

## The Role Of Islamic Education In Shaping The Religious Behavior Of SMP Plus Anbata Students

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**Abstract:** This study aims to analyze the role of Islamic education in shaping the religious behavior of students at SMP Plus Anbata. Islamic education does not only function as a transfer of religious knowledge but also serves as a means of nurturing morality, building character, and strengthening students' spiritual values. This research employs a qualitative approach with a descriptive method, using observation, interviews, and documentation involving Islamic education teachers, students, and the school administration. The findings indicate that Islamic education at SMP Plus Anbata plays a vital role in fostering worship awareness, instilling Islamic behavior in daily life, and shaping attitudes of tolerance and social responsibility. The strategies employed include teacher role modeling, habituation of religious activities, integration of Islamic values into learning, as well as continuous supervision and guidance. Thus, Islamic education in this school has proven effective in comprehensively shaping students' religious behavior, encompassing spiritual, moral, and social aspects.

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## INTRODUCTION

Islamic education itself aims to enhance students' faith, understanding, appreciation, and practice of Islam so that they become Muslim individuals who are devoted to Allah SWT and possess noble character in their personal life, community, nation, and state. Instilling good principles in students from an early age is highly important, as early life values influence personality and behavior. Educators must protect students from the harmful effects of globalization. As role models for children, teachers are expected to demonstrate noble character. (Hamza, 2022). Teachers hold a highly honorable position due to their heavy and noble responsibilities. Allah commands that among the people, there should be those who are willing to deepen their knowledge and

become teachers in order to elevate human dignity and advance civilization, rather than everyone going to the battlefield. (Kunandar, 2009).

Children imitate what they see in their early years, which is why moral education requires diverse approaches. Moral education through role modeling is particularly important. Teaching should encompass cognitive, emotional, and psychomotor aspects. This must be instilled in every Muslim, whether through formal, informal, or non-formal education. Islam places great emphasis on the holistic development of morals and character covering content, techniques, approaches, and implementation because morals reflect a person's way of life in daily practice, making them the primary mirror of an individual's integrity. (Hamza, 2022).

The importance of the teacher's role above and their participation in ensuring the achievement of educational goals is highly relevant to moral development, which is crucial for shaping students' attitudes and behavior so that they become good and virtuous individuals. The cultivation of noble character is the primary goal of Islamic education and serves as guidance for living life in accordance with Islamic teachings. Without being grounded in noble character (*akhlaqul karimah*), everything will lead to negative impacts: life becomes aimless, and one can no longer distinguish between what is good and what is bad. (Nurina, 2013).

The major impact of instilling the values of *akhlaqul karimah* is the elimination of all reprehensible habits that have been prohibited in Islam, as well as distancing oneself from disgraceful deeds, while cultivating good habits, practicing them, and loving them. Religious education should place greater emphasis on preparing students to possess noble character (*al-akhlaq al-karimah*), supported by strong mastery of knowledge, and then being able to apply that knowledge while remaining grounded in true faith. (Perdana, 2018).

In achieving a goal, success cannot stand alone but rather depends on the presence of other contributing factors. Thus, the fundamental object of success in a learning process essentially lies in how the teaching strategies applied by a teacher are implemented. (Nadirah Sadiyah, 2022).

The role and responsibility of teachers in education are very demanding, especially in the context of instilling moral character in students. All educational aspects

in Islam are closely related to values, which view teachers not only in terms of their mastery of knowledge but also in their investment in moral and spiritual values that must be transformed toward shaping an Islamic personality. Teachers are required to guide, train, and accustom students to behave well. Therefore, the existence of a teacher is not merely to teach, but also to practice the teachings and instill moral values for life. (Idhar, 2022).

Being a teacher in the teaching and learning process has a significant influence on students' academic achievement, both positively and negatively, although this is not entirely absolute since each individual has unique characteristics and differences. The teacher's task is to teach children good behavior, not merely to convey information. Morality is emphasized in both general and Islamic educational institutions because Allah sent Prophet Muhammad (peace be upon him) to perfect human character.

From the teacher's perspective, students' behavior within the school environment carries its own value, making *akhlaqul karimah* an added virtue. Courtesy is shown toward peers and teachers. The decline in students' morality has been one of the main causes of the failure of Islamic education thus far. A major shortcoming of Islamic education in Indonesia is its greater emphasis on imparting knowledge to students rather than upholding the noble principles of religion to help them develop strong personalities and noble character. Moral issues, at times, continue to color human life.

National educators have the function of developing students' abilities and shaping their character. One aspect of character formation is the cultivation of morality, in which students are expected to possess qualities such as honesty, humility, and other traits that reflect good character. History records that one of the key factors behind the success of the Prophet's mission was the support of his noble character. Indeed, Allah Himself praised the noble character of Prophet Muhammad (peace be upon him), as stated in the Qur'an, Surah Al-Ahzab, verse 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۖ

Indeed, in the Messenger of Allah you have an excellent example for those who hope in Allah and the Last Day, and who remember Allah much.

Based on the verse of Allah above, it is evident that in the person of the Messenger of Allah there is a noble example in terms of character, behavior, and speech. This can be studied through the exemplary conduct of the Prophet, which illuminated human life, guiding it toward the light of truth and success during his leadership on earth. Therefore, the role of educational institutions is crucial in managing character education within schools.

## **RESEARCH METHOD**

This study employs a qualitative approach with a descriptive method, as it aims to provide an in-depth description of the role of Islamic education in shaping the religious behavior of students at SMP Plus Anbata. This approach was chosen to enable the researcher to obtain more comprehensive data regarding the experiences, understanding, and practices of Islamic education within the school environment.

The research subjects consist of Islamic Education teachers, students, and the principal, who are considered to have a direct connection with the implementation of Islamic education in school life. The technique for determining informants was carried out using purposive sampling, namely the selection of informants who are truly relevant to the focus of the research.

The research subjects consist of Islamic Education teachers, students, and the principal, who are considered to have a direct connection with the implementation of Islamic education in school life. The selection of informants was conducted using purposive sampling, namely the selection of informants who are truly relevant to the research focus. Data collection was carried out through three main techniques, namely:

Observation – to directly observe Islamic Education learning activities, the implementation of religious programs, and the interaction between teachers and students in their daily school life.

In-depth Interviews – conducted with teachers, the principal, and several students to obtain more detailed information regarding the efforts and strategies for shaping religious behavior.

Documentation – in the form of written data such as curricula, religious activity programs, and school records relevant to the research.

Data analysis was carried out using the interactive model of Miles and Huberman, which includes data reduction, data display, and conclusion drawing/verification. The validity of the data was maintained through source and technique triangulation, namely by comparing the results of observations, interviews, and documentation to obtain credible data.

## **RESULTS AND DISCUSSION**

The attention given by teachers in educating and fostering religious life at school has a positive influence on the formation of adolescents' character. Islamic teachers play an important role in shaping adolescents' morality, as teachers are figures of authority and respect for students. The importance of religious guidance in schools is emphasized by Sudarsono, who states that the religious education received by children greatly influences their attitudes and behavior, as it becomes the foundation for their actions and interactions. This influence becomes even stronger when accompanied by regular and continuous supervision and guidance from teachers. (Zakiyah Drajat, 1976).

Teachers should guide their students toward living in accordance with religious teachings so that children become accustomed to a life based on the moral values taught by religion. Habits instilled from an early age serve as seeds of personality traits that will grow and later become the foundation for controlling their morality in the future. (Zakiyah Drajat, 1976).

With religious guidance provided by teachers at school, a positive influence is given to the development of adolescents' lives into adulthood, where character formation from an early age can serve as a foundation for their personality growth and development. In the role of Islamic education in shaping the religious behavior of students at SMP Plus Anbata, teachers carry out various forms of guidance, namely:

### **1. Complying with the rules established by SMP Plus Anbata**

Based on an interview with the Principal of SMP Plus Anbata, conducted on August 22, 2025, at 09.00 AM in the principal's office with Mr. Rudi Hasibuan, M.Pd., the results are reflected in the following interview excerpt:

There are several points implemented in instilling moral values at our school, including:

1) Students are required to perform congregational prayers in the mosque. If a student

violates this rule, the sanction is delivering a short religious lecture (*kultum*) after the congregational prayer. 2) Students are required to arrive at school on time. If a student violates this rule, the sanction is cleaning the school yard. 3) Students are required to remain within the school environment during school hours, and if any student leaves without permission or skips class, they are given a sanction in the form of memorizing and writing predetermined verses of the Qur'an. 4) Students are required to clean the classroom according to the assigned schedule, and if they fail to do so, the sanction is to clean the classroom twice as much as originally assigned.

## **2. The Existence of Moral Education in the Classroom**

Based on an interview with the Islamic Education teacher at SMP Plus Anbata, Ms. Umi Ismi Dewi Anjani, S.Pd., conducted on August 22, 2025, at 09:15 AM, the results are reflected in the following interview excerpt:

Based on the interview with the Islamic Education teacher at SMP Plus Anbata, it was revealed that moral education in the classroom covers various aspects such as respecting teachers, instilling good habitual values, and observing proper manners in dressing. The teacher explained that the cultivation of good habits is consistently implemented through daily practices. For instance, students are accustomed to greeting (*salam*) and praying before and after lessons, shaking hands with teachers either after class or whenever they meet them outside the classroom, and maintaining discipline during the teaching and learning process.

Furthermore, moral education also extends to the cultivation of proper manners in dressing. At SMP Plus Anbata, students are encouraged to dress modestly and neatly, as such practices are strongly recommended in Islamic teachings. This emphasis on modest dress is considered essential, not only as part of religious obedience but also as preparation for students to carry these values into their daily lives.

## **3. Teachers Must Be Role Models**

Based on an interview with the Islamic Education teacher at SMP Plus Anbata, Ms. Ismi Dewi Anjani, S.Pd., conducted on August 22, 2025, at 09:15 AM, the results are reflected in the following interview excerpt:

In my opinion, an educator is not only responsible for delivering knowledge but must also serve as a role model in attitude, speech, and behavior. Children find it easier to imitate what they see rather than what they hear. Therefore, when a teacher talks about discipline, the teacher must also demonstrate discipline for example, by arriving on time, dressing neatly, and maintaining polite speech.

#### **4. The Existence of Additional Learning Beyond Formal Education**

Based on the results of an interview with the Islamic Education teacher at SMP Plus Anbata, Ms. Ismi Dewi Anjani, S.Pd., conducted on August 22, 2025, at 09:15 AM, the findings are reflected in the following interview excerpt:

At SMP Plus Anbata, students not only study formal subjects but also receive religious learning such as *Diniyah*, *Keputrian*, *Muhadhoroh*, literacy activities, as well as training in *Tapak Suci* (martial arts) and sports. In addition, we also provide extra tutoring sessions in the afternoon, particularly for core subjects such as Mathematics, English, and Islamic Education. There is also a Qur'an memorization (*tahfiz*) program for students who wish to increase their memorization. This program is optional, but many students enthusiastically participate in it.

#### **5. Supervision**

Based on the results of an interview conducted by the researcher with the Islamic Education teacher, Ms. Ismi Anjani, S.Pd., on August 22, 2025, at 09:30 AM in the classroom, the findings are reflected in the following interview excerpt:

Not all students demonstrate good character even after receiving advice or being under the supervision of teachers, because when they are in the dormitory, some students still engage in behaviors that are not in accordance with the guidance given.

#### **6. Religious Development on Islamic Holidays**

Based on the results of an interview conducted by the researcher with the Islamic Education teacher, Ms. Ismi Anjani, S.Pd., on August 22, 2025, at 09:30 AM in the classroom, the findings are reflected in the following interview excerpt:

Religious development on Islamic holidays at school plays a very important role in shaping students' religious character. Based on the results of an interview with one of the Islamic Education teachers at SMP Plus Anbata, it was revealed that the commemoration of Islamic holidays is not merely ceremonial, but also serves as a means of fostering students' faith, morality, and sense of togetherness. The teacher explained that every Islamic holiday such as the Prophet's Birthday (*Maulid Nabi*), the Ascension of the Prophet (*Isra' Mi'raj*), the Islamic New Year (*Hijriyah*), and the commemoration of the Revelation of the Qur'an (*Nuzulul Qur'an*) is always filled with activities that carry educational value. The commemoration of Islamic holidays at SMP Plus Anbata plays a strategic role in shaping the students' religious character. These activities are not merely ceremonial, but serve as a means to strengthen faith, morality, and togetherness within the school community. The programs include inviting guest speakers, holding religious competitions, and showcasing Islamic artistic creations made by the students. Through these activities, students not only gain additional religious knowledge but are also trained to build confidence in public speaking and to foster love for Islamic values. Moreover, the commemoration of Islamic holidays is used as a momentum to strengthen ties between students, teachers, and parents. With the involvement of all parties, the activities become more meaningful and memorable. The Islamic Religious Education teacher emphasized that such events are intended to encourage students to emulate the struggles of the Prophet, strengthen Islamic brotherhood (*ukhuwah Islamiyah*), and cultivate gratitude for the blessings of Allah SWT. Although there are challenges such as limited funds and time, the enthusiasm to carry out these programs remains strong with the support of the school and the parents' committee. Thus, the commemoration of Islamic holidays is expected to be preserved and serve as an effective medium for instilling religious values. It is hoped that students will not only excel academically but also grow with strong faith and noble character as a provision for their daily lives.

## **7. Implementation of Rules or Sanctions**

Based on the interview with the Islamic education teacher, Umi Ismi Anjani, S.Pd, on August 22, 2025, at 09:30 AM in the classroom, as reflected in the following interview excerpt:

In practice, the sanctions imposed are always adjusted to the type of violation. For example, for minor violations such as being late to class or not bringing learning materials, students receive a verbal warning and are recorded in the discipline book. If the mistake is repeated, additional tasks or a written warning are given as sanctions. Meanwhile, for more serious violations, such as breaking rules of propriety, fighting, or skipping classes, the sanctions include special guidance, summoning the parents, and even a written agreement.



## **8. Narrating the Stories of the Prophets and Messengers**

Based on the interview with the Islamic education teacher, Umi Ismi Anjani, S.Pd, on August 22, 2025, at 09:30 AM in the classroom, as reflected in the following interview excerpt:

Based on the results of an interview with one of the Islamic Education teachers at SMP Plus Anbata, it was revealed that narrating the stories of the Prophets and Messengers is one of the effective methods in shaping students' character. The teacher explained that students find it easier to understand moral values when they are conveyed through stories, rather than only in the form of theories or advice. Stories of the Prophets such as the patience of Prophet Ayyub, the steadfastness of Prophet Ibrahim in facing trials, the honesty of Prophet Muhammad (peace be upon him), and the obedience of Prophet Ismail are often used as teaching materials. The teacher narrates these stories using simple language and adjusts them to the students' level of understanding. Through this method, the students not only listen to the stories but are also encouraged to draw lessons from them. The teacher emphasized that the main purpose of narrating the stories of the Prophets and Messengers is not merely to increase religious knowledge, but to serve as a means of instilling moral values. For example, when telling the story of Prophet Yusuf, the teacher highlights the importance of avoiding disgraceful deeds and remaining patient in the face of trials. In this way, students can emulate these noble qualities in their daily lives. According to the teacher, this storytelling method is also effective in capturing students' attention because it is delivered interactively. The teacher often asks students to retell the story they have heard or to create a simple reflection on the values they can learn from it. This approach makes students more active and engaged in the learning process. Although there are occasional challenges, such as limited time or the lack of age-appropriate reference books on the stories of the Prophets, the teacher strives to overcome them by using digital media and other reliable sources. It is hoped that by frequently narrating the stories of the Prophets and Messengers, students will not only gain historical knowledge but also acquire concrete role models in building their religious character.

## **9. Accustoming Students to Perform Congregational Prayers in the Musholla**

Based on the interview with the Islamic education teacher on August 2, 2023, at 09:30 AM in the classroom, as reflected in the following interview excerpt:

Students are required to perform congregational prayers in the musholla, and if anyone violates or does not participate in the congregational prayer, they will be given punishment or sanctions. Based on the observations, the researcher found that at the research site, students are indeed obliged to perform congregational prayers in the musholla, as there is a regulation requiring them to do so, and any violation results in sanctions. On the other hand, congregational prayer is also highly recommended in Islam because it carries many virtues and can strengthen the sense of brotherhood among the students.

## **CONCLUSION**

Based on the results of the research, it can be concluded that Islamic education plays a highly significant role in shaping the religious behavior of students at SMP Plus Anbata. Islamic education functions not only as a means of transferring religious knowledge but also as a medium for character building, instilling moral values, and habituating daily acts of worship. Through formal classroom learning, additional activities such as tahfiz programs, daily worship routines, the celebration of Islamic holidays, and the narration of the stories of the Prophets and Messengers, students gain learning experiences oriented toward character development. Teachers play a crucial role as role models, guides, and mentors, ensuring that Islamic values can be practiced concretely by the students.

In addition, the implementation of strict yet educational rules and sanctions serves as a supporting factor in fostering students' discipline, responsibility, and respect for religious norms and school regulations. A religious school environment, supported by the collaboration of teachers, students, and parents, also helps create a conducive learning atmosphere for instilling Islamic values. Therefore, it can be affirmed that the role of Islamic education at SMP Plus Anbata not only develops students intellectually but also nurtures them to become individuals of faith, noble character, and religious behavior reflected in their daily lives.

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