The Implementation of Islamic Religious Education in Building Akhlak *al-karimah* at Elementary School

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Abstrak

Penelitian ini bertujuan untuk mendeskripsikan implementasi pendidikan agama Islam dalam membangun akhlak *al-karimah* siswa di SD IT An-Naas Binjai. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi deskriptif, sebagai upaya mendeskripsikan realita sosial secara kompleks dan konkrit. Pengumpulan data menggunakan teknik pengamatan, wawancara, dan studi dokumentasi, serta mengkrosceknya dengan artikel ilmiah relevan. Analisa data dilakukan secara interaktif, melalui tahapan pra observasi (studi pendahuluan), tahap pelaksanaan, tahap analisa data, tahap penarikan simpulan, hingga pelaporan hasil penelitian. Adapun hasil penelitian ini menyimpulkan bahwa (1) perencanaan pembelajaran PAI sebagai upaya pengembangan kualitas pembentukan karakter siswa dilaksanakan setiap awal tahun ajaran baru, dalam bentuk kegiatan rapat (musyawarah), serta hasil konkrit berupa persiapan bahan ajar dan RPP; (2) pembelajaran PAI dilaksanakan di dalam kelas (berdasarkan bahan ajar dan RPP yang telah disusun) dan luar kelas (meliputi program harian, program bulanan dan program tahunan sekolah); (3) cara guru mengevaluasi pembelajaran mengacu pada hasil raport siswa, perubahan sikap dan perilaku siswa, serta koordinasi dengan orangtua terkait perkembangan belajar siswa; dan (4) faktor yang mempengaruhi pembelajaran PAI di antaranya kesiapan sekolah, sikap simpatik (kepedulian guru), dan koordinasi orangtua dengan pihak sekolah.

Kata Kunci: Pembinaan Akhlak, Pendidikan Agama Islam.

Abstract

This study aims to describe the implementation of Islamic religious education in building the character of al-karimah students at SD IT An-Naas Binjai. This study uses a qualitative approach with a descriptive study method, in an effort to describe social reality in a complex and concrete manner. Collecting data was using observation techniques, interviews, and documentation studies, as well as checking it with relevant scientific articles. Data analysis was carried out interactively, through the pre-observation stage (preliminary study), implementation stage, data analysis stage, conclusion drawing stage, to reporting research results. The results of this study conclude that (1) PAI learning planning as an effort to develop the quality of student character formation is carried out at the beginning of a new school year, in the form of meeting activities (deliberations), as well as concrete results in the form of preparation of teaching materials and lesson plans; (2) PAI learning is carried out in the classroom (based on the teaching materials and lesson plans that have been prepared) and outside the classroom (covering daily programs, monthly programs, and school annual programs); (3) the way teachers evaluate learning refers to the results of student report cards, changes in student attitudes and behavior, and coordination with parents regarding student learning development; and (4) factors that influence PAI learning include school readiness, sympathetic attitude (teachers care), and parental coordination with the school.

Keywords: Moral Development, Islamic Religious Education.

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INTRODUCTION

The human need for education is continuous and lifelong (Rendi, 2019: 108-121). In addition to the knowledge aspect, humans really need the support of internalizing good values as a form of the integrality of human nature in humans, so that they are useful (bring benefits) for the surrounding community (Iswati, 2020: 126-147). This shows the urgency of education as an effort to humanize humans or form *al-karimah*'s character in humans.

Moral development in students has become a major concern of the government since the issuance of regulations on strengthening character education (PPK). Furthermore, character building is also a top priority for developing the quality of Indonesian human resources, such as having noble character, being moral, and displaying good behavior (Meirawan, 2016). Thus, the character education that is implemented is not limited to theory or concept, but tends to the practice aspect (application) of character, both to parents, teachers, and peers.

Character education or student moral development takes place throughout the day with the concept of a combination of three educational environments, namely formal education, informal education, and non-formal education (Hairani, 2018: 355-377). Character education also balances the process of giving knowledge, giving values, and forming attitudes to students. Through character education, students are not only oriented as superior human resources in the field of mastery of science and technology (science and technology), but also have an IMTAQ attitude (faith and piety) (Andiyanto, 2018: 195-204).

Religion-based education is one aspect of learning that plays an important role in shaping the character of students (Wahyuddin, 2017: 191-208). In this context, Islamic religious education becomes an important concern in building character in the form of *al-karimah* character in students. Through Islamic religious education, educators seek to develop potential awareness of the importance of morals as a provision for students' lives in the future. This is done with a long process that requires regular (systematic) guidance in order to mature students' self-maturity based on the Qur'an and hadith (hujjah al-Islamiyah).

Islamic religious education broadly internalizes values to children in the form of internalizing faith and moral formation. Tawhid education or internalization of faith aims to strengthen the foundation of understanding, practice and appreciation of students about the teachings of Islam in a comprehensive and holistic manner (kaffah). Then, through the context of moral formation, students are taught to apply Islamic teachings in their daily behavior (Yusuf, 2019: 34-49). Thus, the purpose of the prophets and apostles sent to the earth is achieved, namely to perfect human character.

According to Riza (2022), Islamic religious learning is a pioneer for the prevention of deviant behavior that has the potential to be carried out by students from elementary age. This is intended as an effort to instill awareness in students about the benefits of goodness and harm caused by deviant behavior. In practice, the application of moral formation within the scope of formal education is determined by methods, strategies, and policies (regulations) by the government as the holder of the highest authority in the entire public sector, including education.

Government policies in the field of education are oriented towards realizing the character of children from an elementary age through the role of schools based on teaching Islamic religious education (Alfiansyah, *et.al.*, 2020: 52-67). In the context of this study, formal educational institutions that apply the concept (pattern) of integrated Islamic-based teaching become the main object of researchers in uncovering the teaching system of Islamic religious education as an effort to form *al-karimah* morals in students (Rahmawati & Muhroji, 2022). This is intended to deepen the integration-based implementation of teaching general material and Islamic religious education in the school curriculum. Furthermore, the polarization of teaching in integrated Islamic schools ensures that all school activities and learning programs contain Islamic values.

All activities or learning programs implemented by the integrated Islamic school strengthen character building from the very beginning in children (Angga, *et.al.*, 2022). This is seen from the effort to embed the

message of Islamic teachings in their entirety in children. Furthermore, the full day school learning system has become a long momentum for the school to model Islamic behavior (morals) to students in everyday life. This further strengthens the child about the dominant role of morals for present and future life.

Understanding the concept of moral formation in children is based on Islamic teachings which state that every child will experience different times and times, of course with different problems, so that morality remains a priority value in saving each generation from these changes and problems (Rohmawati & Watini, 2022: 196-207). Moral development is very dependent on training or habituation to children from an early age. Thus, the inculcation of morality in children will be embedded as the identity of daily behavior.

The current problems faced by students are rapid and very sophisticated technological developments (known as the era of globalization or digitalization) (Arifin, 2020: 115-126). This rapid progress makes the teaching process easier, but also leaves new problems for the cultivation of children's character. This is increasingly evident from the daily behavior of children who cannot be separated from smartphones, some even reach the level of addiction (addiction). In addition, children are also influenced by fashion from outside cultures which are more or less contrary to the noble character of Indonesian culture. In addition, children's hobbies are playing online games so that they neglect the stage of children's social-emotional development (Rozi, 2019: 33-47).

Another influence caused by technological sophistication is the moral degradation of children. Where, children seem indifferent to the surrounding environment, disrespectful to older people, even against the teacher during the learning process (Bahri, 2022: 425-435). This is certainly a challenge for education providers with an integrated Islamic school pattern in educating and fostering children's character. In turn, the teacher as the leader of the learning process is required to play an active role in instilling *al-karimah* character in children, starting from interactions with peers, teachers and parents, the surrounding community, as well as maintaining the environment (nature).

Based on a preliminary study conducted by researchers at SD IT An-Naas Binjai (January 18, 2022), information was obtained that teachers started the moral development of *al-karimah* in children from simple matters, such as 3S culture, namely smiling, greeting, and greeting. In practice, every morning before learning begins or before students enter their respective classes, the teacher and students smile at each other, greet each other politely, and greet each other. Not only between teachers and students, this culture is practiced by all "school residents" consistently and with full sincerity. In fact, in the information provided by the teacher, there are a number of phenomena that he experiences with students who continue to apply the 3S culture when meeting outside of school.

Taking into account the above phenomena, efforts are needed to strengthen the formation of *al-karimah*'s moral character for children from an elementary age, because the task is not only borne by teachers in schools, but is a shared responsibility between teachers, parents and the community. As relevant research has been carried out by a number of people (scientists, researchers, scholars), including discussing aspects of the game and singing traditions in the formation of children's character (Ridwan, 2017: 49-61; Nur, 2013; Andriani, 2012: 121-136), the role of parents in optimizing children's character building (Permono, 2013), the urgency of the formation of children's character (Sudarsana, 2018), the role of school culture in character building (Suwandayani & Isbadrianingtyas, 2017), embodiment of empathy in children (Mashar, 2013), tri center for character education for children (Kurniawan, 2015: 41-49), implementation of habituation as training of children's religious character (Fahmi & Susanto, 2018: 85-89), and the effect of parenting on children's character (Latifah, 2020: 101-112).

Observing the preliminary description and literature review above, there is a gap analysis of this study with previous research, namely from the aspect of the research background (SD IT An-Naas Binjai) and moral development in terms of planning, implementation, teacher efforts and the factors that influence it. Furthermore, this research is summarized in the title, "*Implementation of Islamic Religious Education in Building Students'*

Morals at SD IT An-Naas Binjai". Through this research, it is hoped that it can be a reference in fostering the character of children from elementary age at an integrated Islamic school.

METHOD

This study uses a qualitative approach with a descriptive study method, as an effort to describe social reality in a complex and concrete way (Sugiyoni, 2010: 76-88; Assingkily, 2021). The background of this research is at SD IT An-Naas Binjai (Jl. Sisingamangaraja number 99, Binjai Timur sub-district, Binjai City), a preliminary study in January 2022, then field research from March to May 2022. To get the appropriate data, the researchers immediately came to see how learning carried out in the school. Researchers also took various approaches to various parties to seek information related to the research discussion through observation and interview questions. The primary research data includes students, teachers and school principals, while secondary data includes books, articles and other supporting documents. Then, researchers also help in solving problems and finding solutions to the problems at hand. Data analysis was carried out interactively, through the pre-observation stage (preliminary study), implementation stage, data analysis stage, conclusion drawing stage, to reporting research results. The validity test of this research used a triangulation technique, namely checking the data from the method aspect (questioning the relevance between the acquisition of interview data, documentation and observation) and from the data source aspect (questioning the relevance of the information that researchers received from the principal, vice principal and also teachers).

RESULTS AND DISCUSSION

PAI Learning Planning in Building Morals of *al-karimah*

Planning for Islamic Religious Education in building Akhlak *al-karimah* which is carried out at SD IT An Naas is actually interrelated with all subjects, both general and religious subjects, both in activities outside the classroom or activities in the classroom. In practice, PAI subjects are more involved and in building the *al-karimah* character of students, the goal is very close to PAI subjects. For this reason, the research is limited to building *al-karimah* morality in PAI subjects.

Based on an interview with the principal, Mr. Wahyu Dinata, on Thursday, March 14, 2022, information was obtained stating that:

> "*...So, when it comes to entering the new school year, all school officials are gathered to hold a joint meeting. One that is always discussed is about the morals of al-karimah of students, where the discussion is about how to build morals of al-karimah in the school environment, then what activities are carried out to be able to build the morals of al-karimah of students, then what morals are must be instilled in students, as well as what programs are carried out to build the al-karimah character of these students. Therefore, the first thing to do is to gather religious teachers and teachers related to religion (such as tahfidz teachers and Arabic language teachers), then formulate what programs are carried out to be able to build the al-karimah character of students.*"

Furthermore, the principal's description of PAI learning planning can be seen in the scheme below:
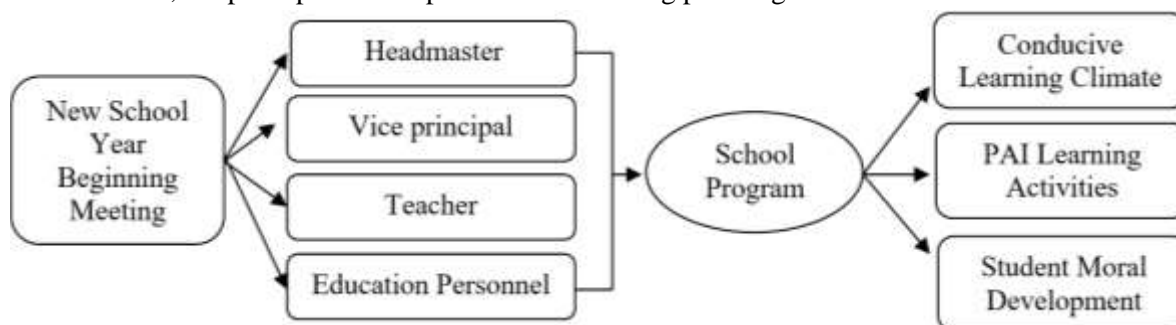

Figure 1. PAI Learning Planning Flow in Shaping Students' Morals

The interview excerpt and scheme (1) above, informs that there are 5 (five) outlines of the morals of students at SD IT An Naas Binjai, namely First, morals towards teachers, including; speaking politely, greeting each other, asking permission before asking, not interrupting the teacher's conversation, and following the teacher's advice (Imron & Benty, 2020: 182-191). Second, morals with peers, including; greet friends with good calls, respect each other's differences, are prohibited from bullying, and avoid fights. Third, morals to parents, including speaking gently, speaking politely and gently to parents, carrying out good advice from parents, and pleasing parents.

Fourth, morals in worship (prayer), including the use of clean and fragrant clothes, avoiding uncleanness, covering the genitals, performing ablution, carrying out all the pillars of prayer, and prioritizing congregational prayers. Fifth, morals towards the Qur'an, including being in a holy state, maintaining ablution, covering the genitals, seriously studying the Qur'an, ta'zim on the Qur'anic manuscripts, and beginning with reading with ta'awuz and basmallah. The five factors above are moral formulations that will be instilled or built into students and must be familiarized with their application (Shoimah, *et.al.*, 2018: 169-175).

In building *al-karimah* morals that will be instilled and applied by students through PAI learning, the learning carried out is also adjusted to the level of development of students. This is because the understanding of students who are in the low class and high class is very much different. So, in its application it must be adjusted to the level of the class. Then the principal added again:

> "*...In building al-karimah morality in this school, it must be continuous or sustainable in which the application of al-karimah morality that has been taught and accepted by students will increase and develop which aims to become a habit so as to create a character that is in accordance with al-karimah character. karimah, which is good character or behavior*".

Based on the description above, it is understood that planning activities have an important meaning as the initial foundation in building *al-karimah* character in students. In addition, the school also applies planning and implementation efforts to be balanced and continuous. This is so that all components of the implementation of PAI learning from the beginning to the evaluation stage can be continuous to familiarize students with noble character.

PAI Learning Implementation Process in Building Students' Moral *Al-karimah*

Based on the results of interviews from the principal regarding the process of implementing PAI learning in building the *al-karimah* character of students, which are carried out in general are as follows:

> "*...The process of implementing learning carried out by the school outside of the learning held, includes such as: in the morning every teacher is assigned to picket to welcome students who come. Each student is taught to apply the 3S (smile, greet, greeting), to the welcoming teacher. With these activities, students become more acquainted with and familiar with every day the teacher changes, and the teacher must be friendly to students, so as to create a good impression on students.*".

Based on interviews with the principal, the author took the initiative to make observations about the implementation of PAI learning outside the classroom as described above. On Tuesday, April 5, 2022, researching conducted observations at the IT An-Naas Binjai Elementary School at 06.45. The reason the researcher came early was to see if it was true that every morning the teacher was in front of the gate to welcome students, then whether every morning, especially Tuesday to Thursday, the teacher carried out religious literacy activities. Furthermore, the process of implementing PAI learning can be seen in the following scheme (2):
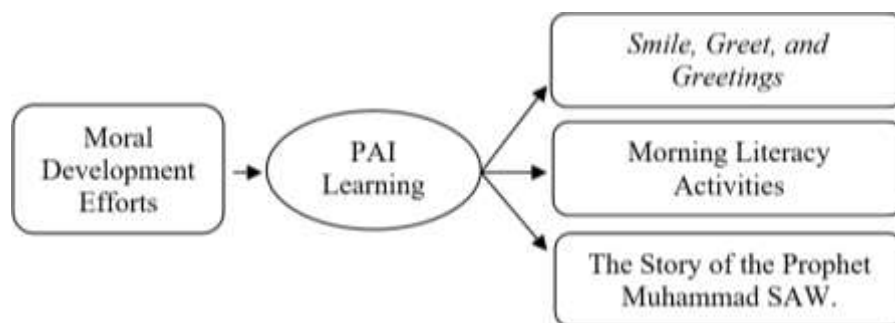
Figure 2. PAI Learning Implementation Process at SDIT Ad-Durrah Medan

Strengthening the visualization of schema (2) above, on the day where the researcher made observations, at exactly 06.50 every teacher who was scheduled to picket was already at the school gate location to welcome students, and every student who passed through the gate was accustomed to applying 3S to the teacher who was in front of the gate and the teacher. also welcomes students with a friendly smile, other teachers such as homeroom teachers who are not scheduled to greet students at the gate, then the teacher welcomes students in front of their respective classes. This is done so that every student is trained to be polite and unified to any teacher in the IT An-Naas Binjai Elementary School environment.

After the bell rings, all students line up right in front of their respective classes, forming a small circle or small line, where this is done to prepare for literacy activities carried out by the teacher. From what the author observed, the literacy activities that the teacher did were telling stories and morals of the Prophet and his companions, then closed with advice to always be polite and courteous to anyone including parents, teachers, and peers.

To get maximum results, the researchers made the same observations the next week on a different day, precisely on Wednesday, April 13, 2022. And the results that the authors found were the same, the implementation of PAI learning outside the classroom was the same as what the teacher did on Tuesday 5 April 2022 a few days ago, which resulted in every day the teacher carried out learning outside the classroom to the maximum.

The researcher again conducted an interview on Monday 18 April 2022 at 08.30 with the PAI teacher, namely Ustadz Zulfadli Adha, S. Pd regarding how to implement PAI learning in class, he said as follows:

"*...In the implementation process outside the classroom, the development of the al-karimah character of students involves all components of the education staff at school. While the implementation in PAI learning, the first thing to do is to prepare the material to be delivered, this material is contained and in line with the existing RPP. In the implementation of the learning design, there are many methods used to apply the concept of morality al karimah, including the example method. This method is one of the effective methods to show and describe directly to students how al-karimah morality must be applied. The concept of the model method carried out is in the form of stories of the Prophet's role model as uswatun hasanah, namely good role models, then stories about the companions of the Prophet that relate to morals to fellow and to older people. Apart from the story, as teachers we must also be an example or be a model that is imitated for students*".

As reinforcement, on Tuesday, April 18 2022, the researcher then conducted an observation of PAI learning in grade 5 tahfidzh. Researchers observe PAI teachers when carrying out learning in the classroom, which can be concluded that the implementation is done as much as possible. In the observations, the authors also found that PAI teachers used various strategies, not only about the lecture method and examples. The strategy used in addition to exemplary is the method of reward and habituation. This turns out to be adjusted to the behavior of students who are starting to enter the age of teenagers which in addition to providing examples, students must also be given a direct understanding of good and bad morals (Zamroni, 2017: 241-264). When doing good morals, the teacher usually gives praise for the actions taken with the aim of motivating students. On the other hand, if students do bad morals, such as saying rude things or doing disgraceful acts, then in that

place the teacher will also give rewards in the form of advice, and if necessary, punitive action if the violations committed have harmed others and caused a commotion (Saputera, 2020: 1-24).

This is intended so that students understand that every action will have its own consequences. Of course, giving punishments is also not arbitrary and must be considered, not just giving actions that deter students, but the punishment or rewards given must make students understand that these disgraceful acts should not be repeated and have a bad impact on themselves and others (Assingkily & Rangkuti, 2020: 92-107).

On the same day, the author also interviewed Ustadz Aspian S.H as the coordinator of religion and ketahfidzhan, he emphasized the implementation of PAI learning in the classroom:

"...*The purpose of the method used, either habituation or reward method, is to show students. The habituation carried out aims to build awareness of the importance of al-karimah morals that have a good impact, for example by saying polite and courteous and gentle, then we will be seen as friendly and liked by friends and even by teachers, then habituation of 3S culture as well raise awareness that by greeting, greeting and smiling brings a positive aura, so that communication and friendship are established between students and teachers*".

Information from the quote above, explains that the exemplary method, mauidzhotul hasanah and reward is not only done in terms of morals to teachers and friends, but there are also morals when worshiping, and morals to the Qur'an also need to be considered in learning activities. Then the teacher supervises when praying so that students do not tell stories or play, so there is an awareness that the right prayer must be done solemnly and should not be careless. With this habit, it will have an automatic impact when students pray in congregation at the mosque where they live. If students are used to praying properly without playing, then God willing, when in the environment where they live, these morals will be carried away so that they are not only in school but have been embedded in their daily activities (Assingkily, *et.al.*, 2020: 27-44).

This is in line with the interview with the homeroom teacher, ustadzah Puspita Dewi, who stated that:

"... *In building al-karimah morality, especially in worship such as prayer, we homeroom teachers always pay attention to the implementation, of course assisted by tahfidz teachers who are in each class. Because every morning before starting the lesson, all students are required to perform the dhuha prayer in congregation in their respective classes, as well as the dhuhur prayer. Each homeroom teacher must pay attention and correct if there is something wrong or wrong in the implementation of the worship, which aims to make students accustomed to praying properly and correctly. That way students become accustomed to it and it is easier for the teacher to direct it*".

Based on the author's interview with one of the ustadz or Koran teachers who teach in grade 5, namely Ustadz Nur Maulana, the following information was obtained:

"...*Since the beginning of the new school year, each of us tahfidzh teachers who are members of the religious and tahfidzan fields always hold general meetings approximately 2 times a year, and special meetings at least every 2 months each semester. Where this meeting aims to discuss, what achievements must be applied, built and developed for students. Just as I teach in grade 5 SD, students have gone through the previous class stages from grade 1 to grade 4 and are now at grade 5. As a teacher in the field of ketahfidzan, we are responsible for being able to make students closer to the Qur'an, love the Qur'an, and busy themselves with memorizing the Qur'an which of the proximity to the Qur'an students spend more time repeating and memorizing, because at each grade level, students are given memorization targets that must be achieved*".

Based on the interview above, it shows that the habituation made by the teacher to the students makes it easier for students to understand, obey the advice and do the tasks ordered by the teacher. The above interview with homeroom teachers and tahfidzh teachers aims to show that if students are directed to positive activities, good habits will be developed. With the tasks carried out by students, the progress of learning outcomes increases, indicating that students follow the orders and advice of the teacher.

This is in line with what Imam Al Ghazali said. Moral is an act that is embedded in the soul, then gives birth to natural behavior that occurs without the need for thought and calculation. This means that in building

the morals of students, it must be done repeatedly, there must be continuous efforts accompanied by examples and rewards, so that by itself, students are accustomed to doing *al-karimah* morals or good morals.

How Teachers Evaluate the Success of PAI Learning to Build Akhlak *al-karimah*

Evaluation is an activity to collect information about how something works and that information is then used to determine the right alternative in making decisions (Hidayati, *et.al.*, 2017: 10-21). Evaluation, has 2 techniques used, namely evaluation that is a test and an evaluation that is non-test. In education, test evaluation is an evaluation that assesses students through assignments or a series of tests answered by students. While non-test is an assessment that assesses the behavior, personality, attitudes, and traits and speech of students who are assessed by the teacher or other than the student (Harahap, 2018).

Then the interview with the homeroom teacher, Mrs. Puspita Dewi, S. Pd, was resumed on the same day: "...*Evaluation can be done by anyone in the school, including even the cleaning or security staff. Because it has been informed at the annual meeting that all school officials have the same responsibility for the behavior of students. So even the cleaning staff may reprimand or remind students if they violate the agreed etiquette, and of course in a polite and wise way. Especially as homeroom teachers and several subject teachers, we made observations on each student to see the development of the moral al karimah of students while in class with different teachers.*"

Based on the results of field observations on Friday, May 20, 2022, which the researchers carried out during the activity until the end, PAI learning in building *al-karimah* morality gave results in the form of changes in the behavior of students inside and outside the classroom. This is evidenced by the reports of homeroom teachers, subject teachers and PAI teachers who show an increase in the morals of al karimah students, especially in the manners of speaking to teachers and others. With the habituation by the teacher in following up on the deviant behavior of students, resulting in a habituation in which students become more aware and understand about morals to teachers and others.

The above observations are justified by the opinion of Ustadz Aspian SH as the coordinator of religion and ketahfidzan at SD IT An-Naas Binjai through an interview on Saturday, May 21, 2022, he stated: "...*In terms of evaluating the character of a child, the practice of what he has learned is evidence of whether the child applies it or not. For example, when we see a child breaking the rules, such as speaking badly to his friend, or speaking rudely to his teacher, then at that time we must reprimand him, then we ask the reason why the child said that. Our first duty as teachers is to advise him. But if it repeats itself, let alone makes inappropriate remarks such as making fun of friends or saying loudly and fighting against the teacher, then we as educators must take action. In addition to the psychomotor domain, the cognitive domain, namely the knowledge of students about alkarimah morals, must also be considered. Because after all, students who have good moral practice, they must also be based on prior knowledge about what al-karimah's morals are. In this case the evaluation can be done through a written exam*".

In addition, researchers also found routine evaluation activities carried out by each class to evaluate student learning outcomes, both general lessons and religious learning. This activity is a parent and teacher association activity which is carried out once every 3 months in their respective classes. As explained by the head of the coordinator of religion and ketahfidzan, Ustadz Aspian S.H stated that: "...*In evaluating students, we always carry out activities called paguyuban, which means association. In this activity the homeroom teacher together with all the teachers, gathered in the classroom with the parents of students. The thing that was discussed was how the development of students during the several months of learning in class, and developments while at home. In this activity, many parents complained about the condition of their children at home. So from this activity it becomes an evaluation for teachers and parents so that students can harmonize learning at school and at home. So, with this activity, parents and teachers can work together in educating children at school and at home. The impact of evaluating parental reports at home is an influence for us teachers to be able to take action in educating. At the end of the meeting, for classes that carry out the association, we can always provide an evaluation observation sheet which is answered as a form of non-test evaluation. This observation sheet is intended to be*

answered by students and parents as a teacher evaluation material how the views of children and parents regarding the teacher when carrying out learning, whether they have given good examples to students and then also assess the honesty and attitudes of students towards the learning provided by the teacher. teacher, something like that more or less".

So the writer can conclude that the way the teacher evaluates the success of PAI learning in building *al-karimah* morality at SD IT An-Naas binjai is more focused on non-test evaluation, namely observation. In its implementation SD IT An-Naas Binjai is not fixated on evaluation theory because not all programs are included in the report cards, so evaluation techniques with observation are used more often, as well as coaching methods, exemplary methods and habituation and rewards are prioritized. For evaluation that is a test, the teacher refers to the UTS questions (mid-semester exams) or US questions (semester exams) where the value is listed in the report card. In addition, the authors also found that in building the character of *al-karimah* students, there must be cooperation between parents and the school so that the evaluation carried out resulted in good development for students.

Supporting and Inhibiting Factors of PAI Learning in Building Students' Moral *Al-karimah*

Based on interviews that the authors conducted with various parties, the authors found that there are 2 environments that affect PAI learning. The first is the external environment and the internal environment. The external environment includes the school environment, friendship environment or community environment. While the internal environment is the family environment. On Monday, May 30, 2022 the researchers conducted interviews with various parties at once to find out these factors. The researcher again conducted an interview with the Principal of SD IT AN NAAS, namely Mr. Wahyudi Nata, S. Pd, he explained about the factors that influence the morals of students in the school environment, namely as follows:

The categories of supporting factors as quoted from the following interview:

"*...I found that in a school environment, the supporter of PAI learning in building* Akhlak *al-karimah is starting from the awareness of all school officials in implementing the existing regulations in this school. Then the supporters are the daily, monthly and annual activities that we carry out. Daily activities such as every morning the teacher must be in front of the gate to welcome students and this has become a good example for implementing the 3S program (smile, greet, greeting). Then the next daily activity is literacy of exemplary stories of the Prophets and Apostles, as well as inspirational stories from friends and leaders in Islam. With the above activities, students are accustomed and trained in knowledge and practice about PAI activities carried out in schools*".

While the Inhibiting Factors, namely:

"*...In the implementation of daily, monthly and yearly activities that we do at school, the inhibiting factor is the availability of school equipment as implementers of these activities, sometimes there are some teachers who are not controlled so that the implementation of activities is less than optimal, coupled with the large number of students who all do not forget to take part in the activities. our negligence as teachers, this is understandable and will be corrected in the future so that teachers care more about each student who is in the school environment even though they are not students directly in class. Every teacher has the right to reprimand if there are words or actions of students that are not in accordance with the moral indicators that have been formulated by the school, so that students are not careless in saying and behaving. I think this is what is homework for schools in growing awareness of teachers so that they care more about students, so far overall what I have monitored and evaluated, many of the teachers have implemented this to every student, of course the warning given is in the form of good and polite reprimand*".

The explanation above was also confirmed by Ustadz Aspian as Tahfidz and Religious Coordinator. He emphasized and added the following:

"*...This teacher's caring role is one of the main factors for carrying out PAI learning in building* Akhlak *al-karimah in schools. Teacher care must be increased to monitor students When they are in the school environment, lest people from outside the school reprimand students, we as teachers must be more*

sensitive in supervising this. Another supporting factor in my opinion is the cooperation between parents and teachers in fostering students. We have to synchronize the tasks and habits that are carried out at school so that at home it is also monitored and supervised, so that our students are not negligent and lazy at home, as if they feel free, if they have finished learning, and the thoughts of these students are the obstacles. for the advancement of the development of his own Akhlak *al-karimah.*"

Based on the interview excerpt above, the author can conclude that the process of implementing PAI learning in building *al-karimah* character has many supporting and inhibiting factors. Both in terms of implementing regulations in schools, from the concern of teachers and education staff, as well as the role of parents also affect the moral development of students' *al-karimah*. Therefore, it is our duty to support students to become human beings who have *al-karimah* character in accordance with Islamic teachings.

Referring to the findings related to the factors that influence the formation of students' morals, Warasto (2018: 65-86) argues that the teacher's role is a determining factor for the success of the formation of good morals for students. This is because teachers are exemplary figures who practice character development programs from the start to students. Unlike the previous opinion, Amaruddin, *et.al.* (2020) explained that parents will be the main factor in fortifying students' behavior and morals. This is because students spend more time with their parents and will automatically imitate their daily behavior.

Likewise, Fathoni (2021) tries to mediate both opinions by suggesting that the formation of *al-karimah* character for students is strongly influenced by environmental factors, both family, school and community, because children need a climate environment that supports behavior improvement. More complex, Muchibin, *et.al.* (2022: 39-48) explained that the moral development of students is influenced by external factors as previously stated, and also internal factors, namely the willingness and sincerity of students to change towards nobler behavior.

Based on the description above, it can be concluded that behavior or morality is a complex thing that exists in every student. The family environment, school/madrasah, and community environment have the same responsibility in influencing the change and formation of the character. Likewise, students are also required to start improving character from the smallest things in their daily activities. Thus, the internal and external factors of students have a significant influence and must be mutually sustainable in the effort to form *al-karimah*'s character.

CONCLUSION

Based on the findings and discussion above, it can be concluded that first, PAI learning planning as an effort to develop the quality of student character formation is carried out at the beginning of the new school year, in the form of meeting activities (deliberations), as well as concrete results in the form of preparation of teaching materials and lesson plans; second, PAI learning is carried out in the classroom (based on the teaching materials and lesson plans that have been prepared) and outside the classroom (covering daily programs, monthly programs and school yearly programs); third, the way teachers evaluate learning refers to the results of student report cards, changes in student attitudes and behavior, and coordination with parents regarding student learning development; and the four factors that influence PAI learning include school readiness, sympathetic attitude (teachers care), and parental coordination with the school.

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