 Indra Jaya, he said that "as long as I was the principal here, the behavior of the children at school was still in good condition and could still be tolerated" This is in

accordance with the results of observations that the researcher found in the field as the researcher saw students studying in the class, listening to the teacher explain when teaching, dressed neatly and syar'i, although there are some students who did not pay attention when the teacher was teaching, the teacher tried to condition the class, although there were some students who were noisy and did not listen to explanations when the teacher was teaching, as well as orderly students who dressed neatly and syar'i even though not all students were like that.

Based on the results of an interview with the principal of SMP Negeri 1 Indra Jaya, he said "the steps taken by him and other teachers are to repeatedly give advice on school rules that are in accordance with Islamic Sharia, conduct surprise raids, put up slogans on the sides of the school and in the mading that are related to moral building such as syar'i dress code, gadget abuse, and drug abuse and other school rules". The results of the interviews above are in accordance with the results of observations that the researcher found in the field, namely, teachers reprimanding students who do not dress neatly and there are slogans in school mading about neat and syar'i dressing procedures, then about drug abuse, as well as other school rules. There is a warning from the teachers that the students/girls should dress neatly, the syar'i hijab, not thin, the shirt tucked in, is evidence that the efforts in building the character of the students/girls continue to be made.

Based on the results of an interview with the principal of Junior High School Negeri 1 Indra Jaya, he said that "there is a special program in building students' morals, namely, the organization of rohis, reading Yaasiin on Fridays and congregational prayers." The results of the interviews above are in accordance with the results of observations as the researcher directly observed the teachers and students praying in congregation in the school mushalla. Some teachers participated in congregational prayer so that the students could emulate what the teachers did. Based on the results of an interview with the principal of SMP Negeri 1 Indra Jaya, he said that "cooperation with Islamic religious education teachers is definitely there, that is, building children to be active in religious organizations, guiding children in reading the Qur'an correctly, and disciplining children to participate in congregational prayers."

The results of the interviews above are in line with the results of observations as the researcher saw directly when the children were memorizing and the Islamic religious education teacher allowed the children to read when something was wrong, and also controlled the children when the congregational prayer time was about to begin. This is one of the proofs that PAI teachers have a role in guiding students, not only in learning but also in worship. Based on the results of the interview with the principal of SMP Negeri 1 Indra Jaya, he said that "the role of the Islamic religious education teacher in this school, in addition to being a motivator, is also being a second parent for the children".

The results of the interview above are in accordance with the results of observation as the researcher saw directly that he motivates the children when teaching, reprimanding and advising students who make mistakes. He always gives advice and encourages students to do their duties as students and also children of both parents. Based on the results of the interview with the religious education teacher of SMP Negeri 1 Indra Jaya, he said that "while he was teaching at SMP Negeri 1 Indra Jaya, he never found a student whose morals were really bad, in the sense that they were still respectful and polite to the teachers, especially to the teachers of Islamic Religion, although some of them were less polite but could still be tolerated". The results of the interviews above are in accordance with the results of observations as the researcher found that there are still children who bring cell phones and sit in the canteen during the lesson. This is because the classroom is left empty when the teaching teacher does not come in and there is no substitute, nor is there any control around when the lesson starts.

Based on the results of the interview with the PAI teacher, he said that "their communication among students is fine, and there have been no cases or problems that have caused fights at school, but in cases where they repeat the same mistakes, it often happens". The results of the interviews above are in accordance with the results of

observations as the researcher sees communication and relationships between fellow students as fine and harmonious. Neither the younger brother nor the older sister in the class do not greet each other and chat together, that's what the researcher found in the field. And among the mistakes that are often repeated, and committed by SMP Negeri 1 Indra Jaya students are carrying mobile phones, eating in the canteen during class hours, leaving class when there is no teacher.

Based on the results of an interview with the Islamic religious education teacher of SMP Negeri 1 Indra Jaya, he said that "there are definitely children who violate and make mistakes, usually I call the child to ask why he did it, the call is only made once, if the mistake is made again, it will be handed over to the class teacher before finally calling their parents/guardians". The results of the interviews above are in accordance with the results of observations as the researcher saw some students being called and reprimanded for not being well-dressed (clothes removed). And this proves that the efforts of teachers to discipline students to obey school rules never stop. Based on the results of an interview with the Islamic religious education teacher of Junior High School Negeri 1 Indra Jaya, he said that "the punishment given to the children is in accordance with the level of the offense, but it needs to be underlined because I am a religious teacher, the punishment is not a physical punishment (beating), for example if the children have not memorized in class, then wherever they meet the Islamic religious education teacher, they must deposit the memorization with a note before going into the discussion of new material".

The results of the interview above are in line with the results of observations as the researcher directly saw children depositing memorization in the teacher's room during break time, this proves that the teacher still motivates and forces students to memorize wherever they are, other than in the classroom so that students do not fall mentally because of embarrassment if they have to deposit memorization in front of their classmates. Based on the results of an interview with the Islamic religious education teacher of SMP Negeri 1 Indra Jaya, he said that "the methods I use are some of them are, children should be taught well, both in discipline and behavior, then we as teachers, especially religious teachers, should set good examples and role models because the children will imitate what the teacher does, there is also through the method of advice where the religious teacher should not get tired and complain when giving advice to the children, the point is that the teacher should be clever in choosing how to advise them, and another method compulsion, yes vocational school children have difficulty in memorizing but they have to be forced because it concerns religion so it has become a necessity for them to memorize the verses of the Qur'an and the material of the Islamic religion, because the religion will provide for them in the life to come"

The results of the interviews above are in line with the results of observations where the researcher saw students being reprimanded, advised, and forced to memorize during recess. Then the religious teacher is able to set an example by dressing according to syar'i, neat and speaking well and politely, one of the proofs that the teacher sets a good example for all his/her students to imitate. Based on the results of an interview with the Islamic religious education teacher at SMP Negeri 1 Indra Jaya, he said that "the children's response is good in carrying out their obligations as students. If there is reprimand, advice until they are punished, they are still respectful and polite to the religious teacher and other teachers. And the proof that they respond well is that there is a change in them after the reprimand, advice and punishment".

This is in accordance with the results of the observation where the researcher directly saw how male and female students responded after being reprimanded by the teacher for not dressing properly. The teacher is firm in disciplining students to continue obeying the rules at school. Based on the results of the interview with BK teachers, he said that "in my opinion, as long as I was a BK teacher at this school, the morals of the students were fine, although there are some children who still need to be given good guidance by working together with the parents/guardians of the students". This is in accordance with the results of field observations where researchers directly observe students who still

need more guidance. Because the number of students is large and the teacher's teaching schedule is tight, the time to supervise students is limited.

Based on an interview with a BK teacher, he said that "the guidance I do includes calling the children who have problems, recording the children according to their special talents, interests, and majors, then helping the children's difficulties both in terms of learning and every mistake made". This is in accordance with the results of field observations where the researcher directly observed BK teachers calling the parents/guardians of students who repeatedly committed mistakes and there was no change. The action taken by him is for the students to be deterred from the mistakes made.

Based on the results of the interview with BK teachers, he said that "the response from the children is quite good, because they still want to listen to reprimands and advice and there are changes in them. Although there are some of them who always repeat the same mistakes".

This is in accordance with the results of field observations where the researcher observes directly when they are reprimanded and advised by the teacher, when they make mistakes. And this also proves that the guidance and development done by teachers, especially PAI teachers, is true. Based on the results of an interview with a BK teacher, he said that "the problem that children often do is bring their cell phone to school, unplug it and leave the class when there is no teacher in the class".

This is in accordance with the results of field observations where the researcher directly saw students carrying cell phones and sitting in the canteen when there was no teacher in the class. With this, the researcher can find out the role of PAI teachers in building the character of students, and dealing with students who commit violations, whether violations of school rules or religion. Based on the results of an interview with a class VII student, he said that "the PAI teacher at this school sets a good example and when advising us, he is patient, gentle but firm and never with physical violence". This is in accordance with the results of field observations where the researcher saw directly when the PAI teacher advised students who had not memorized. What the student said is evidence and it is true that in advising he never used physical violence.

Based on the results of an interview with a class VII student, he said that "one of the activities in which the PAI teacher plays an active role, which is carried out and directly controlled by him, is rohis and congregational prayer". This is in accordance with the results of observation in the field, the researcher saw directly when the PAI teacher took direct action on students who did not participate in rohis activities. This is in accordance with what the PAI teacher said that he works together with other teachers when disciplining students to follow rohis activities and congregational prayers. Based on the results of an interview with a class VII student, he said that "if someone makes a mistake, he only calls to be reprimanded and advised, if the mistake is repeated then the risk will be complained to the class teacher". This is in accordance with the results of observation, where the researcher directly saw students being reprimanded by him for not dressing neatly. This shows proof that he really builds students.

Based on the results of an interview with a class VII student, he said that "an example that can be seen directly is his polite and syar'i way of dressing, then his speech is soft but firm and he comes to class on time, patient with our behavior". This is in accordance with the results of field observations where he directly saw that the clothes worn by PAI teachers were very polite and syar'i. One of the proofs of an exemplary teacher is his clothes and speech, and he is apt to be said to be an exemplary teacher. Based on the results of an interview with a class VII student, he said "what makes us make mistakes is because of our socializing which is mostly due to family background, so there are some of us who really want to be noticed and it is difficult to be advised if the advice goes in the right ear and comes out the left ear without being supervised". As for the examples of PAI teachers building the character of SMP Negeri 1 Indra Jaya students is during rohis activities, congregational prayers and reading Yasin on Friday mornings

before entering the classroom. This is in accordance with the observation results where the researcher saw directly when the PAI teacher organized and directed the students. Then from the results of observations and interviews it can be seen that the direct role of the PAI teacher is when teaching, giving advice and reprimanding. While the PAI teacher's role is indirectly his role model.

Factors that cause obstacles in the learning process and especially the development of students' morals are very influential on their motivation in learning, and also the change in their morals. Because the character of the male and female students in the school is different, some are independent because they want to learn on their own and some need to be directed again, invited again before they want to do their obligations at school. Based on the results of the interview with the Head of Junior High School Negeri 1 Indra Jaya, he said that "the obstacles that have not yet been resolved are that there are some school facilities and infrastructure that still need to be added, so that the teaching and learning process is not going well". This is in accordance with the results of observations that researchers found in the field, that is, the number of computers in the computer lab needs to be increased. Based on the results of the interview with the PAI teacher, he said that "there are several obstacles that can hinder me in raising children, among them is my time that I have less control and cannot monitor and raise children 24 hours (limited). Based on the results of the interview with the BK teacher, he said that "the obstacle that hinders me in guiding the children is my limited time in guiding and helping the children, my shortcomings that I have not been able to improve even better.

As for the obstacles in building the character of the students is the situation of the student's family that is broken home, communication between the school and parents cannot be done to the maximum. In addition, the conditions of the environment where students live are less helpful, and parents who do not care about their children's socializing. This is the responsibility of the school, until the efforts made by the teachers must continue and cannot be broken. The difficulty of communication and cooperation with parents/guardians of students due to the distance, parents' lack of concern for their children because they are in a broken home, and also the environment and the children's relationships are difficult to control and monitor". This is in accordance with the results of the observation where the researcher saw that there are some students/girls who need to be built better, the family situation is a broken home, the influence of relationships and an unsupportive environment. The results of the above interview are in accordance with the results of the observation that the researcher found in the field that there are still some students who repeatedly repeat his fault.

From the results of observations and interviews conducted by the researcher at SMP Negeri 1 Indra Jaya, the role of the PAI teacher in addition to being a teacher is also as a motivator, role model and also as a parent who controls and supervises the behavior of the students while at school. With limited time as much as possible, he took the time to guide the students as for example when they wanted to memorize, he not only listened but also allowed the makhraj and tajwid of the students' reading. And from the results of observations and interviews, his role is not only to teach and transfer knowledge to his students, but also as an example, role model, motivator, parent and mentor. What the teacher must master is not only material but also his awareness as a second parent for his students. All forms of behavior and attitude will be modeled and imitated by them. For example, the way a teacher dresses, speaks, socializes and moves will be observed, modeled and imitated, whether in the school environment or outside the school environment. However, what I have observed is that the PAI teacher at SMP Negeri 1 Indra Jaya has set a good example, which the researcher can see from the way he dresses according to syar'i and neat, then the way he speaks which is soft but firm, polite, and patient when dealing with problematic children.

From the results of observations and interviews, the obstacle in building the morals of the students is that the students' families are broken homes, communication between the school and the parents cannot be done optimally. In addition, the conditions of the

environment where students live are less helpful, and parents who do not care about their children's socializing. This is the responsibility of the school, until the efforts made by the teachers, especially the PAI teachers, must continue and cannot be stopped. If summed up, the obstacles experienced in developing the character of students at SMP Negeri 1 Indra Jaya are: 1) The distance where the parents/guardians of the students live is so far that it is difficult to be consulted in monitoring their child's development; 2) A broken home and disharmonious family situation, to the point of being indifferent to their child's development both in and out of school, making it difficult to be invited to cooperate with the school; 3) The number of teachers and educators is less, especially PAI teachers so that in the process of construction and guidance there are still less; 4) Socializing outside of school that is difficult to monitor; 5) There are still some teachers who pay less attention to their attitude, and their clothes both at school and outside of school, and are unintentionally followed by them; 6) Leaving the classroom empty when the lesson has not finished, so that the students leave the class; 7) Limited time for the teacher to supervise the students while at school due to the full teaching schedule and also due to the indifference of the parents/guardians towards the development and socialization of their children so there is no supervision. Then with the location or residence of the parents/guardians of remote learners, that also becomes an obstacle for the school to cooperate in supervising, controlling and building the morals of their children.

DISCUSSION

The role of the Islamic Education teacher (Pendidikan Agama Islam, PAI) in shaping the moral character (akhlak) of students is integral to the educational process in Islamic schools. In the case of SMP Negeri 1 Indra Jaya, the PAI teacher plays a crucial role not only in teaching religious knowledge but also in guiding students toward becoming individuals with strong moral values. These values are deeply rooted in the teachings of Islam, which emphasize good behavior, respect, honesty, kindness, and integrity. Through their teaching, PAI teachers aim to instill these virtues in their students, helping them develop a well-rounded character that aligns with Islamic principles. At SMP Negeri 1 Indra Jaya, the PAI teacher is often seen as a role model for students. Students closely observe their teachers' behavior, actions, and attitudes. This means that the teacher's own character and moral values have a significant impact on the students. If the teacher demonstrates good behavior, students are more likely to emulate these traits in their own lives. By embodying the principles of honesty, humility, patience, and respect in their personal conduct, the PAI teacher can influence students to adopt similar values in their interactions with others.

In addition to being a role model, the PAI teacher is responsible for integrating moral teachings into the curriculum. Islamic teachings on akhlak are often woven into lessons, helping students understand the importance of ethics in daily life. The teacher uses various methods such as storytelling from Islamic history, discussing the life of the Prophet Muhammad (PBUH), and reflecting on Quranic verses that focus on good character. These teachings are not merely theoretical; they are practical lessons that students are encouraged to apply in their own lives. This approach ensures that the values are not just understood abstractly but are internalized and practiced in real-life situations. One of the key roles of the PAI teacher is to create an environment where students feel comfortable discussing their challenges and concerns. Adolescence is a time of significant change, and students often face difficulties related to identity, peer pressure, and emotional struggles. The PAI teacher, with their deep understanding of Islamic teachings, is in a unique position to provide guidance on how to navigate these challenges. Through one-on-one conversations, group discussions, and counseling sessions, the PAI teacher can help students understand how to respond to difficult situations with patience, wisdom, and moral integrity.

Moreover, the PAI teacher at SMP Negeri 1 Indra Jaya works closely with other educators to promote moral development across all aspects of school life. The teacher's

role extends beyond the classroom, collaborating with school leaders, counselors, and other subject teachers to create a holistic approach to student development. For instance, while other teachers may focus on academic subjects, the PAI teacher ensures that students understand the ethical implications of their actions, such as honesty in academic work and treating others with respect. This collaboration ensures that moral education is not isolated but is reinforced throughout the students' experiences at school. The PAI teacher also plays a crucial role in implementing extracurricular activities that promote moral development. At SMP Negeri 1 Indra Jaya, the teacher organizes religious events, community service projects, and group discussions that encourage students to apply Islamic principles in their everyday lives. These activities not only provide students with opportunities to practice what they have learned but also help build a sense of community and shared responsibility. By engaging in activities such as charity work, students learn about the importance of helping others, a core tenet of Islamic moral teachings.

In addition to promoting moral behavior within the school, the PAI teacher helps students understand the significance of ethical conduct in the wider society. By discussing the role of Islam in building a just and compassionate society, the teacher encourages students to think about how their actions can contribute to the greater good. This awareness fosters a sense of responsibility in students, inspiring them to become active, moral members of their communities. The PAI teacher also helps students recognize the interconnectedness of all people, emphasizing the importance of empathy, cooperation, and mutual respect. Through assessments and feedback, the PAI teacher monitors the moral growth of students. Regular evaluations allow the teacher to gauge students' understanding of the values being taught and to provide constructive feedback. This continuous assessment helps ensure that students are not only learning the principles of good character but are also applying them in their behavior. The teacher's role in offering positive reinforcement and guiding students through challenges ensures that moral development remains a priority throughout the students' academic journey.

Another important aspect of the PAI teacher's role is to address moral issues or misconduct when they arise. Whether dealing with instances of bullying, cheating, or disrespectful behavior, the teacher must respond with wisdom and fairness. Rather than simply punishing students, the PAI teacher takes the opportunity to educate students about the consequences of their actions, both in this world and the hereafter. By explaining how their behavior contradicts Islamic values, the teacher helps students recognize the importance of self-reflection and personal growth. This approach not only corrects negative behavior but also fosters a culture of accountability and ethical awareness. In conclusion, the PAI teacher at SMP Negeri 1 Indra Jaya plays a central role in shaping the moral character of students. Through their teachings, role modeling, and involvement in extracurricular activities, the teacher helps instill essential values that will guide students throughout their lives. By creating a supportive and ethical learning environment, the PAI teacher ensures that students are equipped with the tools they need to navigate life with integrity, compassion, and responsibility. In this way, the teacher's influence extends far beyond the classroom, contributing to the formation of a morally conscious generation.

In addition to the roles mentioned, the PAI teacher at SMP Negeri 1 Indra Jaya also plays a vital part in fostering a spiritual connection among students. In Islam, moral character is intertwined with spirituality, and the teacher ensures that students understand the importance of nurturing their relationship with Allah. Through daily prayers, reflection on religious texts, and participation in spiritual practices, the teacher helps students develop a deeper understanding of their faith and how it informs their behavior. This spiritual development is crucial in shaping a student's overall moral character, as it encourages them to act with a sense of accountability to Allah in every aspect of their lives. Moreover, the PAI teacher encourages students to recognize the relationship between good character and success in both the spiritual and worldly realms. By emphasizing that moral conduct leads to the approval of Allah and the well-being of

society, the teacher helps students see the broader implications of their actions. They are taught that success is not solely measured by academic achievements or material wealth, but by the quality of their character, their ability to contribute positively to others, and their commitment to living in accordance with Islamic principles. This perspective motivates students to focus on building an ethical foundation that will guide them throughout their lives.

The PAI teacher also addresses contemporary moral challenges faced by students in today's society. With the advent of social media and the influence of global culture, students are exposed to a variety of values and behaviors that may conflict with Islamic teachings. The teacher helps students critically analyze these external influences, encouraging them to discern right from wrong and to stay grounded in their faith. By discussing topics such as peer pressure, online behavior, and the importance of maintaining privacy and respect in the digital age, the PAI teacher equips students with the skills to navigate these modern challenges while adhering to Islamic moral standards. Furthermore, the PAI teacher engages students in discussions that promote self-awareness and self-improvement. Students are encouraged to reflect on their own behavior, to identify areas for growth, and to work on improving their character. Through regular reflections, group discussions, and self-assessments, the teacher helps students develop a mindset focused on continuous personal development. This process encourages students to take responsibility for their actions and to actively strive to be better individuals, both in their faith and in their everyday interactions.

In addition to moral guidance, the PAI teacher also plays an important role in reinforcing the values of justice, equality, and respect for diversity. By teaching students about the importance of fairness in their interactions with others, the teacher ensures that students understand the value of treating everyone with dignity, regardless of their background, beliefs, or social status. This teaching encourages students to be open-minded and tolerant, while also standing firm in their faith. The PAI teacher's efforts in promoting social justice contribute to creating an inclusive and respectful school environment where all students can thrive.

Lastly, the PAI teacher's influence extends beyond the confines of the school, as they are often involved in engaging with the wider community, including parents and religious leaders. The teacher's role in building strong relationships with parents ensures that moral education continues at home and that there is consistency in the values being taught at school. By involving parents in the educational process, the teacher helps create a holistic approach to moral development that bridges the gap between the school, the family, and the larger community. This collaborative effort ensures that the students receive continuous moral guidance and support in all aspects of their lives. In conclusion, the role of the PAI teacher in shaping the moral character of students at SMP Negeri 1 Indra Jaya is multifaceted and impactful. Through a combination of spiritual guidance, role modeling, teaching moral values, addressing contemporary issues, and fostering a culture of self-reflection and improvement, the PAI teacher plays a central role in the personal development of students. By equipping students with strong moral principles, the teacher helps shape responsible, ethical, and compassionate individuals who will contribute positively to both their local and global communities. Through this comprehensive approach to character-building, the PAI teacher ensures that students are not only well-versed in academic knowledge but also possess the moral strength to navigate the complexities of life with integrity and faith.

CONCLUSION

Based on the presentation of data and data analysis that refers to the formulation of the existing problem, the writer will draw a conclusion. The role of the Islamic religious education teacher at SMP Negeri 1 Indra Jaya has been trying to build the morals of students, students who commit mistakes are given inspiration, motivation, guidance, built,

advised and warned not to commit mistakes in violation of school rules and Islamic teachings. (1) The direct role of the PAI teacher is that he becomes a role model, in accordance with what the author observed, he is dressed according to syar'i, disciplined, neat and should be emulated and emulated by SMP Negeri 1 Indra Jaya students. In addition, his indirect role is that he motivates students and that is in accordance with what the author observed. (2) Obstacles of Islamic religious education teachers in developing students' morals at SMP Negeri 1 Indra Jaya, as for the obstacles faced by Islamic religious education teachers in building and guiding students' morals, there are internal and external factors. As for the internal factors due to the lack of teacher time in developing and guiding students, then the intelligence of students who are still lacking and need more attention from teachers. In addition to internal factors, there are external factors that become obstacles for teachers in building and guiding teachers' morals, namely the state of students' families that are not harmonious, resulting in a lack of cooperation between teachers and students' parents/guardians, and also because of the influence of student associations that are not supervised by parents/guardians of students, and environmental conditions that are not supportive.

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